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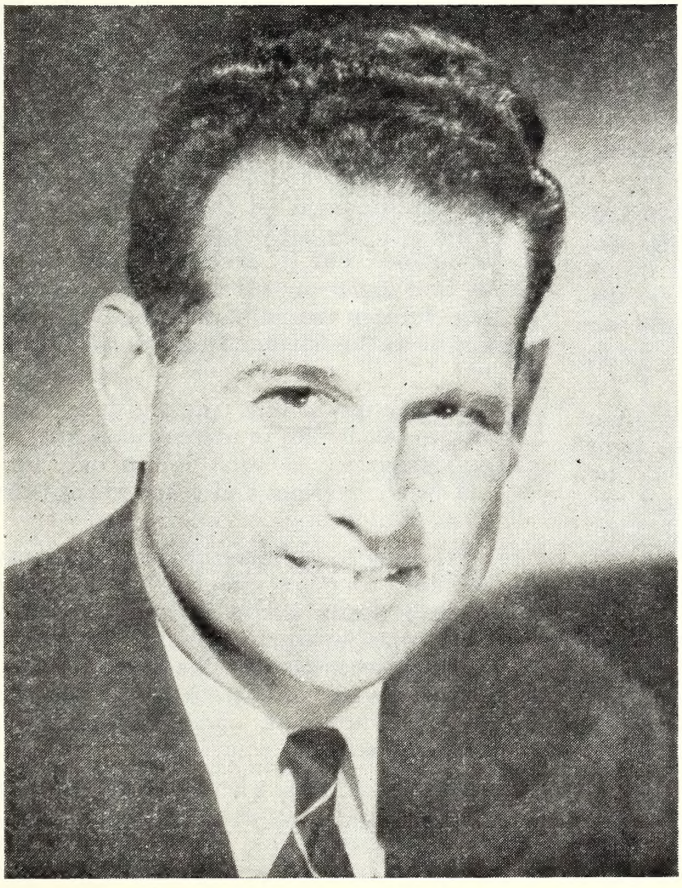
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The Southern PRESBYTERIAN Journal

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Rev. William M. Elliott, Jr., D.D.

Meeting of the Ninety-Seventh General Assembly Presbyterian Church in the U. S.

April 25, 1957

SOUTH HIGHLAND PRESBYTERIAN CHURCH
Birmingham, Alabama

At the opening session on Thursday night Dr. William M. Elliott, Jr., D.D., Pastor of Highland Park Presbyterian Church of Dallas, Texas, was elected Moderator.

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EDITORIAL

What Shall It Profit?

What is my chief ambition for my child?

A strong physical body? We rightly delight in seeing our sons and daughters well and strong. We see that they are properly inoculated; that their diets are well balanced; that their clothing is suitable for protection and from a hygenic standpoint.

A good education? How we long that our child shall have all of the advantages of the best schools. On every hand there are evidences of the blessings which come from proper basic and advanced training.

Financial security? Many of us have worked hard that our children might have things denied us as children. Most of us take our insurance programs which are calculated to meet the needs of our children through college and we are anxious that they should secure well paying positions after graduation.

Social success? Nothing pleases us more than that our children should be popular and sought after. If they acquire social graces and use them to advantage it makes us happy, and recognition in the various fields of secular and civic activities adds to our gratification.

These are all worthy ambitions to have for our children. There is nothing wrong with them and there is much that is good.

Of course a strong body is desirable but it is not of first importance for some of God's greatest saints have lived their days in bodies which were diseased and racked with pain.

A good education is certainly to be desired but let us beware that we do not offer our children to the Molech of a secularized and paganized educational institution where God is denied, ignored, or patronized and where there is a form of godliness which denies the power of true Christian faith.

We all strive for some degree of financial security but we live in days when there is an insidious temptation to exchange personal freedom and initiative for a socialized program which saps away vital traits of character and at the same time mortgages the future beyond redemption.

That our children should be successful and popular can be a worthy ambition for us to have for them but it too carries the vital limitation that social success shall not be bought at the price of spiritual compromise. We live in a world alien to Christ and only too often we confuse civilization and social graces with Christianity, . . . they can be an eternity apart.

What then should be our chief ambition for our children? What should they see in us and sense as our *chief* desire for them? The answer is obvious, but its execution requires the work of God's grace in our hearts. Our chief aim for our children should be that they know the living Christ as the Saviour from sin and the Lord of life.

To say this sounds trite and it seems obvious. But to put it into practice is more than difficult and again we say that it can only be carried out by the wisdom and grace which is bestowed by God alone.

At every step there is the temptation to compromise, to place some other consideration — often perfectly worthy in itself — first. A time may come when a clear-cut decision must be made between God's will and educational, financial or social considerations which loom up as so very important, and on that decision may rest the future of your child.

The only way whereby such decisions may be reached is through a surrendered will and a willing heart. God never fails those who earnestly and honestly seek His will. When we make our child's future a matter of constant and importunate prayer we may have no fear for God will surely guide aright.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"

—L.N.B.

Fifteen Years

With this issue we begin our sixteenth year of publication.

From its very beginning it has been the prayer of the editors that this magazine might be used to glorify God, honor His Word, strengthen faith, win souls and in all of this to advance the work of God's Kingdom.

We are painfully aware of the fact that we have not always succeeded in this ideal, for there have been times when we have made mistakes, when we have lacked judgment.

We have earnestly sought that which is best for our church and this has been a constructive wish. In our time there are never ending pressures being exerted from without, and in some cases from within, which tend to lead us into unfruitful emphases.

For the individual Christian, and for the Church, there are the ever recurring temptations to emphasize the minor instead of the major; the temporal for the eternal and to substitute for the eternal verities of the Christian message other things which may be good in themselves but which are under no circumstances a substitute for the Gospel itself.

It is the constant aim of the editors to share in keeping the eyes of our readers on our King, Saviour and Lord and on the great task which He has assigned to His Church.

We crave the prayers of our readers as we begin a new year of publication and we will always welcome suggestions, advice and constructive criticism.

Also, if you enjoy the *Journal* please tell others about it.

—The Editors.

"I Think"

The ability to think, to study, to evaluate and to come to conclusions is a God-given privilege to man. It is also important to realize that such a privilege carries with it both obligations and responsibilities.

Does this mean that man may rightly rationalize himself and his attitudes away from God? Are there not certain rules which must govern our thoughts and conclusions, just as there are rules which govern our actions?

One might rationalize himself into an attitude which would lead to breaking God's moral laws. When such is the case there is obviously something wrong somewhere.

Whether in the realm of thought or action there are certain God ordained laws which are to be accepted as the rules of both reason and living.

We recently had occasion to come into close contact with a brilliant young man, one capable of both study and action far beyond that of the average individual. He has been a deep student of the Bible and of books about the Bible. His conclusions about many things taught in the Scriptures are at complete variance with the Bible.

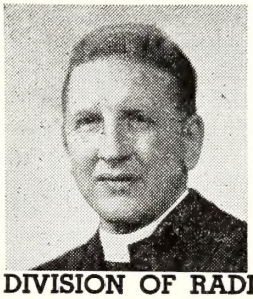
In speaking of some of the great doctrines of Christianity — not matters of minor importance but those having to do with the person and work of Christ — he would say: "I think it is this way," and then deny a truth taught clearly and repeatedly in the Scriptures.

Is man bound by the Scriptures? Are there new revelations or new findings of scholarship which negate that which the Bible teaches about God's Son and that which He has done?

We believe Paul gives us the answer in these words: *"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."*

—L.N.B.

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How To Conduct a World Missions Conference In The Local Church

By Dr. J. P. McCallie

McCallie School, Chattanooga, Tenn.

At the request of Dr. S. Hugh Bradley, Field Secretary of the Board of World Missions of the Presbyterian Church, U. S., and of Dr. D. J. Cumming, Educational Secretary of the Board, I am putting down some thoughts as to the planning for, and conducting of a World Missions Conference in a church. I presume it is because we have conducted five such conferences in the First Presbyterian Church of Chattanooga, and are planning for a sixth conference at which time all 14 Southern Presbyterian Churches in Chattanooga will conduct simultaneously a World Missions Conference in each church with a goal set to raise their own definite objective in missionary support.

It was back in 1952 when a group of the elders were impressed with what was happening in two great churches in America — Dr. Oswald Smith's Peoples' Church in Toronto, Canada; and Dr. H. J. Ockenga's Park Street Church in Boston, Massachusetts. Both of these churches had been putting on World Missions Conferences for a number of years, and every year had increased their giving and the number of missionaries supported, until at that time, the Toronto Church was supporting more than 200 missionaries, and the Park Street Church in Boston more than 100 missionaries. Since then, by these annual conferences, they have grown until now the Toronto Church is supporting more than 300 missionaries, and the Boston Church more than 200 missionaries. At the same time, these churches were conducting conferences for higher education and were taking care of their home mission obligations and all of their current expenses for the local church and beneficence of every kind; not even the pastor's salary was ignored. In other words, putting missions first, where it belonged as the chief objective of the church, kept all other things in their proportionate place and they were properly cared for more than ever before.

We proposed to the Session that the pastor be authorized to appoint a committee on World Missions representative of the whole church to study what was being done in these two churches, and to see if we could not emulate them in a greater missionary program. It was not because we did not already have a missionary program. In fact, we were giving $16,000 to foreign missions with 11 missionaries under our support, which was far better than the average church in the Assembly. The Laymen's Club of the church had been formed in 1912 immediately after the Laymen's Missionary Movement Convention in Chattanooga of that year, and had supported missionaries in Africa ever since. Our church had approximately 2,000 membership and was amply able to do better than it was doing. It needed the inspiration and incentive, and that is what a World Missions Conference will do in the local church.

The Session approved, and the committee was appointed. This committee was divided into sub-committees, which would differ according to need, size of church, and length of conference. Our subcommittees of about five to ten members each at our last 2 or 3 conferences have been: 1. Prayer, 2. Program, 3. Publicity, 4. Attendance, 5. Ushering, 6. Finance (Expenses), 7. Music, 8. Arrangements, 9. Local Missions, 10. Entertainment, 11. Books and Literature, 12. Missionary Support, 13. Films and Movies, 14. Exhibits and Decorations, 15. Mission Fund Treasurer (appointed apart from Church Beneficence Treasurer).

A word about the expenses of such a conference might be helpful. The expenses are whatever you make them and will vary with the length of the conference, the distance your speakers have to travel, the number of missionaries and candidates on the program. We set out with several principles: (1) We would spare no expense to make a thoroughly inspiring program. (2) We would not cause expense to our Board of World Mission. (3) We would try to raise the expenses of the conference by free will offerings taken at each meeting. (4) Any unmet balance would be taken care of by a few individuals underwriting it as part of their missionary offering. We took care of all traveling and entertainment expenses of all leaders, missionaries, and candidates with exception of travel expense of Secretaries of the Board, which the Board always cares for. An honorarium was given only to the leader of the conference, such as Dr. Oswald Smith and Dr. H. J. Ockenga. The first conference cost about $1,000 and the sixth one will probably cost about $3,000, when we shall have 6 leaders, 12 missionaries, 12 candidates, and 14 churches participating. It is the most productive money a church can spend.

At our first conference we proceeded at once to secure Dr. Oswald Smith at a time when we could get a number of missionaries, namely in the fall of the year different from the regular time for emphasis on foreign missions, when the missionaries would be in great demand all over the church and it would be impossible to secure a goodly number of them. We were afraid to do more than to try for a half-week's meeting — beginning Wednesday night and closing Sunday night. We felt that to have the leadership of a man who had succeeded in his own church and had also helped Dr. Ockenga to succeed in the Park Street Church and start the missionary convention idea would be a great incentive to us, and it proved to be so. Our pastor, Dr. James L. Fowle, was heartily behind the project. Dr. C. D. Fulton, our Executive Secretary, rendered us a great service. He and his wife came and spoke several times. Dr. Oswald Smith spoke every day. Our program ran something like this: 10:30 each morning — missionary addresses and the five-minute motivation speech of a candidate; a lunch at the church at noon, after which there was either a brief speech by a missionary showing slides of his work or a missionary film for the young people; Dr. Oswald Smith spoke in the morning and in the evening, and three times on the last Sunday. In later programs, when we have had a whole week's services, we have begun at 11:00 o'clock with two missionary addresses; and at noon, our main leader; and then a lunch at 1:00 o'clock; followed by some brief film; and a 7:30 meeting at night for everybody.

Some smaller churches have varied this program, having meetings only at night. The Decatur, Georgia, church found it advisable to have a morning service for their young high school pupils before they went off to school, and had great success with these breakfast meetings. At our first half-week meeting, we had some 7 missionaries and 8 candidates. There are four essential things, it seems to me, that will make a missionary conference a good success. First, one leader who will go through the whole conference and bring the principal addresses from the Word of God as to the place of missions in the life of the church. These addresses, more or less, are Bible lessons; exposition of Scripture; if possible, illustrations from the mission field as to the great need. Second, consecrated missionaries, who have spent some time on the field and are enthusiastic about their mission work and the spiritual plan of winning men to Christ. If possible, the field should be varied —not all of them from one or two fields, but several fields indicated. Also, if possible, education, medical, evangelistic, and agricultural work should be represented. This is not always possible, nor is it necessary. The third requisite is good candidates — young men and women who have a real call to the mission field and are devoted to giving this testimony of why the Lord has called them to the field — what is leading them out of a life of freedom and ease and wealth in America to go to a life of hardship and difficulty and trial in the foreign field. Usually, we gave these candidates only 5 minutes' time, and they were able to tell in that time how the Lord had called them into the work. Entertaining these missionaries and candidates in the homes of the church is of great value. And fourth, but by no means least, is the giving the people an opportunity to express themselves after these impressions have been made. This is done on the last day. Usually the next-to-last day before the end of the conference, envelopes are given out and the people are asked to think what the Lord would have them do about this call to the great mission work of the church — the primary call that the Lord placed upon his church.

Dr. Oswald Smith had a number of slogans that were put on the wall. I remember several of them: "Every Christian is a missionary and must go or send a substitute." "Why should anyone hear the Gospel twice before everyone has heard it once." "Only this generation can reach this generation." Maps, flags of different countries represented, pictures, a book stand, and leaflets from the Board of World Missions available to the people help to give this impression. And then the expression is made in definite statements of intention. They are not really pledges, they are a statement of intentions that in cooperation with others, they feel led to give so much each month. The specially-printed envelopes state on the right hand side amounts beginning from $100 a month down to $1.00 a month, and then a blank left for any amount anyone sees fit to put in. A space in the main body of the envelope decides the name, address, and the wording of the intention and what the total would amount to in a year's time. When people see that $1.00 a month would amount to $12.00 a year and all they have given to missions before is only $1.00, they can realize that they can many times multiply their gifts, if they would definitely put aside every month something for the Lord's work in making His Son known to the uttermost parts.

A thrilling scene is enacted on the last Sunday. Immediately after the morning service—when all of the Sunday School classes have had missionaries or candidates in them during the Sunday School period—and the sermon has been preached, an opportunity is given for the people to make their pledges—i.e., to express their intentions. All of the deacons and many others pressed into the service, go up and down the aisles with the envelopes putting one in the hands of every member, and then taking

up those that have been filled out and signed. These are brought over to the lobby of the church, where they are added up and sent in to the leader of the convention. There the amounts merely — no names — are read out, and the totals are given. And as the totals run up way past what has been given any other year, great enthusiasm takes place. In the staid old First Presbyterian Church of Chattanooga, nothing had ever been seen like this before. But it is worthwhile for people to get heated up for missions—it is something to be concerned about.

The record of the five World Mission Conferences held in the First Presbyterian Church of Chattanooga, Tennessee, with the dates and the amounts, and the missionaries supported and the recruits secured, is indicative of the success of a World Missions Conference in the local church. Without a doubt, it is the best way to stir a congregation and show them the great reality of the needy field, of the success of the work, and of the Divine command, and of the joy that results in undertaking to do adequately the work the Lord has asked us to do.

Record of Five World Missions Conferences.
First Presbyterian Church, Chattanooga, Tenn.

Year	Conference Date End of Nov.	Gifts to Foreign Missions	Missionaries Receiving Support	Recruits Secured
1952	Before 1st Conf.	$16,527	11	0
1953	Year after 1st Conf.	$23,737	18	12
1954	Year after 2nd Conf.	$41,809	26	6
1955	Year after 3rd Conf.	$63,000	37	4
1956	Year after 4th Conf.	$81,100	48	5
1957	Year after 5th Conf.	$96,050*	61	40

* (Now being given)

The First Presbyterian Church is concentrating on the missionaries and missions supported by our Southern Presbyterian Board of World Missions. However, only those funds going to the approved objectives of the Board can be reported to the Presbytery and that is why the figures given above will not be exactly those recorded in the General Assembly's minutes. All of the above went to the support of Foreign Missions and the vastly greater proportion to the work of our own Board, but these figures also include amounts given directly to missionaries and for Conference expenses. The most thrilling results of the World Missions Conference in the local church is the gift of life-recruits from our own young people and next the great increase in prayer for the individual missionaries as their letters and visits come back to the supporting church. The effect on the missionaries and young appointees (candidates) is most pronounced and their hearts are greatly encouraged as they realize the church at home is really back of them more than just by financial support. Why not try a World Missions Conference in your own Church?

LETTERS

To the Editor:

The Minority Report of the Interchurch Relations Committee (Southern Presbyterian Journal, March 13, 1957) not only contained much valuable information concerning the activities and principles of the National Council of Churches of Christ in America, but it also pinpointed very objectively some of the glaring foibles of this body. However, in our opinion, the value of the Report is gravely impaired by the unfortunate language concerning the N. C. C.'s position on racial matters. Under the closing section labelled "Summary and Recommendations" the Report takes issue with the following N. C. C. pronouncement "Racial prejudice in any and all forms is contrary to the will and design of God. It is not merely bad, unfortunate, unrighteous — it is sin."

The Report makes this countering comment on the above statement: "The Church leadership of the Southern Presbyterian Church has declared that there is room for a wide variety of beliefs on this subject."

We take vigorous exception to this injudicious and unmeasured observation and feel that surely the drafters of the Report really didn't mean what they said or didn't say what they meant. Because of the fallibility of human judgment, we can perhaps allow "a wide variety of beliefs" on the subject of racial segregation. But as Christians we can hardly accord such liberty concerning "racial prejudice." Possibly the drafters of the Minority Report assumed that by "racial prejudice" the N. C. C. meant "racial segregation."

Whether or not this is the case, the N. C. C. pronouncement quoted in the Report does not do anything more than brand "racial prejudice" as sin. Could any enlightened Christian disagree? I hardly think so. Certainly not the good men who framed the Minority Report! They are all men of much better Christian judgment. It is most regrettable their language at this point does not reflect that judgment. We trust they will not allow their otherwise excellent report to be damaged further by failing to revise it at this juncture.

It is noteworthy that every major denominational body in the South (even those strongly opposed to the N. C. C.), has issued strongly worded statements condemning racial prejudice. On this, all authentic believers can hardly afford not to be unanimous.

Rev. George Scotchmer,
Galveston, Texas

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Recommend The Journal To Friends



LESSON FOR MAY 12

By THE REV. J. KENTON PARKER

Abraham And His God

Background Scripture: Genesis 12; 15-17; 22
Devotional Reading: Psalm 105:1-15

Abraham was both a "servant" and a "friend" of God. (See Psalm 105:6, where he is called servant, and II Chronicles 20:7, and Isaiah 41:8, where he is called friend). Jesus said to His disciples, "Ye are my friends, if ye do whatsoever I command you," and, "Henceforth, I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." The relationship between Abraham and his God was a very close and personal one. As a servant Abraham was obedient; as a friend God communed with him and revealed many wonderful things to him. There are few, if any, men in the Bible who lived in closer fellowship with God than this man of faith.

I. *The Call and the Promise:* Chapter 12.

It would appear from the use of the past tense of the verb in verse one of this chapter, (The Lord had said), that this call came while his father Terah was still alive and that the family — Terah and Abram, Lot and Sarai — started for the land of Canaan and came as far as Haran where Terah died. After the death of his father Abram continued his journey into Canaan with Lot, his brother's son, Sarai, his wife, and all the souls that he had gotten in Haran.

The promise to Abram was threefold; make of thee a great nation; bless thee and make thy name great; thou shalt be a blessing. This last part is enlarged in verse three: "and in thee shall all families of the earth be blessed." This is the promise of the Coming Messiah which had been mentioned in Genesis 3:15. These Messianic promises run like a scarlet thread all through the Old Testament, becoming more definite and explicit as the centuries go by and the "fullness of time" approaches. In verse seven, when Abram comes to Sichem God tells him, "unto thy seed will I give this land."

In Hebrews 11:8-16 we are assured that it was "by faith" that Abram answered this call and sojourned in the land of promise. During his lifetime he never owned any of this land except what he purchased as a burying ground, but he had the "title-deed" to it when he believed the promises of God. He was a pioneer who ventured forth on the promises of God and has a right to be called "father of the faithful." Not only Jews, but many other peoples revere his name.

We feel ashamed of the incident described in verses 10-20, and I am sure that Abraham was ashamed of it, too, when he thought about it. Some have felt that it was a lack of faith which caused him to go down into Egypt. We cannot be sure of that, but his cowardly and deceptive course of action in regard to Sarai was certainly very unbecoming in a man of faith. The rebuke of Pharoah is deserved. Even Homer nods, and a man of faith may waver at times. Abram's "strong point" was his faith, and sometimes Satan tempts us at our strong point. Wolfe was victorious over Montcalm on the plains of Abraham because he scaled the rocky cliff which was thought to be so impregnable that it needed no sentries.

II. *Abram Encouraged:* Chapter 15.

Abram was not a man of war, and after his first and only warlike expedition described in chapter 14 — the rescue of Lot who had been taken captive — he probably felt discouraged and somewhat afraid. God answers this feeling of fear by saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." In other words, I will protect you from the warring tribes and will reward you richly.

Then Abram voices his greatest disappointment: "Behold, to me thou hast given no seed: and lo, one born in my house is mine heir." Then the Lord reassures him: This shall not be thine heir; but he that shall come out of thine own bowels shall be thine heir. He further promises that his seed shall be like the stars in the sky. Then there follows the verse quoted by Paul in Romans 4:3,22; "And he believed in the Lord; and he counted it to him for righteousness." Here is imputed righteousness, even the righteousness of faith.

Abram believed, but like Gideon, he wanted further assurance, so he said, Lord God, where-

by shall I know that I shall inherit it? There follows one of the most awesome scenes in the Bible. Abram takes some animals and birds for a sacrifice and when the sun went down a deep sleep fell upon Abram and the horror of a great darkness. God spoke to him telling him that his seed should be a stranger in a land that was not theirs where they would be afflicted four hundred years, but would come out with great substance. (The slavery in Egypt and their deliverance). Then there appeared a smoking furnace and a burning lamp which passed between the animals he had divided. In the same day the Lord made a covenant with Abram promising him all the land which stretched from the river of Egypt to the Euphrates. In this solemn and impressive way a covenant was made, (literally, "cut") with Abram, to guarantee his possession of the land in the future.

III. *Hagar and Ishmael:* Chapter 16.

It is hard to "wait upon the Lord." We get impatient and take matters into our own hands and thus bring trouble and sorrow upon ourselves. There is no excuse for either Abram or Sarai and the scheme she proposed almost brought disaster upon all concerned. Sarai suggests to her husband that since she had no child, he would take Hagar, her handmaid, as a second wife, and raise up children by her. Up to this time the home of Abram and Sarai seemed to have been a very happy one with the exception of their one big disappointment — no child had come to Sarai. God had promised a child but He appeared to be so slow in keeping that promise that Sarai's faith wavered, and perhaps Abram's also, and this unworthy suggestion is made and followed. The home is immediately turned into a place of confusion, jealousy, and oppression. What a mess we make of our affairs when we depart from the right way and seek to follow our own devices rather than wait upon God and trust Him. Expediency is never the right or safe method to follow, either for individuals or nations. Hagar despises her mistress and Sarai retaliates by dealing harshly with her, so she flees from the home. She is met by an angel who commands her to go back and submit to Sarai. We can easily imagine the situation from now on, and are not surprised at the final outcome when Hagar and her son Ishmael are cast out. (See Genesis 21:9-21) Ishmael became a "wild man"; his hand against every man.

IV. *The Covenant Renewed:* Token of Circumcision: Chapter 17.

God did not forsake Abram and Sarai in spite of what took place in chapter 16. He is very merciful and patient with us even when we make foolish, and often tragic mistakes. When Abram was 99 years old God appeared to him and said, I am the Almighty God: walk before me and be thou perfect. Then He renews the covenant, assuring Abram that he would be the father of many nations. He changes his name from Abram to Abraham, signifying this fact.

The seal of this renewed covenant is to be circumcision. He also changed Sarai's name to Sarah and promised that she should be the mother of nations. Abraham laughed at the idea of their having a child in their old age, and asked that Ishmael might be his heir and live before him. But God promised that Sarah should have a child and call his name Isaac. (Laughter) Both Abraham and Sarah had laughed at the idea. In Hebrews we are told that it was "by faith" that this marvellous event took place. The Reformed churches as a whole look upon Baptism as taking the place of Circumscision and being the seal of the New Covenant of which Jesus speaks. Just as infants were members of the Old Testament Church so we believe that children of believing parents are to be baptized as members of that Body.

V. *The Testing of Abraham:* Chapter 22.

This is one of the most dramatic and soul-thrilling chapters in the Bible. It is the supreme test of Abraham's faith. The writer of the Epistle to the Hebrews describes it this way: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead." I am sure that no man in the Bible had a more severe test of his faith and obedience.

We can almost see Abraham and Isaac as they slowly ascend the mountain and hear the conversation between them. Let us not forget Isaac's part; his submission. Abraham called the name of the place Jehovah-Jireh, meaning, God will provide. When Isaac had asked, Where is the lamb? Abraham had replied, My son, God will provide himself a lamb.

God spared Abraham's son and substituted a ram caught in the thicket, but God spared not His Only-begotten Son, but delivered Him up for us all.

It is natural and fitting that after this scene the angel of the Lord called unto him and blessed him. (See 22:15-18).

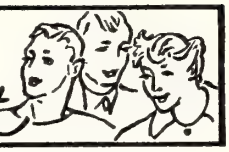
Note: Day by Day, on page 10, also has illuminating notes on the Call of Abram.

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YOUNG PEOPLES Department



YOUTH PROGRAM FOR MAY 12

By THE REV. B. HOYT EVANS

"Why Not Now"

Scripture: Ephesians 5:22-33.

Suggested Hymns:
"He Leadeth Me, O Blessed Thought"
"My Times Are In Thy Hands"
"Have Thine Own Way, Lord"

(Again we suggest that you invite a couple or a person to be present at the meeting who can answer questions and guide in the discussion.)

Program Leader:

In almost every high school there are several married students. Those who are in a position to know tell us that there are more marriages among very young people now than in many years. Early marriages are not altogether new, because in pioneer days it was the custom. If we inquire, we may well find that our great-grandparents and their parents were married at a very early age. In those days most of the training for both boys and girls was of a practical nature and was received in the home. Young people were prepared for the responsibilities of homemaking and earning a living far sooner then than they are now. Early marriages today are not due to the same reasons that they were a hundred or more years ago.

It has been suggested that two important factors in many early marriages today are: (1) the relative plentifulness of money. Many boys and girls have more money to spend today than whole families had to live on a generation ago. More young people are more nearly able to afford marriage today than ever before. (2) The social pace of children and young people is being rapidly increased. In one of our Southern cities it was discovered that parents were encouraging their sixth and seventh grade children to attend dances, parties, and other social functions just like the adults. It is surely to be expected that such an abnormal situation would lead to early marriages as well as other complications.

A very fine Christian man who serves as judge of a domestic relations court says that early marriage is one of the most serious problems in his court. Some of these early marriages do succeed in spite of the handicaps, but we must recognize that they have obstacles to overcome which are not found in the marriages of more mature people. Even though we are not planning to be married while still in our teens, we shall do well to know what the problems are which confront early marriages.

First Speaker:

No person likes to admit that he is immature, but the fact is that most teenagers are not mature enough for marriage. In general, our society and educational system do not prepare young people for the responsibilities of homemaking, parenthood, and earning a living until they are in their early twenties. The work is harder and the responsibilities are heavier than many are ready to assume. There are other teenage newlyweds who have found after it was too late that they were homesick for the protection and comfort of their own parents. These are some of the reasons behind the alarmingly high divorce rate among the very young.

Second Speaker:

Another problem that many early marriages lead to is that of missed opportunities. Many young husbands and wives discover that they would like to exchange the drudgery of house work and bread winning for a college education, but being married makes it harder to go to college. Still others find that they have missed out on part of the normal social life that other young people enjoy. Others find that being married practically closes certain vocations to them. These discoveries put an undue strain on marriages. Some people react to these missed opportunities by brooding about them, and others seek to compensate for what they have missed by ignoring the responsibilities of their marriage.

Third Speaker:

Finances loom as a high hurdle for many a young couple. Many young husbands who have curtailed their education in order to get married suddenly find that their limited learning puts a definite limit on their earnings. Most young couples are willing to stretch their dollars at the beginning of their married life . . . it is rather exciting to be on their own, but when family expenses start rising faster than earning power there come times of bitter disillusionment.

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Some young couples are fortunate enough, as they think, to have their marriage financed by indulgent parents. As long as parents pay the bills the marriage is dependent on them, and this should not be. The Bible says a man should "leave his father and mother." This means financial separation too. In order to succeed, our homes need to be independent.

Fourth Speaker:

In many cases very early marriages run into the additional difficulty of having incurred the displeasure of one or both families. Most parents are very anxious that their children reach the accepted age and state of maturity before they are married. Any marriage which does not have the enthusiastic support of both families must bear an unneeded strain. This is especially true in the case of secret marriages. The approval of parents means so much to a marriage that every couple ought to think very cautiously about doing anything that would cause their parents concern.

Program Leader.

These are some of the standard answers to the question "Why not now?" with regard to marriage. For every specific case there will be other considerations. One of the standard objections by young couples who are urged to postpone their weddings is that they are afraid their romance will break up if they wait. If they are so unsure of themselves, there is all the more reason to wait. All who are considering an early marriage should do some very serious thinking about all these factors which have been discussed, and, more importantly, they should do a great deal of praying for the direction of the Lord.

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. Clinton C. Baker

Sunday, May 12, *Psalm* 90:1-12. This is an ancient Psalm of Moses, majestic and "massively simple." Isaac Watt's famous hymn, "Oh, God, Our Help in Ages Past" is based upon it. How does each illustration in vv. 1-6 give a vivid picture of God's eternity and man's frailty? What do vv.9-10 add? How does God regard our sins (vv.7-8)? What practical moral lesson does the Psalmist draw from these truths (v.12)? However, God is a refuge to those who are His (v.1). It is to this God, the covenant God of Israel (v.13), that the Psalmist makes his prayer (vv.13-17). This same God is our God, and though we have come to know Him through Christ more as a heavenly Father, we, too, need to pray the prayer of v.12.

Monday, May 13, *Genesis* 12:1-9. Consider Abram's situation when God called him (v.1). Notice his age (v.4), his family status (11:30), his financial condition (13:2). His father, Terah, had set out for Canaan, but had settled in Haran (11:31). Notice what God called upon Abram to leave (v.1)? What did God promise in exchange (vv.2-3)? How would you summarize the factors that would have kept an average person in Abram's position where he was? Verses 7-8 reveal the attitude Abram had toward God that caused him to obey. Hebrews 11:10 also mentions his motivation for going. The Christian must be willing to rise above

his material prosperity and security to seek first spiritual realities if he is to be used of God and find his life purposive.

Tuesday, May 14, *Genesis* 13:2-12. Abram's brother, Lot, went to Canaan with him (12:4). What was the basis of the strife that developed (vv.5-7)? From Abram's method of settling the dispute (vv.8-9), what relation would you say his faith had to his conduct? What type of person would you judge Lot to be from the choice he made (vv.10-11)? What did material prosperity do to Lot's attitude toward sin (vv.12-13)? Notice again the wonderful promise God gave to Abram (vv.14-17) and Abram's response to God (v.18b). What was soon to happen to the area that Lot chose (v.10b)? A man of the world may gain admiration from men for his good sense, but from God's viewpoint be very shortsighted.

Wednesday, May 15, *Genesis* 20:1-11. Even Abraham had his weak moments. Was it an outright lie he told about Sarah or a covering up of the truth (vv.2,12)? What was his reason for deceiving the King (v.11)? In what way did Abraham fail to trust God? As you read the story notice how careful God was watching over Abraham: protecting his wife (vv.2-7), supplying his needs (vv.14-16), hearing his prayers (vv.17-18). God was faithful even when Abraham was not! What kind of person would you judge Abimelech to be from this story? Was he God-fearing? Was he honorable in his dealings? On the basis of your findings, do you think Abraham's fear of v.11 was unfounded? What lessons should Abraham have learned through this experience?

Thursday, May 16, *Genesis* 15:1-6. God had promised Abram a nation of descendants that would inherit the land of Canaan (12:1-3; 13:14-18). In obedience to God's command and upon the basis of this promise, Abram had gone out to the land of Canaan (12:4-7). Now he was getting old and there was still no child (15:1-3). Try to imagine Abram out under the stars at night as God spoke to him the promise of v.5. What thoughts might have occurred to him at that moment? Think of what was involved in Abram's faith (v.6). What did he believe about God? What obstacles lay in the path of belief? Was his faith merely mental assent? Notice how important faith is in God's sight (v.6). Without it it is impossible to please Him (Hebrews 1:6).

Friday, May 17, *Genesis* 17:15-21. Abraham had yielded to the pleadings of Sarah and had a child by her maid, Hagar (16:1-6). In spite of this attempt to accomplish God's purpose in his own way, God kept His promise to Abraham concerning Sarah (17:16). Thus their names were changed, signifying that they would become the forbearers of multitudes (vv.4-5, 15-16). Notice how time and age had caused Abraham to wonder (v.17). Does v.18 reveal actual unbelief on Abraham's part? What contribution did the birth of Ishmael make to the establishing of God's promise (vv.18-19,21)? Christians are often tempted to doubt God when He does not keep His promises to them as quickly as they would like. Like Abraham, we foolishly plead with God to accomplish His will through our own anxious workings. Read James 1:3-4.

Saturday, May 18, *Genesis* 22:1-14. God had promised Abraham that he and Sarah would have descendants (17:15-16). Isaac had been born almost supernaturally (21:1-5). The command of 22:1-2 was the final test of Abraham's faith and obedience (vv.3-10). Would Abraham have slain his only son if God had wanted him to (vv. 9-14)? Hebrews 11:19 reveals Abraham's thoughts in this test of his faith. God may not ask us to make some great sacrifice, go into missionary service or other full-time Christian work, but He does ask us for a willingness to do whatever may be His will day by day, believing that our circumstances are "working together for good." Years later God showed His love for us when He did *not* spare His only Son — that His promise to Abraham might be fulfilled (vv.16-18).



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CHILDRENS Page



Joseph (a continued Story)

Joseph is one of the finest characters in the Bible. But he made mistakes when he was a boy. He was the favorite son of his father, who gave him a coat of many colors. This caused his eleven brothers to hate



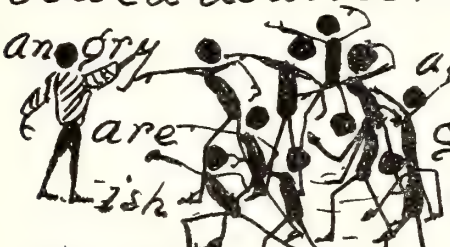
him. And Joseph told his father of his brothers' badness, whatever it was we do not know. And all the more they hated him for that. He



was unwise enough to tell his brothers of a dream he had. He said, Behold, I dreamed we were reaping in the field and my sheaf stood up, and all your sheaves



bowed down to my sheaf. This made them very angry



and they said, Do you think you are going to rule over us? How foolish was Joseph to tell them his dream! He did not have to do that. Dont tell boastful things. That only makes people dislike you. Besides it is wrong to boast. Read Genesis 37:2-8. (To be continued). E.

NEWS of CHURCHES around the World



Friends of Columbia Seminary Study Plans for Married Students' Apartments

Left to right: Mrs. Francis M. Womack, Jacksonville, Fla.; Mrs. Raleigh M. Engle, York, S. C.; Mrs. Grier Robinson, Charleston, S. C.; Mrs. A. M. Bowen, Newnan, Ga.; President J. McDowell Richards; Mrs. Philip Arello, Florence, Ala.; Dr. P. D. Miller, Chairman, Board of Directors, Columbia Theological Seminary.

GEORGIA

Decatur — The First Annual Pilgrimage of the Columbia Friendship Circle was held on Thursday, April 4, 1957. A total of 286 Presbyterians, many of whom came more than 300 miles to be present, attended the program which had been arranged for the day.

After registering in Campbell Hall at 10:30 A. M., the members of the Friendship Circle attended a service conducted in the chapel by the Columbia Seminary Choir at 11:00. The business meeting of the Circle was held at noon with Mrs. A. M. Bowen of Newnan, Ga., chairman of the Executive Council, presiding. Mrs. Francis Womack of Jacksonville, Fla., presented a brief history of the Circle and emphasized the following objectives of the organization:

"To surround Columbia Seminary with loving hearts to pray for it, to tell about it, and to give to it." Mrs. Womack also reported that during 1956, the first full year of the Circle's life, 4,831 members had been enrolled and that these had contributed a total of $21,455.41. In accordance with the decision of the Executive Council announced at the beginning of the year, all gifts received during 1956 were added to the Peter Marshall Memorial Fund which is to be used in endowing the seminary's Department of Homiletics.

Additional speakers during the program were Dr. J.G.S.S. Thomson, Dr. Robert L. Stamper, and Dr. J. McDowell Richards. Upon recommendation of the Executive Council and after full opportunity for discussion, it was unanimously voted that the Circle's financial project for 1957 should be the securing of funds to assist in providing additional apartments for married students in the seminary.

Decatur — The Fifth World Missions Conference sponsored by the Society of Missionary Inquiry of Columbia Theological Seminary was held at Rock Eagle State Park near Eatonton, Ga., April 5-7.

Those who attended were Seminary and graduate students, faculty, medical and nursing students, college students, high school students in the last two years of school, adult advisors, ministers, and missionaries. It was specifically held to present World Missions to the young people of the Presbyterian Church of the United States.

The whole conference was centered around the risen Christ and His great commission, "Go ye into all the world, and preach the gospel to every creature." From the heart warming singing, prayers, messages, and discussions one could tell that our Lord and Saviour Jesus Christ was honored and that in a very real way the Holy Ghost was present.

The messages brought by the speakers were on the following subjects: Dr. James Sprunt, "You are a missionary with a message"; Dr. J. G. S. S. Thomson, "You are a missionary with a motive"; Mrs. Eugene Kellersberger, "You are a missionary with a responsibility"; Dr. S. Hugh Bradley, "You are a missionary with a challenge."

One of the highlights of the conference was the personal testimony given by Sakaie Kobayashi. Mr. Kobayashi told of how he was converted from a Kamakaze pilot during World War II to a preacher of the good news of Jesus Christ. He is now studying at Union Theological Seminary in New York.

The following missionaries were not only present but also conducted classes on their work in their respective countries and were interviewed before the whole conference Saturday night: Rev. "Hap" Neville; Rev. Sidney Anderson; Rev. Bill Mulcay; Dr. William Rule, III; Dr. Eugene Kellersberger; Mr. James Halverstadt; Rev. Lachlin Vass; Mrs. Lachlin Vass; Mrs. Eugene Kellersberger; Mr. Bruce Beardsley; Dr. James Boyce; Mrs. James Boyce; Miss Juanita Connell; Rev. Sakaie Kobayashi; Mr. Shin Ishimaru; Mr. Petrie Mitchell; Mr. Eugene Daniel; Mr. Chin Sei Yu; Mr. Hae Chun Chung; Rev. E. H. Hamilton; Mrs. E. H. Hamilton; Rev. George Judson; Mrs. George Hudson; Miss Gussie Fraser; Miss Marion Wilcox; Miss Margaret Sells; Dr. J. G. S. S. Thompson; Mrs. J. G. S. S. Thompson.

The total number to attend this conference was between 800 and 825 young people. At the end of the conference nineteen young people who were mostly of college age did for the first time definitely commit themselves to be missionaries for Christ in one of the countries which is being evangelized by the Presbyterian Church, U. S.

The Sixth World Missions Conference will be held some time in April, 1958. From the overwhelming response that was shown at this year's conference the Society of Missionary Inquiry is expecting a capacity crowd next year.

Columbus — The regular spring meeting of Southwest Georgia Presbytery was held in the Donalsonville Presbyterian Church on April 11th.

Rev. N. G. Barron of Americus was elected as Moderator but later in the meeting asked to be dismissed to East Alabama Presbytery, effective June the first, in order that he may accept the pastorate of the Eufaula Church.

The Presbytery observed the Lord's Supper with Rev. E. P. Mobley and Rev. R. J. James officiating. The elements were served by elders of the Donalsonville Church.

The Committee on Education announced a full schedule of rallies for the summer. The Pioneer Camp will be held the first week in July and the Conference for Young People the second week in July. These will be held in Abraham Baldwin College, Tifton, Georgia.

Candidate Paul E. Smith was received from Pee Dee Presbytery, examined and licensed. He accepted the call of the Henderson Church, Albany, and will be ordained and installed as pastor upon his graduation from Columbia Seminary later in the summer.

The ladies of the Donalsonville Church served an excellent meal to the members of the Presbytry during the noon hour.

The summer meeting of the Presbytery will be held in Covenant Church, Albany, on July 16th, and Rev. R. B. McNeill of Columbus is the moderator-in-nomination.

ALABAMA

Birmingham — The First Presbyterian Church of Birmingham officially opened its new $274,000 educational building in early April at a congregational dinner and worship service.

Following that service the members of the church's building committee were recognized. Col. Wm. J. Rushton is chairman of the committee.

The building is a two-story Gothic-style educational building connecting with the church's old educational building and the sanctuary by means of a U-shaped design. Construction of the building began April 15, 1956.

All of the children's and young peoples' departments of the Sunday School are housed in the new building which also has a fellowship and dining hall with a modern kitchen. The dining hall will accommodate 300 persons.

Birmingham — The congregation of the Wylam Presbyterian Church here recently burned the mortgage on the church and heard the Rev. Robert Williamson, pastor, say that the church would receive a refund of more than $700 on insurance through a rate reduction.

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The burning of the mortgage took place during a special session and a farewell party for the Rev. Williamson and his family. Mr. Williamson has now begun a pastorate at the Lake Forest Presbyterian Church in Knoxville, Tenn.

LOUISIANA

New Orleans — Two resolutions opposing "the re-appearance of gambling" in the New Orleans area, and the proposed sale of beer in the city hall, were adopted at the recent meeting of the New Orleans Presbytery, the Rev. Max Ecke, stated clerk, announced.

Members of the Presbytery unanimously passed a resolution calling upon Louisiana's Gov. Earl K. Long to instruct state police Supt. J. N. Brown to take immediate steps to close gambling houses which they say are operating openly in the metropolitan New Orleans area.

The second resolution requested Mayor deLesseps S. Morrison and members of the New Orleans city council to reconsider a recent decision allowing the sale of beer to city employes at the new city hall.

New Orleans — The cornerstone-laying ceremonies for the new sanctuary of the Metairie Ridge Presbyterian Church near here was held in early April.

The Rev. John W. Bracey, pastor since 1938, delivered a special sermon commemorating the event, and sealed the cornerstone in place at the conclusion of the service.

The new building being constructed on the site of the original structure is of colonial design and has a seating capacity of approximately 500 persons.

SOUTH CAROLINA

Congaree Presbytery met in Called Session in the Rose Hill Presbyterian Church, Columbia, S.C., on March 25th. Candidate Wm. Paul McKinnon was given a transfer to Enoree Presbytery in order that he might accept work in that Presbytery upon his graduation from the Seminary this Spring.

Rev. Samuel G. Andreasen was received from the College Springs Presbytery of the United Presbyterian Church and orders were taken for his installation as Pastor of the Grace Presbyterian Church, Aiken, S. C.

Rev. J. S. Harvard was received from Florida Presbytery. He is to be Church Extension worker for Congaree Presbytery with special emphasis on the new Forest Lake Church and the Oakland Avenue Church, both in Columbia, S. C.

Mr. John Conway Ropp, a deacon in the Arsenal Hill Church of Columbia, was received as a candidate for the Gospel Ministry. He plans to enter Columbia Theological Semnary this Fall.

Rev. J. S. Mann is Moderator.

Alex M. Mitchell, Stated Clerk

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WORLD MISSIONS RECEIPTS

Budget for 1957	$3,500,000.00
Receipts to date	480,061.27
Percentage of Annual Budget received for 1957	13.71%
Balance needed for 1957	3,019,938.73

Curry B. Hearn

TENNESSEE

Bristol — Winners have been announced in the King College, Bristol, Tenn., General Competitive Scholarship Contest.

First-place winners of a $2,000 scholarship were Miss Betty Moore of Mobile, Ala., and Mr. Jack C. Oates of Sweetwater, Tenn.

Second-place winners of a $1,200 scholarship were Miss Sara A. Behrens of Broadway, Va., Mr. Larry William Payne of Chattanooga, Tenn., and Mr. James Rose of Miami, Fla.

Third-place winners of a $600 scholarship were Miss Martha Clemmons of Columbus, Ga., Miss Susan L. Cooper of Charlotte, N. C., Mr. Gillis Doughtie of Ozark, Ala., Mr. Richard Pasley of Memphis, Tenn., Mr. Ronald Ragon of Chattanooga, Tenn., and Mr. Carl Rogers of Bluff City, Tenn.

The King College Scholarship Contest is becoming more widely known throughout the Presbyterian Church. This year seventy-eight applicants in twelve southern states competed for these awards. Records of the contest for the past six years also show that the quality of achievement by the participating students is steadily rising.

Nashville — Mr. and Mrs. Oscar McDowell Marvin, Jr., of Winston-Salem, N. C., have been appointed missionaries for the Presbyterian Church, U. S. Announcement of their appointment was made in the late March by the Board of World Missions with headquarters in Nashville.

Mr. and Mrs. Marvin were appointed as short term Hospital Administrator missionaries to Japan. They will serve at the Yodogawa Christian Hospital, Osaka, for three years, after attending the Institute for Outgoing Missionaries at Montreat, N. C., this summer. The Yodogawa Christian Hospital, finest and most modern in Japan, was given to the people of Osaka by the Women of the Southern Presbyterian Church. It was completed in 1956.

Nashville — The Rev. and Mrs. Hugh Linton of our Korea Mission announce the birth of a son, Andrew M., born March 20, in Korea.

The Lintons have been in Korea since 1953 where they are engaged in the evangelistic work of the Mission. They have four other children, three sons and a daughter.

The Rev and Mrs. John Coffin and family of our Congo Mission arrived in this country April 11 for their annual furlough.

The Rev. and Mrs. Donnell McCall and their two small sons are scheduled to arrive in the United States in late April for their regular furlough in this country. The McCalls serve in our Japan Mission.

VIRGINIA

NORFOLK PRESBYTERY

Norfolk Presbytery met April 9th in the Severn Presbyterian Church, Gloucester County, Virginia, with 46 ministers and 37 ruling elders present. The Rev. Donald Wm. Kaller was elected Moderator.

The following were received:

Rev. Francis J. Brook, Jr., D. D., from Abingdon Presbytery. He is Stated Supply of the Second Presbyterian Church, Norfolk, Va.

Rev. William B. Abbot from Winchester Presbytery. He is pastor of the Oakdale Church, Norfolk, Va.

Rev. E. Crowell Cooley, from Winchester Presbytery, pastor of the Calvary Presbyterian Church, Norfolk, Va.

Rev. Robert L. Combs from Albemarle Presbytery, pastor of the Squires Memorial Presbyterian Church, Norfolk, Va.

Rev. Ragland N. Fletcher from Holston Presbytery, pastor of the La Crosse Memorial Presbyterian Church, Phoebus, Va.

Rev. Herbert L. Underwood from Potomac Presbytery, pastor of the Second Presbyterian Church, Newport News, Va.

Candidate John K. Mann from Winchester Presbytery was licensed and will be ordained as pastor of the First Presbyterian Church, Cape Charles, Va.

Candidate George D. Heath from Norfolk Presbytery was licensed and will be ordained as Assistant Pastor of the Knox Presbyterian Church, Norfolk, Va.

Rev. John B. Rice was released as pastor of the First Presbyterian Church of South Norfolk, Va., that he may accept the call of the Third Presbyterian Church (formerly Park Avenue) of Norfolk, Va.

Rev. Irving R. Stubbs was released as assistant missionary pastor of the Royster Memorial Church that he may become pastor of the St. Columba Presbyterian Church of Norfolk, Va.

Rev. George M. Apperson, Jr., was released from his pastorate of the Francis Makemie, Naomi Makemie and Clark Churches on the Eastern Shore of Virginia that he may begin graduate work at Union Theological Seminary, Richmond, Va.

Mr. Joseph Nelson Cox of the Armstrong Memorial Presbyterian Church, Norfolk, Va., and Mr. Minora Fukuda of the Yorkminster Presbyterian Church of Warwick, Va., were examined and taken under the care of Presbytery as candidates for the ministry.

Rev. Donald William Kaller was recommended to the World Mission Board for work in Korea.

Rev. Richard S. Ruggles resigned as assistant pastor of the Royster Memorial Church and was appointed temporary supply of the same church.

A commission was appointed to organize the congregation at Green Acres as a church bearing that name.

The next stated meeting will be held in the Hidenwood Church, Warwick, Va., July 16, 1957, at 10 A. M.

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The Meeting of the Ninety-Seventh General Assembly Presbyterian Church U.S. in Birmingham, Alabama

(Pages 2-16)

By Dr. John R. Richardson

Bible Study for Circle Bible Leaders on "Jesus and Citizenship"

Lesson No. 6—PLENTY AND WANT

Prepared by Rev. Morton H. Smith

— EDITORIAL —

What—No Cross?

Now It Can Be Told

News of Churches

Sabbath School Lesson for May 19

Youth Program, May 19

Helps to Understanding Scripture

Readings in *Day by Day*

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THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

What—No Cross?

There is abroad in the land today an emphasis which, if carried very far, can become a distortion of the Gospel of Jesus Christ and therefore do great harm. To these exponents of the Christian message, becoming a Christian carries with it the *inevitable* corollary that life will become succeeding days of sweetness and light.

Where there is salvation there is first redemption; where there is a crown there is first a cross; where there is victory there is first a battle.

Christ has never promised His followers a life of ease; nor has he promised that we shall be freed from sorrow, distress, suffering and other stresses to which the flesh is heir.

What He has promised, and what He will give, is grace sufficient to meet these contingencies of life and in so doing transform them into renewed experiences of His loving presence and comfort.

There is a phrase which is relevant to this matter: "He saves, He keeps, He satisfies."

The Christian experience has its beginning in our salvation from sin. Until Christ becomes our Saviour He can never be the Lord of our lives. Therefore any emphasis on His keeping and satisfying presence must be predicated on His first becoming our Saviour.

A religion which places its emphasis on the good things we get out of it — a changed personality, a buoyant outlook, a joyous approach to life's problems, may not be Christianity at all.

It is impossible to overstate the peace, comfort and hope which come to those who have given their hearts and lives to Christ. But Christ comes first and He is the object of and not incidental to our faith.

The *joy* of being a Christian is primarily one of a restored relationship with God through His Son. The *responsibility* of being a Christian is that we shall glorify Him. And it can well be that we must glorify Him in trial and sorrow, not in a life devoid of these things.

Being a Christian means that we have been redeemed; it also means an endless battle with the world, the flesh and the devil; and it means daily cross bearing. No one is carried to the skies on flowery beds of ease, nor is life an endless succession of pleasant picnics with happy interludes.

But, if Christ, God's Son, is ours by an act of faith and commitment on our part we will find that joy and peace and hope are ours, regardless of the circumstances in which we may find ourselves.

—L.N.B.

Now It Can Be Told

Father John E. Kelly's warning to Catholics not to attend the Billy Graham Crusade meetings in Madison Square Garden and his further warning to them not to listen to Mr. Graham on the Hour of Decision are interesting, and as has been true in the past, the warnings help to greatly increase the number of Catholics who are converted.

When the following day a Catholic bishop in Providence said that Father Kelly spoke for himself only the situation became even more interesting.

From Boston to New Orleans; at home and abroad, thousands of Catholics have been converted in Mr. Graham's campaigns. At one meeting a Catholic priest, dressed in civilian garb, said that he counted a total of fourteen priests that he knew in the audience, and they were not all there to spy on their parishioners either.

In one campaign a known total of over six hundred Catholics were converted. One woman told a counsellor: "I went to my priest and asked him if I might attend Mr. Graham's meetings. He replied, 'No,' to which I said: 'Well, I am going anyway.' His rejoinder was: 'I do not blame you, I wish I could go too'."

Following a similar warning given by a Catholic Cardinal in Manila, it was estimated that there were over thirty thousand Catholics in the banned meeting.

On the other hand there have been Catholic leaders who have had the breadth of outlook and courage to openly approve of these campaigns. Following the Boston Campaign eight years ago Archbishop Cushing wrote an editorial in his own Catholic paper under the heading "Bravo Billy," in which he said that at these meetings the Gospel had been preached in a way which should shame some Protestants he knew.

A few months ago the writer flew across the Pacific in a plane carrying one of the world's best known Catholic Cardinals. At the conclusion of the flight, having already spoken with warm approval of Mr. Graham's work, he said, "When you see Dr. Graham please give him my personal regards — he is doing a great work."

In Father Kelly's recent warning he gives grudging credit to Mr. Graham as a person and makes this revealing admission: "So well constructed are his sermons, so interwoven is true and false doctrine, so forceful and persuasive in his delivery, that even a fairly well instructed Catholic may be deceived."

The "false doctrine" to which Father Kelly refers is Mr. Graham's failure to recognize the Roman Catholic as the "true Church." Because of this those converted in his meetings are only "half saved," according to Father Kelly.

The futility of trying to bind the Word of God or the preaching of the Gospel is inadvertently admitted in Father Kelly's article for he frankly says that "some thousands of Roman Catholics in the New York area are praying with this ordained Baptist minister," and further states that he predicts that Catholic attendance at the Garden meetings "will be close to, if not in, the five-figure bracket."

Literally tens of thousands of God's people are praying for the New York Campaign. That some of these are Catholics is evidence of heart hunger and also of deep concern for world conditions.

There is every reason to believe that Madison Square Garden will be the most prayed for spot in the history of the world. Because of these prayers we can expect God to do a mighty thing.

To Him will be all the glory.

L.N.B.

The Ninety-Seventh General Assembly

By Rev. John R. Richardson, D.D.

The South Highland Presbyterian Church of Birmingham was the host for the 97th General Assembly. The Pastor, Dr. Frank Alfred Mathes, Associate Pastor, Rev. Eugene Poe, and the Entertainment Committees anticipated every need and comfort of the Commissioners. The Church facilities, recently renovated and air-conditioned, the Sanctuary, Educational Building and new Chapel were all employed for the various meetings of the Assembly. No Church could have surpassed South Highland in genuine Christian hospitality.

Pre-Assembly Conference on Evangelism

The Pre-Assembly conference on Evangelism has grown steadily for the past seven years. This Conference began Wednesday afternoon April 24 with a devotional conducted by Dr. Stuart R. Oglesby, Jr., of Atlanta, Ga. John 17:11,12 served as the basis for his reflections on the spiritual unity required for successful Evangelism.

Dr. George E. Sweazey, pastor of the Huguenot Memorial Church of Pelham, N. Y., led a panel discussion on Personal Evangelism. One of the most encouraging signs in Christendom today, noted Dr. Sweazey, is the increasing evi-

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dence of the growing sense of lay vocation in the Church. Lay members are realizing more and more that service belongs to Christ all through the day. Quoting St. Jerome to the effect that "Baptism is the ordination of the laity," the leader recalled that in the early Church the person who came out of paganism and received Christian Baptism was instructed to put his hand on his head and say "Woe is me if I preach not the Gospel."

A Church is sick, insisted Dr. Sweazey, if it has to hire someone to do all the work of evangelism for it. This, he said, is the responsibility that Christ has placed upon each Christian. "Never forget it," he continued, "the Christian's first responsibility is to be a witness for Christ." He observed, "No minister can take the place of 500 members who should be doing this work. The people and minister must do it together."

Dr. Robert F. Jones, Pastor of the First Presbyterian Church of Fort Worth, Texas, conducted a seminar on "The Care of New Members." Assimilation and training are all parts of evangelism, said Dr. Jones. The path from the front door to the back door is short in most churches. We must learn better ways of holding new members. Babes in Christ need spiritual nurture. Illustrating this idea, he said, the contractor of a new building completes it and leaves it, going on to a new project, but the Church never completes its task on this earth.

Several specific suggestions were offered for "the successful care of New Members":

1. Try to help the new member understand the step he has taken. Unless he sees this he will remain immature and uninformed. Every new communicant must know what it means to be a true follower of Christ and a good church member.

2. The session must take the lead in caring for the new member. No one minister can take care of all the new members coming into the Church. It requires a large amount of manpower to carry out this task.

3. The Deacons should visit the new member, give a sincere welcome and put a packet of materials in his hands. The Deacons should develop in each member the grace of liberality.

4. The new member should be invited into the homes of the officers and members of the Church. This fellowship is of great value.

Dr. Colin W. Williams, Professor of Historical Theology in Garrett Biblical Institute and leader in Australian Evangelistic efforts, delivered two forceful addresses. The first was "The Challenge to World Evangelism." Dr. Williams opened his message by affirming "The Charter of our world evangelism is given to us directly by our Lord, He who, by right, owns the World." Because of this fact, it is important, the Australian stated, to "look at the nature of Evangelism as presented in the Gospels." From the beginning of His ministry on earth, Christ has given the invitation: "Come and follow me, and I will make you fishers of Men."

"Christ is the primary Evangelist. There can only be evangelists in the real sense, if they are trained in His company. To become an evangelist requires a close relationship with Christ the Evangel.

"Indeed," Dr. Williams continued, "the story of the Gospels is the transformation of disciples into evangelists. It took a long time to train men as evangelists, even though Christ Himself did it. It is still the work of Christ the Evangel to train others in His way, and to train them to an acceptance of His guidance.

"Evangelism is a corporate effort," Dr. Williams declared. "It is never a free-lance activity. It must be within the fellowship of the Church. Evangelism is the activity of the Church which has as its objective the deepening of the commitment of the members and the winning of those who have not become members."

Dr. Williams then entered on a discussion of the social climate in which the church finds itself. "The Reformers assumed the purpose of the Church was to permeate the whole fabric of the culture and society. It was also assumed that the Christian Faith was a part of every child's life, and therefore that evangelism was a part of natural growth. We face an entirely different problem today. The vast majority of our people are now de-Christianized. They are, Christianly speaking, illiterate. Even within the Church this is too often true. There are vast sections of our population who are not even nominal Christians.

"So, we have many in the Church who are unaware of the tensions between the life of the Spirit and the life of the world. This is the dimension of the crisis which faces the Church today.

"We Protestants too often take an incomplete view of the doctrine of the priesthood of all believers. It does not mean simply that each believer has direct access to Christ. It means that *all* have responsibility to the world, not just the minister. It is the doctrine of the responsibility of every believer to present Christ to the world."

Dr. Williams concluded his first address by emphasizing these points:

"First, we must rediscover the Scriptural doctrine of the Church, and its charter for the mission of the world.

"Second, we must face the fact that we have largely misled our people. We have given them an idea it is easy to be an evangelist, that all that is required is a pleasant personality and some fancy methods. Unless they put themselves under the school of Christ the Evangelist, they cannot be real evangelists, and unless they work within the framework of the Church, they will fail.

"Third, we have to reconsider our doctrine of the ministry, and see that we have fallen prey to the never-ending peril of imperialism. The Protestant Church is actually priest-ridden at times, so much to be now put upon the minister. He is overworked, and instead of being the one who trains others into effective evangelists, he is engrossed in details of administration, church politics, and preaching alone. The layman, who is there to be the evangelist, does nothing.

"These are the essential dimensions of the evangelistic challenge of this day. We must recognize what it means to be transformed in this world, and not conformed to it.

"All over the world there is a new sense of the missionary task of the Church. This missionary task is not separate in any way from the other phases of the work of the Church—it is one. The whole meaning of the Church is that the Church *is* missions — to all the people of all the world."

In his second address, Dr. Williams had as his subject "Lessons We Can Learn From The Mission to Australia," an evangelistic effort in which he played a major role through preparing study material on which training for the mission was based.

Describing the job given Dr. Alan Walker, "with no money and no organization for doing the job." Dr. Williams related how businessmen provided the funds, and a Jew, just converted to Christianity, placed the facilities of his advertising agency, the largest in Australia, at the disposal of the mission.

"The Mission to the Nation was a spectacular success in one sense. Vast amounts of space in press and much time over the radio were given. Huge crowds turned out for mass meetings in stadia. And churchmen managed to reach many groups that never before would listen to them. They were invited to talk to union meetings, and even at half-time of football games.

"At the end of the first year, however, when we sought to evaluate our efforts, we reached some disappointing conclusions," Dr. Williams related. "We found that the mission to the Nation was way out ahead of the Church. That ministers and laymen were not speaking the language of the need of the people. So it became my task to prepare material for them to train them in modern evangelism.

"The Mission to the Nation showed a general willingness to listen to the Gospel, but little awareness on the part of the Church that evangelism cannot be carried on by great orators alone, but must be done by the whole body of the Church.

"As Alan Walker states, it is no good putting the Christian faith in the vacuum of past terminology. Unless the Gospel is tied to the concrete situations of daily life, you are not preaching for conversion. We must insist, Walker says, on showing all the problems of living.

"Also, we must ask what is the Church? The Church is not just a fellowship. Its fellowship is totally different from that of the Rotary or Kiwanis Club, in which the fellowship is of similar interest, similar backgrounds, similar problems, similar social positions. Instead, the Church is made up of people who cannot, humanly speaking, get along together. God breaks down the human distinctions and barriers. We have no mission to the world unless we come to recognize the fact of the fellowship of the Holy Spirit.

"Because our fellowship is different, we can now be called the third Race: Neither Jew nor Gentile, made of one flesh in the Body of Christ. By faith alone this is our transformed living relationship. This is the mission of the Church. Our Church, like yours, awaits the time when the ministry and the laity will grasp this understanding of the Body of Christ: not Methodist and Presbyterian: not Australian and American: not one race or another, but one nation in the fellowship of Jesus Christ."

Dr. John F. Anderson, Jr. ,pastor of the First Presbyterian Church of Dallas, delivered three stimulating addresses to the Pre-Evangelistic Conference. The initial message challenged the whole church to engage in soul winning. The speaker observed, "There is serious sickness in the body of Christ. Too often we have calmed ourselves with the 'Milltowns' of new programs when we should have energized ourselves with the vitamins of power from on High." Strolling through the story of the early chapters of Acts, Dr. Anderson gave certain suggestions to serve as a sort of check on the individual church back home.

"The first sign of success we see," remarked the speaker, "is that they understood their problem completely . . . It is the whole man that must be redeemed. The church's task is to treat the entire being." The number two sign of success, continued the speaker, was their

determination to speak out the message proudly. Presbyterians were warned that "in our effort to be tolerant, we stumble into universalism if we are not careful. In giving the whole plan of redemption we must always assert that Christ alone can save the whole man." Still another reason for success, continued the speaker, was that these early Christians "knew their Saviour personally. They had had a genuine, first-hand experience. . . . The individual priesthood of believers must find application in our visitation evangelists. We can be really effective only as we have an ecstatic, intimate, immediate experience with Christ as personal Saviour and friend."

One more thing, insisted the speaker, characterized the successful efforts of the New Testament — "they prayed for God's help earnestly." Driving home this point, the speaker declared, "Anyone can organize a visitation program. It takes God to supply fire of the Spirit to give the energy."

This first address concluded with a telling illustration that came out of one of the great battles in World War II. General Patton was asked, "How do you know you will succeed here, General?" "I'll tell you how," the colorful officer replied. "I have ordered everything in this division up to fight. Not only every soldier, but every orderly, every cook, every tank, every jeep, every desk, every pad and pencil is committed to the fight." An absolutely complete commitment, Dr. Anderson insisted, is essential if the whole Gospel is to be preached to the whole world.

Dr. Anderson's second message had as its theme "The Whole Gospel — Warning." Every Christian, the speaker stressed, must be an aggressive evangelist. He affirmed, "An unevangelistic Christian is a contradiction in terms. Christ gave His followers no choice in evangelism . . . There is only one kind of Christian; we are either a force for evangelism, really Christian, or we are still a field for evangelism, not yet Christian at all."

Deploring the lack of concern on the part of so many professing Christians, Dr. Anderson quoted President Taft who once said, "Too many people do not care what happens, just so it does not happen to them." This attitude, said Dr. Anderson, was not true of Paul.

With fine evangelistic insight Dr. Anderson closed this message by stating that "the church is always in danger of two heresies that stifle its evangelistic voice: a false idea of man and a false idea of God. Equally dangerous is it to say 'Man is all right' or 'God is all love'." His last sentence was soul-searching: "The very nature of our faith is that we must give it out or we will give it up."

Dr. Anderson's final message was delivered under the caption "The Whole World — Yearning." This message consisted of a close examination of Acts 16 and of the three characters with whom Paul dealt to show the variety of types that can be helped with the Gospel and how each one, no matter what the situation, can be brought to Christ. It can be summarized in one paragraph. "This is the way three came — three needs, three distinct types — a rich woman, a crazy girl and a mean man; — a foreigner, a down-and-outer and an enemy of the cause; — a normal need, an abnormality within, and an abnormal crisis without. This is the way three found the answer to their need — in the ministry of church simply loving and understanding, simply preaching Christ and Him crucified! The whole world is full of these — all yearning, all waiting. God help the whole church to rise up and give them the whole Gospel."

Opening Night

After the passing of 40 years the General Assembly met again in Birmingham. Some of the older Commissioners recalled that the big fire that brought such heavy damage to Atlanta in 1917 occurred while the Assembly was meeting in the same place.

Following a Worship Service led by the Pastor, Dr. Frank A. Mathes, the retiring Moderator, Dr. W. T. Thompson, preached the sermon. The subject was "To know Him and make Him known. Matt. 16:13-18 was the text.

"We must know him," Dr. Thompson declared, "because it is only through knowing Christ that we can know God. Because it is only through knowing Christ that we can know man. Because it is only through knowing Christ that we can know the possibility and reality of salvation. Because it is only through knowing Him that we can discover the meaning of life. And because it is only through knowing Him that we have hope for this life and that which is to come.

"Since we have come to know the power of the atom, we ask, is this power all there is in our universe? Must we be hopeless forever? No, the universe speaks: Christ is God's word to us. . . . He tells us there is a God Who made the universe and controls it, Who loves us, and who died for us . . .

"The incredible barbarities that we have seen in war make the savage seem close to the surface . . . but when we turn to Christ we discover in Him what men are meant to be and can be," Dr. Thompson continued.

When we have found in Christ our salvation, and through Him the meaning of life, we then recognize that Christ is everything to us, Dr. Thompson said. "He is the sure foundation of

the Church, or the Church has no foundation. He is the Redeemer of ruined men, or men are without redemption. There is no place in Christianity for a half-way faith, or a half-hearted devotion."

Because this is true, the retiring moderator continued, Christ must become real for us, as real as husband or wife or best friend. "The first purpose of those who are members of his Church, must be to know Him," Dr. Thompson declared.

"Having come to know Christ, we must make Him known," the Commissioners were told. "This is an obligation that cannot be avoided or evaded," Dr. Thompson stated. "More of us are going to have to talk about Him to others . . . We must give witness to Him, and the testimony of a witness is of value only as it is first hand . . .

"Some of us are going to have to talk about Him to our friends as we meet them in business or in social life. . . . All of us will have to make Him known by lives that are more like His . . . Jesus Christ is the Son of the living God, and He can build His Church only on rock-like men and women who know Him, and knowing Him, unite in making Him known."

Election of Moderator

Dr. Harry M. Moffett, pastor of First Presbyterian Church, Gastonia, N. C., nominated for moderator Dr. Wm. M. Elliott, Jr., and the nomination was seconded by Dr. S. Wilkes, Dendy, pastor of First Presbyterian Church of Dalton, Ga. Dr. S. R. Oglesby, Jr., was nominated by Dr. Harry Fifield, pastor of First Presbyterian Church, Atlanta, and seconded by Dr. Paul McCain, president of Arkansas College, Batesville, Ark.

Dr. Elliott, widely known for his radio and television ministry, is the out-going chairman of the Board of World Missions. As a member of that Board for 20 years, he has become the "best known man in this Church, aside from Dr. Darby Fulton, executive secretary of the Board, in the mission fields of the Church," Dr. Moffatt stated. Dr. Elliott will represent the Church in important discussions to be held in Seoul in June, with the Presbyterian Church of Korea and with representatives of other missionary bodies working in that country.

The new moderator is a native of Charleston, Ind., and is the son of the late Dr. William M. Elliott, Sr., minister in the Presbyterian Church, U. S., who served in Texas and New Mexico. The new moderator served pastorates in Fifth Avenue Church, Knoxville, Tenn. (1930-35) and Druid Hills Church, Atlanta (1935 to 1944) before going to Dallas.

Sunday

The Assembly began the Lord's Day with a Communion Service at the First Presbyterian Church. Dr. Edward Ramage and Dr. Frank C. Mathes officiated. The Session of the First Church served the trays.

The Morning Worship Service was held in the Sanctuary of the First Church with Dr. Harry Moffett of Gastonia, N. C., as the preacher. The subject was "Our Greatest Need." The Sermon dealt with sin and the need for forgiveness. It was delivered in a warm-hearted spirit.

Fraternal Delegates

The Afternoon Program for the Assembly was presented by Dr. W. T. Thompson on behalf of the Permanent Committee on Interchurch Relations. It featured greetings from representatives of three other Presbyterian bodies, and the National and World Councils of Churches.

Dr. W. Glenn Harris, Pastor of the First Presbyterian Church of Birmingham, Michigan, brought greetings from the Presbyterian Church, U.S.A. He presented an official letter from the Moderator and stated clerk of his denomination.

Dr. John E. Simpson of Evanshire United Presbyterian Church, Skokie, Ill., represented his Communion. He told the Assembly about the proposed merger with the Presbyterian Church, U.S.A. Dr. Simpson was an improvement over recent fraternal delegates to our Assembly. His superior sense of propriety was appreciated.

Dr. Frank B. Edwards of Richland Associate Reformed Presbyterian Church, near Memphis, spoke for his General Synod. He said "We want you to continue your love and cooperation with us as in the past."

Dr. Roswell P. Barnes, Associate General Secretary of the National Council of Churches gave a defense of the purpose and operations of this 30-Church interdenominational body.

The concluding address was given by Col. F. P. Miller of Charlottesville, Va. He reported on his visit last August behind the Iron Curtain in Hungary. He declared "Behind the Iron Curtain there is still a Church and a Cross."

The evening service was dedicated to the cause of "Christian Citizenship." Dr. Edward D. Grant, Director for Institutions for the State of Louisiana, challenged the Assembly to rethink its attitude toward participation in government. He charged that "one would almost believe that the Church has abandoned all ideas of the stewardship of public services."

Elders' Breakfast

The 10th Annual Breakfast for Ruling Elders was held in the new Dining Hall of the host

Church. Cliff W. Coleman, Director of Officer Training, presided. Dr. Charles L. King, the Pastor for the past 25 years of the First Presbyterian Church of Houston, Texas, gave the principal address on the theme "A Challenge to Elders."

Dr. King held up before the Elders the opportunities for service that would stir their souls and call forth a rededication to the vows assumed when they became Elders. He counselled the Elders to "think highly of your office; determine to know the local Church, Presbytery, Synod and Assembly; accept your responsibility for serving as Shepherds of the flock over which God has made you overseers; accept the opportunity offered you as Evangelists for Christ and accept the opportunity of being examples to the flock in the holiness of Walk and Conversation."

With great effectiveness Dr. King declared "There are more than 28,000 ruling Elders in our Church. Allow your imaginations to dwell upon the spiritual harvest were even a majority of these Elders engaged in seeking the fruit of the preached Word."

The 243 Ruling Elders at this breakfast were challenged and stimulated to do a finer job in this high office of the Eldership.

Ad Interim Committees

Education of Lay Leaders

The 94th General Assembly (1954) approved a new chapter of Church Order, Form of Government, on "The Director of Christian Education" and sent it to the presbyteries for advice and consent. This proposed chapter called for persons seeking a church vocation as director of Christian education to be taken under care of presbytery in the same manner as candidates for the gospel ministry. Certification of a director of Christian education or an associate in Christian education was to be done by presbytery. During 1954-55 the presbyteries disapproved this idea. Thus the proposed chapter failed of adoption.

Later the Presbytery of Orange overtured the Assembly to appoint an ad interim committee to study the whole matter of the professional education of lay leaders in Christian education in our church and report to the General Assembly in 1956. Since that time the committee has held a number of meetings securing data regarding the recruiting and employing of lay workers. This committee, of which Dr. C. Ellis Nelson served as chairman, made two recommendations. 1. That the General Assembly instruct the Board of Christian Education to develop and administer a program for the certification, recruiting, and in-service training of lay workers as proposed in the report to the Assembly. 2. That the General Assembly instruct the Board of Christian Education to plan, through regular Assembly budget procedures, an emergency challenge fund (up to $50,000 per year) to provide $5,000 a year for five years to each of our church's colleges willing to develop a training program for lay workers according to the conditions set forth in the report submitted.

These funds, to be matched by the colleges participating in the program, will make $100,000 available annually to start the program. 256 new lay workers must be trained each year to maintain the 1079 positions now being held by lay workers.

Revision of Book of Church Order

The General Assembly of 1955 appointed a committee to make a thorough-going revision of the Book of Church Order. This committee was given 3 to 5 years for completion but required to make a progress report to the 1957 General Assembly.

This committee, of which Dr. Vernon S. Broyles, Jr., is chairman, reported the progress made to date and set forth the schedule for its work. It plans to have a rough draft of its work ready for the Assemblies of 1958 and 1959, with first formal action at the 1960 Assembly and possible adoption of the entire Book of Church Order at the 1961 Assembly, our Centennial Meeting.

This report emphasized the fact that the committee appointed is not presuming to rewrite the Book of Church Order but is examining, considering and reporting certain suggestions for a thorough-going revision.

Federated Churches

The Assembly of 1955 appointed an ad interim committee to collaborate with similar committees of the U.S.A. and U.P. General Assemblies in working out and recommending to General Assembly plans and procedures for resolving present constitutional problems and for enabling such federated Presbyterian congregations more effectively to carry on their work.

After considerable study this commitee, of which Rev. Olaf Anderson, Jr., is chairman, recommended that whenever it appears that any particular church of one denomination desires to be transferred to another, the Presbyteries are enjoined not to receive a congregation from another of these churches unless it has been regularly dismissed by the Presbytery of jurisdiction and no timely complaint to such action of dismissal has been filed and sustained as permitted under the constitution of that church. Provisions were also set forth for the items concerning the property values involved in such transfers.

Due to the negotiations now under way for the merger of the U.S.A. Church with the U.P. Church this committee was continued for another year.

Homes and Hospitals

Upon authorization of the 1956 General Assembly, the Moderator appointed an ad interim committee on Homes and Hospitals to study the need of Homes for the Aging in the Presbyterian Church, to set up standards for Homes for Children, Hospitals and similar agencies. After considerable study, the committee made two recommendations:

1. That the General Assembly establish a Division of Homes and Christian Welfare with the Board of Church Extension which shall be responsible for counseling and collaborating with synods and presbyteries in all matters relating to policies and standards of Children's Homes, Nursing Homes, and Homes for the Aging.

2. That the General Assembly make adequate provision for budget and staff of this new division as soon as the way be clear.

Both recommendations were approved. The Assembly authorized the expenditure of $25,000 for the first year's operation of this new division.

The Centennial

The General Assembly of 1956 authorized the observance of 1961 as the Centennial year of the Presbyterian Church in the United States and appointed an ad interim committee to formulate plans for this observance. This committee recommended that the theme of the Centennial should be "Our Presbyterian Heritage and Mission." Accordingly it proposed that the Centennial program should be designed primarily to point the church forward. While the church could profit much from its appreciation of the abiding values in our heritage, the church should be chiefly concerned to clarify our vision of our future role and receive fresh stimulus in the service of our Lord. This report was unanimously approved by the Assembly.

Permanent Committee on Interchurch Relations

The American Bible Society

The American Bible Society was commended for its diligence and consecration to the overall task of making the Word of God available to all the people of the world in their own language. The theme adopted for 1957 is "Now in 1,100 Tongues." The Society is challenged to still more aggressive effort as there are yet 1,000 languages and dialects without a word of the Bible. Our church met its obligation to the American Bible Society with more than $4,000 above the previous year.

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Weaverville, N. C.

The Lord's Day Alliance

The Lord's Day Alliance was formed in 1888 in the city of Washington, D. C., by the representatives of seven leading Protestant denominations in the United States in order to develop a united effort to protect the Lord's Day and to stimulate its largest spiritual use by all Christians.

The Assembly was informed that in view of the importance of the Lord's Day observance in the promotion of the entire program of the church, and of the protection of the civil sabbath from the continuous assaults which are being made upon it by modern business and the commercialized sports and entertainment, there is a greater need than ever for united efforts on the part of Protestant churches and other congregations to avert the moral and spiritual disaster to the churches and the nation which would follow the complete secularization of the Lord's Day.

The Assembly promised to continue to support this organization and call upon all of our pastors and people to re-emphasize the vital importance of the proper observance of the Lord's Day in personal and family life, and to unite as Christian citizens in every worthy effort, at the local, state and national level to safeguard this indispensable bulwark of Christian civilization.

Overture 37 from the Presbytery of Potomac calling for an ad interim committee to study the teaching of the Bible regarding the proper observance of the Lord's Day was answered in the affirmative.

Reformation Day

The Assembly designated Sunday, October 27, 1957 as Reformation Day.

Since the field of special emphasis selected by our Church for the year 1957 is "Christian Citizenship", the Assembly felt that the proper observance of the day should be centered around the theme "Calvinism and Good Citizenship" which should include historical reference to the distinctive type of God-fearing, liberty-loving, responsible citizenship developed in Switzerland, Holland, Great Britain, America and other countries, under the influence of Calvin and other leaders of the Reformed Faith.

The National Council of Churches

The 1956 General Assembly charged the permanent committee on Interchurch Relations to investigate the specific charges made or implied in Overtures 28, 29, 25, 26, 27 and 50, submitted to the 1956 Assembly and to make a study of the advantages and disadvantages of membership of the Presbyterian Church, U.S. in the National Council of Churches and the World Council of Churches and report the results of the study to the 1957 General Assembly.

Five charges were made against our membership in the National Council and World Council. These reasons listed are:

1. That continued membership gives tacit approval of public pronouncements and resolutions that have been widely circulated which do not express the convictions of a majority of the total membership of our church.

2. That resolutions of the National and World Councils have accused those not in agreement with their social, economic, and political views as un-Christian.

3. That the leadership of both Councils openly envision the ultimate goal as organic union of all Protestant Churches in a one world Church.

4. That there is a deep cleavage between laymen and clergy concerning these Councils, and that they are both dominated by clergymen, who are impervious to lay advice and indifferent to issues which laymen hold dear.

5. That the National Council of Churches is led by men many of whom are disloyal to the form of government under which we live, and are set to undermine it.

The Interchurch Relations Committee itemized the advantages and disadvantages of belonging to these bodies and recommended that the Church maintain its membership in both. Ten members of this Committee signed the recommendation; four dissented.

The four members who dissented from the majority report issued a minority report. In this minority report it was affirmed, "As we have examined the tremendous amount of material which is available from the official records and activities of the National Council of Churches, and other sources, we have been amazed at the abundance of documented facts which substantiate the specific charges made and implied in the overtures from six presbyteries to last year's General Assembly." Criticisms were leveled against the leadership, political activity, social principles and economic program of these two bodies. The minority report recommended, "In view of the failure of our efforts, after repeated protest and patient effort over many years to remedy these defects, we hold that our Church is impotent to correct these vital defects of the National Council from within. The conditions now complained of have existed for years and continue to increase instead of decrease. Our protests have been of no avail for the purging of the Council. The continued membership of our Church in the National Council is one of the greatest hindrances of harmony and concord that exists throughout our Church.

"Now, Therefore, for the reasons herein set forth; and for the cause of peace and harmony within our beloved Church; and for the advancement of the cause of a true Gospel and a clear and authoritative Scriptural Message to a lost world, we do hereby recommend to this Ninety-Seventh General Assembly of the Presbyterian Church in the United States that our Church withdraw from the National Council of Churches of Christ in the United States of America."

The Standing Committee on Interchurch Relations was divided as to the recommendations that should be prepared at the Assembly for action. The majority report recommended that the church continue membership in the Council. The minority report was signed by ten commissioners. It is as follows:

Minority Report

"The question of our Church's relationship to the old Federal Council, and the present National Council has been the subject of intermittent controversy and sharp division in our Church over a great many years.

"Whether that controversy can be substantially resolved to the satisfaction of the church as a whole by this, or any other Assembly in the foreseeable future, is itself a matter of debate.

"However, the next Assembly which may have to do with this touchy problem, concerning which so many equally sincere and devoted servants of our Lord, find themselves in disagreement, might well like to have some up-to-date 'grass roots' sentiment to guide them in their future deliberations.

"And, inasmuch as it has now been a long time since the advice, or deliverance of the constituent presbyteries has been sought in this important matter,—not indeed since the old Federal Council was merged into the present National Council; and while we recognize that such an expression from the presbyteries would not be technically binding upon any Assembly, it would seem that neither opponents or proponents of our membership in the National Council could fairly object to ascertaining an expression of approval or disapproval from the presbyteries concerning the future status of that relationship. Therefore, we recommend that no action be taken at this time severing our relationship with the National Council, but that the question of our continued relationship to this Council be referred to the respective presbyterias for advice, and that the results of the presbyteries' actions relating thereto be made to the next General Assembly."

Col. Francis Miller, Dr. John S. Land, Rev. Hugh McClure spoke against the minority report.

The Rev. R. L. Kinnaird of Virginia told the Assembly that he had no fear of the presbyteries and they should be given an opportunity to advise on the matter.

The Rev. Hayes Clark of Lexington, Miss., spoke in favor of the minority report. He urged the Assembly to give the presbyteries "the privilege of seeking the will of God on this question."

The minority report was defeated, and the majority report adopted.

Christianity and Health

This Committee was instructed by the 1956 General Assembly to keep before our Church membership its important mission in the area of health. To this end the Committee sought to give a sound interpretation of one of the classic New Testament passages dealing with sickness and health, James 5:13-16. The purpose here was not only to refute the distortions of the faith healers, but also to bring into proper focus the positive elements in James' program in behalf of the sick.

Historical Foundation

The Assembly was informed of the recent improvements of the buildings and grounds of the Historical Foundation which has added to the attractiveness and usefulness of the Foundation. Plans for further development of the grounds, of the buildings, of the walks and steps are now in the process of realization.

Plans are in progress for the acquisition of microfilm and photostatic cameras and microfilm readers. The installation of the Photographic Reproduction Center at the Foundation is designed for the benefit of the Church and its constituency at a nominal cost.

The Assembly called upon the churches under its care to take full advantage of the opportunity to deposit valuable materials with the Foundation and to provide the Institution with copies of all their publications.

The Presbyterian Survey

The Board of the Presbyterian Survey completed its third year of operation as a separate Board of the Church. It was created as such by the 1953 General Assembly. It reported a circulation growth effecting an 18% circulation increase for the year to a total of some 43,000 subscribers.

General Council

The General Council reported to the Birmingham Assembly that the year ending December 31, 1956 was the most productive and fruitful in the history of the Council. Every phase of the work has reached new high levels during the year.

The Stewardship figures indicated considerable progress. For the first time, the budget receipts of the Assembly Agencies from living donors exceeded $6,000,000. This is an unprecedented increase of over fourteen per cent over the previous year as against an increase of six per cent for 1955.

The Assembly was also informed that the Forward With Christ movement has made progress and that 1957 brings to a close this particular program. The General Council stated, "It should not bring to a close the advanced efforts nor should it mark the end of the Forward With Christ method; self-examination, the setting of goals, planning to reach the goals, putting these plans into operation should be carried out."

The Publicity Department of the General Council was marked by new high levels of productivity, reflecting improved facilities for gathering news, increased efficiency in processing it, and better methods for distributing stories on the work of the Church. An all-time high circulation of the Presbyterian Bulletin was reported with 8,612,900 distributed during the year 1956.

The Assembly approved the recommendation that the Stewardship Emphasis Season begin October 1, 1958 and continue through November 16, 1958 and that November 9 be designated as Every Member Canvass Day, the theme of the Canvass to be "Give . . . As Unto Him."

The Assembly further approved that a "Prove God Period" be recommended to local churches as a means of developing the spiritual life of individual members by a concerted emphasis on tithing.

The total budget for the various agencies of the church recommended for 1958 amounted to $7,403,175. The Assembly voted to increase it 20% across the board. This budget will be apportioned to the Synods on the basis of 1/3 for membership, 1/3 on contributions to the Assembly's agencies for the last three years, and 1/3 on total contributions, less building expense, for the last three years.

The Standing Committee recommended that the Assembly give $50,000 to Montreat College in view of the emergency confronting it. Rev. Charles McCain of Canton, Miss., opposed this recommendation. He said "Montreat College is always in a state of emergency. This would be an act of favoritism and unfair to our other Church Colleges." The Assembly voted to knock out this recommendation from the Standing Committee's report.

World Missions

The Board of World Missions began with a recognition of the fact of the church in a revolutionary world. It was pointed out that revolution is not new and that every age has been revolutionary. In the light of this revolutionary situation, the church, it was explained should recognize the unchanging elements in its mission and message and plant its feet firmly on the verities that are permanent and enduring. There must be no compromise at the point of the vital Christian faith.

It was also stressed that our method and strategy must be adaptable, that it must be realistically aimed at contemporary situations. We are not of the world but we are in the world. We cannot escape our involvement in the human scene. In it

we are not to conform but to transform. The report further stated that the church of Christ must not be placed on the defensive. The Christian Church needs to avoid the sinister habit of resolving all its thoughts about the world into lists of problems. It is easy to develop a chronic problemitis" in our outlook. Instead, the Church needs to take hold of its living message with conviction and apply itself to the proclamtion of that message regardless of the outward conditions in the world which might discourage us. We need to take a positive attitude toward the Church's mission. We need to confront this revolutionary world with the redemptive message of Christ as the world's Saviour and Lord.

The Assembly again defined the chief aim of its missionary endeavor to be the business of evangelism. It declared its aim to be "the preaching of Christ and Him crucified to the non-evangelized peoples." This emphasis in our work is observed in the fact that out of 497 missionaries, 296 of these are classified as evangelistic. In this connection it was pointed out that even our missionaries who are engaged in medical or educational work are not dissociated from evangelism as our hospitals and schools are effective agencies in leading people to Christ.

Substantial growth on the fields was noted. The national churches, which are the outgrowth of our missionary endeavor, continue to develop in maturity and strength. The congregations under our missionary nurture had a substantial increase over the number for the year 1955 on profession of faith.

During the past two and a half years our missionary force has increased from 419 to 497. Actually 115 new missionaries have gone to the field during that time, but this figure has been offset by 37 workers who have been lost by retirement, ill health and other causes.

Africa

Our Southern Presbyterian Church is responsible for a population of 1,810,000 in the Congo. This is one of our major fields and we have 174 missionaries serving in this area. There were 4,046 professions of faith on this field as compared with 3,693 for the previous year.

Brazil

The Presbyterian Church of Brazil is one of the finest fruits of our missionary endeavor. Approaching its centennial, which will be celebrated in 1959, it has developed into a substantial company of believers, well-organized in a highly effective body composed of 31 presbyteries, 6 synods and a General Assembly. With a communicant membership of 80,000, the Church is working enthusiastically to reach its goal of 100,000 by its anniversary two years hence.

The church in Brazil is enjoying a period of solid growth through excellent programs of stewardship, spiritual development and evangelistic extension. Its two theological seminaries are overflowing with eager young men preparing for the ministry. The growing strength and influence of the evangelical movement in Brazil is a factor to be reckoned with in every phase of the life of that great country. While the protestant constituency is estimated as not more than 2,000,000 in a population now approaching 60,000,000, it represents an articulate segment of society whose voice carries great weight, not simply in religious matters but in the whole field of social and political concern.

While the Presbyterian Church of Brazil is an autonomous body, no longer dependent upon missionary personnel or funds, our three Missions in that country continue to work alongside the Church, supplementing its efforts, especially in the fields of education and pioneer evangelism.

Taiwan

We have a group of 25 missionaries committed to the work of Christ on the Island of Taiwan. The Taiwan Church itself is in the process of a changing pattern. In this past year plans have been made for strengthening the General Assembly. Our Mission is eager for the Taiwan Church to be completely autonomous and self-supporting, and has taken the position of working as co-laborers at the "grass roots".

Tent evangelism has been a great blessing to the Island during the last five years, as a total of 52 evangelistic campaigns have been held by two of our missionaries. The total attendance was approximately 700,000 people with 12,769 signing as enquirers. The Mission in Taiwan is in desperate need of reinforcements. Fourteen of its 25 members are over 60 years of age and eight of them will be retiring in the next year or two because of age. This strategic island is of great importance to the world-wide program of Christian missions. Our church is asked to pray that reinforcements may be forthcoming under the call of God's Holy Spirit.

Japan

Since the proclamation of the Christian gospel in Japan by Protestant missionaries which began almost a hundred years ago, the Christian movement has grown to about 300,000 Protestant members with 3,478 established churches pastored by 3,706 ordained ministers.

Our Mission force in Japan has expanded to a total of 61, occupying six stations in fourteen towns and cities. For the first time since the war, all of the pre-war mission stations are now staffed with at least one couple, and three new locations for missionary residences have been opened.

The Japan Mission has a wide and varied program to carry out its objective to witness for Christ and build up the indigenous Church. Evangelism through educational institutions continues to

be one of the most fruitful methods for nurturing youth in the Christian faith. Sixteen missionaries are engaged in this phase of work and enjoy close fellowship with students, not only in the classroom but through personal contacts in campus activities, sports, Bible classes and dormitory visits.

The Yodogawa Christian Hospital with 65 beds, located in Osaka, the second largest city in Japan, has opened its doors to 3,127 patients treated in 18,423 visits in the out-patient department, while the in-patient department has had 344 admissions totalling 4,381 patient days.

Korea

The Assembly was informed that this is truly the age of opportunity in Korea. In many countries all over the world the door is closed to the Gospel of Christ. Perhaps in no other country is the door so wide open as Korea. Our task is to use the doors of evangelism, medicine, education and the written word to spread the Gospel to those in darkness, and to aid in strengthening believers to stand true to the Word of God.

The Medical Center in Chunju is doing a great work, not only in ministering to the body, but in reaching the souls of patients. During 1956 over 800 decisions for Christ were recorded among the in-patients. Evangelistic services in the clinics have been started, and Sunday afternoon worship for the in-patients has been begun under the sponsorship of the local Presbytery.

The Presbyterian Theological Seminary of the General Assembly is located in Seoul and has a student body of 660 this year. One hundred thirty-eight are in this year's senior class.

Mexico

The new dimension in our work in Mexico is the existence of the National Presbyterian Church as a vigorous and autonomous ecclesiastical body. The four states of Mexico in which our Mission is working contain vast areas virtually untouched by the Gospel. The main problem is the lack of workers. Neither the National Church nor the Mission possesses the forces needed to enter the unlimited fields of opportunity and need. The Board of World Missions affirmed to the Assembly that we need to do more for Mexico. Our Church is in a position by geographical proximity and by possession of the necessary resources, to carry the gospel to this near neighbor of ours.

Ecuador

The Mission has two stations and encouraging progress has been made in both during 1956. The first Protestant student center in Ecuador was completed at Uyumbicho. It is adjacent to the Government Rural Normal School with an enrollment of 250 students. An average of 25 students attend the Sunday morning services and Bible study and about 60 on Sunday afternoon.

In both Mission stations, through a variety of approaches, significant progress has been made in reaching the Indian for Christ.

Iraq

In 1956 our Board became a partner in the United Mission Iraq. This nation, located in the strategic Middle East, land of Nineveh, Babylon and Ur, has an area approximately equal to that of Kentucky, Virginia, Tennessee and North Carolina combined. For the first time we have entered the Moslem field. Into this new work the Presbyterian Church in the U.S. is called to put both personnel and funds. We have no missionary representatives as yet, but we have assumed our share in the expenses of the work, having made an appropriation of $15,000 for the year 1957, with an additional contribution of $16,000 to the capital fund for the development of the Baghdad Girls' School. Our Church is encouraged to inform itself about this area of the world, new to our Board, so that earnest and intelligent prayer may be made for the fruitfulness of this work.

Portugal

During the past year we have been privileged through our missionaries to demonstrate an unencumbered allegiance to Christ, to teach the Faith, and to strengthen the life and witness of a harassed minority of God's elect in Portugal. A significant landmark along the road of 1956 was the erection of a new church home for our largest and most influential congregation, the Presbyterian Church of Lisbon. In an attractive residential section, nearer to the center of the parish, a new and modern apartment building has been purchased. The ground floor, which had been constructed to house a large public garage, has been transformed into a dignified, worshipful sanctuary that can accommodate nearly 500 worshipers.

This young work, signally blessed of God during its first decade, continues to offer great promise, and is warmly commended to the people of our Church for their prayers and support.

Overseas Relief

The Department of Overseas Relief and Inter-Church Aid reported that in the year 1956 a total of $265,563 was administered by the Department, of which $141,992 was an appropriation from World Missions benevolence receipts. A special appropriation was made for Hungarian relief.

Financial Statement

The Board reported that the receipts for 1956 totaled $3,465,939, the largest in all our history, exceeding our approved spending budget by $165,939. This is the first time in ten years that the receipts have covered in full the spending budget approved by the General Assembly. Due to this fact, the Board has been able to give the

Missions some increase in their operating budget and a substantial amount for urgent capital items.

The Assembly approved the recommendation that the World Mission Season, February 2 - March 2, 1958, be observed in all our churches as a time for church-wide dedication to the world task of Christian missions, and that ministers be asked to preach on such subjects as will increase the sense of responsibility and privilege in the world-wide mission of the Church. The Week of Prayer and Self-Denial for World Missions will be observed by every church in the Assembly February 23 - March 2, 1958. All Sessions are urged to arrange for supplemental offerings in the churches.

Church Extension

The Board of Church Extension reported solid progress during the year 1956. Total giving from living donors amounted to $1,070,437, an increase of $56,629 over the previous year. The Women's Birthday Gift designated for Ybor City Mission, Tampa, Florida, was $106,677. Income from legacies, trust funds and other sources made a grand total of $1,518,216, which represents an increase of $78,830 over the past year.

Division of Home Missions

Of the 85 presbyteries which constituted our General Assembly during 1956, appropriations for salary support were authorized to 59. A total of 572 workers — pastors, evangelists, superintendents, teachers and community workers — who served 651 churches, 144 outposts, 6 institutional centers, and 5 schools, were supported in whole or in part by the Department. These 572 workers and 806 projects in 57 presbyteries give eloquent testimony to the Assembly-wide nature of the Department's work.

Urban Church Department

The continuing challenge of the growing city has made many of our urban churches aware that they should acquire sites for yet other churches. In many cities our churches have adopted a plan with definite procedures for determining where future growth is to be expected and the how of getting young churches out of swaddling clothes and on the road to self-support. This Department has been functioning successfully under the direction of Hal E. Hyde.

Sunday School Extension

The Sunday School extension Department continues its two-fold service to our denomination. It has assisted in visitation and survey work to establish new Sunday Schools and Churches. In the second place it has assisted with the total program of weak churches which need financial assistance.

Church Architecture Department

During the year 1956 a nine member Advisory Council on Church Architecture was set up, as provided by the General Assembly action in 1951. The work of this department is not that of designing and supervising the erection of buildings. The purpose is rather to help organize and aid building councils in local congregations so that they can determine present and future space necessary for sanctuary, social hall and every department of the church school. The number of calls for the Consultant in Church Architecture indicates that there is in the Assembly a growing awareness of need for such service.

Division of Negro Work

Since the financial effort in 1953, 16 new congregations have been organized and 24 new buildings erected. Four additional fields are now approaching the point where they will be ready for organization of churches. For property and buildings, a total of $711,114 of campaign funds has been appropriated.

We now have 70 Negro churches with 48 ministers and a total of 5,300 members.

Division of Radio and Television

The Assembly was reminded that two facts are evident in our changing conditions. The first fact is that we are living in an age of electronic mass communications. The second fact is that we now have the studios and equipment in which we can produce the materials for electronic mass communications for the church. Now quality materials can be produced at cost in the Protestant Radio and Television Center. Facilities for making television program on film have recently been completed at the Center. It is possible for the participating denominations to produce television programs on much smaller budgets than has been the case formerly.

Division of Evangelism

The Division of Evangelism recognizes that its task is to convey to our church the challenge to witness to our Lord in this day of opportunity. This Division is seeking to remind every synod, every presbytery and every local church to demonstrate a contagious enthusiasm for Christ.

The report to the 1957 Assembly from this Division indicates that there has been a notable increase in interest in evangelism among the youth of the Church. Classes in Christian Witnessing are taught in more Presbytery and Synod Conferences than ever before. Where they were given some measure of understanding of their responsibility in evangelism, young

people have responded intelligently and enthusiastically.

The statistical report for 1956 shows that we had 28,269 additions upon profession of faith, 59,421 other gains in membership, and that our total membership now stands at 829,570.

Since the last meeting of the Assembly, Dr. William H. McCorkle resigned as secretary, effective October 24, 1956. Recently Rev. Al E. Dimmock has been elected to replace Dr. McCorkle.

Division of Christian Relations

The Church-wide emphasis in 1957 is "Christian Citizenship." During 1956 much time and effort of this Division went into preparing materials to be used this year, which marks the close of the Forward With Christ Program.

For some time there has been considerable discussion as to the wisdom of removing this Division from the Board of Church Extension. The Assembly referred the matter of relocation back to the General Council for further study.

Christian Education

Division of Religious Education

"The Christian Home" was one of the two emphases of the Church for 1956. There were some significant achievements which grew out of this emphasis. It brought about the formulation of a family education program and increasing concern for the family. It brought all the boards and agencies together and led them to join in preparing materials to meet the needs and interests of the family.

Division of Higher Education

This Division reported a most encouraging rising tide of interest and concern on the part of Presbyterians in the cause of higher education. The colleges of America are now in a great forward movement and the Assembly was reminded that Christian influence must help determine the content and direction of education in America.

Funds of Education for the Ministry and Mission Service provided assistance for 359 students. The Student Loan Fund was used by 26 students in Presbyterian colleges. Formerly restricted to use by students in Presbyterian colleges, this Loan Fund is now available for Presbyterian students in other accredited institutions.

Division of Men's Work

The report of the Board of Christian Education featured the Division of Men's Work's emphasis upon the 1957 Convention which will be held in Miami October 10 - 13. The purpose of this Men's Convention was defined as fourfold:

1. To challenge men to acknowledge the greatness and power of God and to accept His rule in every walk of life.

2. To confront each man with all the needs of his personal relationship to Christ as Saviour and Lord.

3. To persuade men that it is their highest privilege to be workers together with Christ in all areas of life.

4. To inspire, inform, and equip men for adventurous service through their church — witnessing in home, business, community, and the whole world.

The theme of the Convention is "All the Way for Christ."

The Assembly designated Religious Education Season to be held September 1 - 29, 1957 and Rally Day September 29, 1957.

Board of Annuties and Relief

The Board of Annuities and Relief reported that it had just completed 17 years of successful operations. This Board believes that its function is to challenge the church with the seven opportunities it offers for serving Christ. The seven opportunities are listed as (1) Ministers' Annuity Fund, (2) Employees' Annuity Fund, (3) Ministerial Relief, (4) Group Insurance, (5) Gift Annuity Agreements, (6) Wills, (7) Management of Presbyterian Center.

During the year 1956, grants totaling $216,226 were sent to 53 ministers, 214 widows, 16 orphans and 14 non-ministerial workers. These beneficiaries were never participants in the Ministers' Annuity Fund. In 1956 the Board supplemented the annuities of 324 annuitants to the extent of $225,071. The total number assisted from these Funds in 1956 amounted to 621 with the financial aid of $471,297.

Churches were urged to seriously face the need for Group Insurance program and arrange some way by which the annual premiums can be paid for all who serve the church. The experience of the Board during the first years of the plan reveals clearly a need for this program.

Board of Women's Work

In 1956 the emphasis of the Board of Women's Work was on strengthening Christian family life. Toward that end, Bible studies were prepared to be used in circles. The report to the Assembly was that increasing attendance

has resulted from these studies on the part of families at congregational worship.

The Assembly was informed that one of the hopeful trends in Women's Work is the increasing interest and activity of the younger women of the church. This, it was explained, does not mean that the older women are less active but rather that there is an age span that makes possible the sharing of experience and enthusiasm and imagination. Women are more and more seeing themselves as women of the Church, involved in all its activities and responsibilities. A growing number of women who are shut-ins are united in intercession for the work of our Church around the world. This fellowship of prayer is composed of more than 2,000 shut-ins of our Assembly.

The Assembly elected for a three year period Miss Louise Farrior to serve as Director of Editorial Department and Mrs. Mable C. Morley to serve as Director of Leadership Education Department for the same period.

The Training School

The General Assembly's Training School closed its forty-first session on May 21, 1956. Seventy men and women were graduated and are now serving Christ in our Assembly.

The Board of the Assembly's Training School reported that the school has been able to meet all its current obligations and it believes that additional funds for buildings now under construction will be forthcoming through the gifts of the churches.

Stillman College

Stillman College has been in operation for 81 years. The church is becoming increasingly aware of the importance of this work. The gift of $1,000,000 to Stillman has given to this college a new face and a new day. The present enrollment at Stillman is 305. The quality of the students continues to improve.

Observations:

1. The entertainment of this Assembly was superb. Dr. Mathes and his confederates in this undertaking went beyond the call of duty in providing conveniences for the comfort of the Commissioners.

2. Dr. Elliott proved to be a capable Moderator with a strong desire to be absolutely fair at all times.

3. The mechanics of the Assembly were efficient at all times. Dr. E. C. Scott the Stated Clerk and Dr. Archie Smith the Assistant Stated Clerk are geniuses in organization. Dr. Scott was reelected Stated Clerk by a unanimous vote. He announced his plan to retire from this office two years from now.

4. All the reports from the Assembly Agencies reflected progress and growth. It is evident that our Agencies are in the hands of capable and dedicated leaders.

5. Special recognition should be given to Mr. Bluford Hestir Director of Publicity, and his staff for their fine achievement in getting out quickly and accurately the news of the Assembly. The press appreciates the excellent cooperation from this Department.

6. This year there were three inspirational addresses scheduled for the Assembly. Two were given by Dr. Harry A. Fifield, pastor of the First Presbyterian Church of Atlanta. They were well thought out and attractively delivered.

The third address was delivered Monday night by Dr. Albert J. Kissling, Pastor of the Riverside Presbyterian Church of Jacksonville, Fla. Dr. Kissling's address dealt with controversial subjects. It was characterized by bad taste and poor judgment. The speaker was bereft of that sense of propriety that should be found in a speaker before our General Assembly. He spoke just before the report on Inter-Church Relations was presented and he exploited his place on the program to influence the Commissioners to support one particular side of the forthcoming report. His impassioned appeal aroused hostile feelings in the hearts of all who believe in fairness. From all indications the speaker equates in his mind the voice of Kissling with the Voice of God. Pope Pius XII could hardly equal the speaker's ability to pontificate on social and religious subjects.

7. There was a strong emphasis at this Assembly to apply the Christian Faith to all of life. We are wholeheartedly for this. Christians must be alert to do the Word as well as hear it.

The various speakers who made this laudable emphasis seemed to assume that all have this Christian Faith, and that the only thing necessary to say is "put it into practice." This is a gratuitous assumption. It is clear that some do not have *the* full-orbed Christian Faith, and furthermore do not understand the extent or the content of the Christian Faith in its Reformed expression.

We would like to suggest that those who have the responsibility for the program of the Assembly will include in next year's agenda some doctrinal addresses relating to the content of our Christian Faith as set forth in the Westminster Standards. A fresh consideration of "the things that lie at the center" is imperative if we are to remain strong at the heart of our Church.

Recommend The Journal To Friends



LESSON FOR MAY 19

By THE REV. J. KENTON PARKER

Abraham And His World

Background Scripture: Genesis 13; 18:1 - 19:29
Devotional Reading: Luke 11:1-13

Our Devotional Reading from Luke is on the subject of Prayer, and stresses importunity in prayer. Luke gives us the prayer which Jesus taught His disciples and relates the parable of the man who went to his friend at midnight and was finally answered because he persisted in asking until the answer came. Jesus encourages us to ask, seek, knock, for if we, being evil, know how to give good gifts unto our children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him? This thought of prayer for others is one of the prominent lessons in our study for today as we listen to Abraham plead for Sodom in one of the great intercessory prayers of the Bible.

Abraham and the other patriarchs must have been lonely men, living as they did in a world of idolatrous men and women. They "confessed that they were strangers and pilgrims." They could have no real fellowship with the heathen about them. Occasionally they came in contact with the world; sometimes by way of temptation, sometimes by way of conflict. If Abraham had not had the close companionship of his God which we considered last Sunday, he would have had only the members of his own household as close friends. There have been many changes since the days of Abraham and of Christ, but the prayer of our great High Priest that His followers should be "in the world, but not of the world," is still the ideal way of life. We, too, should bear testimony to the fact that we are "strangers and pilgrims"; that we seek a city which hath foundations whose builder and maker is God. God still wants us to come out and be separate and touch not the unclean thing. Paul tells Timothy, (II Timothy 1:7) that God has not given us a spirit of fear, but of power, and of love, and of a sound mind. We are not to fear the world, but to face it with confidence and courage. We are not to be ashamed of the testimony of our Lord. We can get some splendid lessons from Abraham and his world; for however much the world has changed, it is still a very sinful world, and we, as the children of God should be very clear in our witness for Him.

I. *Abraham and Lot Separate:* Chapter 13.

Chapter 13 is familiar ground. It tells of the separation which came in the household of Abraham between those who loved the Lord supremely and those who loved the things of this world; between the spiritually minded and the carnally minded. Both Abraham and Lot were rich: one of these rich men put God first; the other put the world and its wealth first. One was selfish, the other unselfish; one, a pygmy, the other a giant. The character of Lot as seen in Genesis is so unbecoming a follower of God that we are a bit surprised to find these words written about him in II Peter 2:7.8, "And delivered just Lot, vexed with the filthy conversation of the wicked (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." He is called "just" and "righteous," and so he must have been a man of faith. If we only had the record in Genesis we would have felt very doubtful about his being a real follower of the true God. He certainly made a selfish choice which led to tragic events in his own family. He is a type, or illustration, of a worldly-minded Christian who has faith enough to save him, but lived an unhappy life without influence upon others; the kind described by Paul in I Cor. 3:15; saved, "yet so as by fire."

There was strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle, so Abraham suggested that they separate and gave Lot the first choice. When he saw the fertile plain of Jordan, well-watered, and fine for cattle, "as the garden of the Lord," he chose that, and "pitched his tent toward Sodom." "But the men of Sodom were wicked and sinners before the Lord exceedingly." How many of God's children have ruined their families and their own lives by "pitching their tents" toward some wicked city! Lot soon moved into Sodom and became one of the prominent citizens of the city. We will see the awful sequel to his sad story later.

I have a feeling that Abraham was somewhat disappointed by his nephew's choice. At any rate God spoke to him a word of encouragement and promise, telling him to lift up his eyes and look northward, southward, eastward and westward for all of that land should some day be his and his seed should be innumerable as the dust of the earth. So Abraham pitched his tent in Hebron and built an altar unto the Lord.

The lesson is so clear that it needs no comment. Stand these two men up side by side and compare them. Lot is the type of a man who is trying to serve both God and mammon. Abraham has but One Master. We still have these two kinds of Christians. Mr. Moody was once asked what brand of Christians he liked best. He replied, "The O and O brand; Out and out for Christ. Our Saviour likes that kind too.

II. *A Great Intercessory Prayer:* Chapter 18.

1. A beautiful picture of Eastern hospitality: "Be not forgetful to entertain strangers : for thereby some have entertained angels unawares." (Hebrews 13:2) Abraham saw three men approaching his tent. He ran to meet them with the typical greeting of the time. Notice these expressions; "ran," "hastened," "make ready quickly," "hasted." The whole household astir with eagerness to do all they could for these unexpected guests. How different is our modern way! There is something fine and refreshing in this scene; it reveals much about Abraham and his household.

2. The message for Sarah that she should have a son takes a more definite form, and the time of his birth is indicated. Sarah laughs at the idea, and there seems to be some doubt in her mind, for the angel asks, Is anything too hard for the Lord? Sarah denied that she laughed, for she was afraid.

One of the men, or angels, seems to be the Lord Himself, for the Lord said, Shall I hide from Abraham that thing which I do? He reveals to Abraham that He has come to see whether they have done altogether according to the cry of it, (Sodom). The men went on toward Sodom, but Abraham stood yet before the Lord.

4. He now begins his memorable prayer for the wicked city, beseeching the Lord to spare it. He begins with fifty righteous people and keeps reducing the number until he reaches ten. Abraham seemed to be ashamed to ask further. Perhaps he thought that there would be at least that many righteous in the city. We see in the next chapter that God partly answered his prayer by saving Lot.

Let me emphasize two points: (1) The value of real Christians to a community. Ten good people would have saved Sodom from destruction. Jesus said, Ye are the salt of the earth. One value of salt is its preserving power. The real Christians in the world are its most valuable assets. (2) The need today for intercessory prayer. This is the highest form of prayer. The greatest of all such prayers is, of course, the High Priestly prayer of our Lord in John 17. This one by Abraham is a fine example. We have other samples in Moses pleading for Israel after they had sinned at Sinai; Daniel, and Ezra, and Paul. Our world needs such prayers today on the part of all Christians; the Church needs it; our friends and loved ones need our prayers in their behalf.

III. *The Destruction of Sodom:* Chapter 19:1-29.

There came two angels to Sodom. This seems to make sure that one of the three "men" who came to Abraham's tent was the Lord in the form of man, Who remained to talk with Abraham.

The revolting events related in this chapter give us a vivid picture of one of the worst cities of history. The cancer had gone too far. If the angels had not intervened Lot would have been killed by the mob gathered around the door. They smote the people with blindness.

Lot is given the opportunity of trying to save some of the members of his family, but he seemed as one that mocked to his sons-in-law who were typical Sodomites. When morning came the men hastened Lot and his wife and two daughters, and finally laid hold upon them and literally "dragged" them out of the city. He is told to escape for his life and flee to the mountains, but pleads to be allowed to go to the "little city" of Zoar. The sun rose as he entered this place and the Lord rained brimstone and fire upon the two wicked cities of the plain. Lot's wife looked back and became a pillar of salt. The rest of the chapter tells of the origin of the Moabites and Ammonites, two of the most wicked of nations.

What an awful end to the man who started out with Abraham for the Promised Land! He is a warning to all who would love the world and the things of the world, and who "pitch their tent toward Sodom."

Today the Dead Sea and the regions around it stand as a constant reminder of the righteous judgment of God upon these two cities. Let us remember that "except we repent we shall all likewise perish." Jesus warned the people of His day that it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for the places which had seen His works. What does that mean for America?

YOUNG PEOPLES Department

YOUTH PROGRAM FOR MAY 19

By THE REV. B. HOYT EVANS

"We Are Debtors"

Scripture: I John 4:7-21 and Romans 1:14-17

Hymns:
"Amazing Grace, How Sweet the Sound"
"Alas! And Did My Saviour Bleed"
"There Is a Green Hill Far Away"

(The program for this week in *Presbyterian Youth* gives detailed reports on some very unusual Christian projects: (1) The program of the Reformed Seminary in Montpellier, France; (2) The Christian "communities" at the University of Texas; and (3) the community of worship, study, and work on the island of Iona.)

Program Leader:

In a financial sense we do not ordinarily think of being in debt as a very desirable status. In that light, we may find it a bit surprising that Paul, in his letter to the Romans, writes with such obvious pride of being in debt. Perhaps he is not speaking of money that he owes, but of some other kind of indebtedness. Just what does he mean, and is this indebtedness of which he speaks a condition in which all Christians share?

Jesus taught His disciples to pray for the forgiveness of their "debts" even as they forgave their debtors. We are correct, if we have already decided that this indebtedness does not involve owing a sum of money. It is a spiritual condition, and one in which all of us share. Since we are recognized as debtors, on the authority of Christ Himself, how did we get in this condition?

First Speaker:

The Bible makes it clear that all have sinned. "For all have sinned and come short of the glory of God." Romans 3:23. "There is none that doeth good, no, not one." Psalm 14:3. The Scriptures also teach that those who are sinners are lost and spiritually dead. "The wages of sin is death." Romans 6:23. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. This state of involvement in sin and death is a hopeless one for the sinner as far as he himself is concerned. There is nothing he can do to save himself. He finds it impossible to measure up to the requirements of God's righteousness at any time, much less to atone for the failures and sins of the past. The plight of the sinner is very much like that of a modern athlete who is so far behind in his income tax payments that he can never pay out, but finds his indebtedness increasing every year.

Second Speaker:

The picture of man in sin is one of deepest darkness until the love of God comes on the scene. The same verse which speaks of the "wages of sin" also tells of the "gift of God" which is "eternal life through Jesus Christ our Lord." The God of love was not willing that His human creation should perish because of their sins, but His righteousness did not permit Him to ignore the sin which was a violation of His righteousness. The wage of sin is death, and the wage must be paid. It was to make this payment that Christ came. "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4,5. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Corinthians 5:21. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." I Peter 1:18,19. The terrible price which God paid for our redemption from sin and death was the shed blood of His only begotten Son.

Third Speaker:

Because of what Christ did for us on the cross, it is possible for us to have life instead of death. The requirement is that we receive His deliverance by faith in His satisfactory substitution for us. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." John 3:36.

When a person becomes a Christian, a believer in Christ, he receives a blessing which he could never possibly have earned for himself. He can never possibly repay God for this rich gift throughout eternity. The person who is a Christian is hopelessly and permanently in debt to the grace of God.

Program Leader:

There are some people who do not like the idea of being in debt to God. They feel that it robs them of their independence. Is it not infinitely better to be dependent on God than to receive the wages of sin? It is better to be in debt than to be doomed for eternity.

Once we are in debt to God, the only honorable thing to do, is to try to pay back the debt. It is an impossible task, but God wants us to try. It is our way of honoring Christ and it is the only way of living a joy-filled life. In the program for next week we shall learn how to go about paying our debt to God.



WOMENS Work



Bible Study for Circle Bible Leaders on "Jesus and Citizenship"

Prepared by Morton H. Smith
Belhaven College, Jackson, Miss.

Lesson 6. PLENTY AND WANT

For the help of the Circle Bible Teacher, we shall give the main thrust of the lesson.

Lesson in Outline:

1. The Fact of Plenty and Want.

Very little needs to be said regarding the fact. It is such a prevalent fact in our world that we all know and recognize it. The appeal of modern Communism to the poor, makes this fact one of great relevance to the Christian. From the Biblical point of view it must be recognized that the situation is under the control of the all-wise God. We should study it in this light.

II. The Present Situation Facing American Christians.

A. Change in America.

Our present national prosperity has come from God. It is a great blessing, but not without certain dangers accompanying it.

B. Warning of Dr. R. L. Dabney in the face of increasing wealth.

Dr. Dabney, one of our early theologians, gives us some very pertinent warning regarding wealth, based on the past history of the church.

C. Bible warnings regarding wealth.

Due to the dangers of wealth in the hands of sinful men, the Bible warns of its misuse. From these warnings we learn something of the proper use of wealth.

III. The Proper Use of Wealth.

Ultimately all that we have should be used to the glory of God. We must be careful in our social application of the Gospel to be sure that we are actually applying the Gospel itself. This involves the spread of the message of Christ, to take care of the poverty of souls of sinners.

IV. The Gospel Itself a Matter of Plenty and Want.

"Though He was rich, yet He became poor for your sakes, that ye through His poverty might be rich." (II Corinthians 8:9)

I. *The Fact of Plenty and Want.*

If there had been no sin, and man had remained in the Garden of Eden, it is certain that there would have been no problem of plenty and want. The fact is, however, we are living in a world that is marred by sin. The result is that there are some who have far more than they need of this world's possessions, whereas others have less than the minimum needed for their living.

It is not for us here to enter into the question of why the entrance of sin was permitted by God, but we must affirm this Biblical truth, that God did in His Wisdom so permit it and the resulting world situation. The Puritan Divine, Stephen Charnock, in his great work on the "Attributes of God" says this regarding this matter: "The various conditions of men is also a fruit of divine wisdom. Some are rich, some poor; the rich have as much need of the poor as the poor have of the rich. If the poor depend upon the rich for their livelihood, the rich depend upon the poor for their conveniences. . . . If all were rich, there would be no objects for the exercise of a noble part of charity;

if all were poor, there were no matter for the exercising of it. Thus the divine wisdom planted various inclinations, and diversified the conditions of men for the public advantages of the world." (*The Complete Works of Stephen Charnock,* Vol. II, p. 32f.) Richard Sibbes, one of the Puritans, wrote: "Sometimes God sees that poverty and want in this world is part of our riches, that it is good for us; and what is good for me is my riches. If poverty be good for me, I will be poor that I may be humble; humility is better than riches. If I be in want, if I have contentment, it is better than riches." (*Complete Works of Richard Sibbes,* Vol. IV, p. 506.) It is certainly true, as both of these writers indicate, that God has established the various states of men, according to His wisdom and grace. This being the case, then even poverty may be good for us, as Sibbes indicates.

The Apostle Paul indicates just such a view in Romans 5: "We rejoice in our tribulations." (v.3), and again in Romans 8:28: "For we know that all things work together for good to them that love God, to them that are the called according to His purpose." In that glorious chapter he indicates that no matter what may come, the Christian need not fear that he will be separated from the love of God in Christ, no, not even "tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword." "Nay in all these things we are more than conquerors through Him that loved us." (8:25,37). There is an interesting text in Zephaniah that indicates that God would bring His remnant through the captivity of Babylon despite poverty. In fact, the passage seems to indicate the necessity of bringing the people down to poverty that they might call again on the name of God. "But I will leave in the midst of thee an afflicted and poor people, and they shall take refuge in the name of Jehovah." (Zeph. 3:12) Thus it is that God often uses our material poverty to bring to us spiritual riches. Of course, there have been exceptions to this, but all too often those who have been blessed materially become selfsufficient and have failed to seek first the Kingdom of God.

II. *The Present Situation.*

A. Change in America.

It is of interest to note the number of sermons of the period of the Puritans that deal with the matter of poverty. It is indicative that many of the people to whom they preached were of the poorer classes. These were the forefathers of this nation. They came to this land, empty-handed except for one thing, their Bible. They came to worship God as they believed He would have them to do. They came as a very poor people, but a very spiritual people. God established them in this land and has blessed them with material prosperity; but instead of remaining grateful to God with the same high worship, we have all too often allowed our worship to become externalized. Schneider describes this process as it took place in New England, and we submit that it has also happened elsewhere across this land of wealth and prosperity: "The Puritan thrift soon produced Yankee prosperity, and Yankee prosperity produced urban aristocracies. The precariousness of the frontier gave place to the security of the towns. Luxury crept in. The younger generation could afford to rest a bit on their fathers' oars. They had not undergone the moral discipline of the frontier. To them New England was home, not a howling wilderness. Consequently, their fathers' strenuous standards began to irritate them, and the philosophy of God's wonder-working providence began to take a hollow sound." (Schneider, *The Puritan Mind* as quoted by DeJong in *The Covenant Idea in New England Theology*). The result of this was a falling away from the high Calvinism of their forefathers. As we look at our own Church, the question may well be asked as to whether we are not following this same path.

B. A Word of Warning.

A word of warning needs to be noted here with regard to our general secular prosperity. Dabney, one of the early Southern Presbyterian "Greats", speaks of the situation as the "crisis of prosperity." He raises the question: "Has the church ever been able to stand temporal prosperity without being poisoned by it?" He traces the history of the Church to indicate that all too often prosperity has been the cause for the deterioration of the Church. For example, with the acceptance of Christianity by Constantine, the Church which had up to that date stood firm for the faith, even by the blood of many martyrs was to decline over the next three hundred years into the corrupt system of the papacy, which was a blight on the whole church for another thousand years. The Protestant Reformation was "born and grew amidst reproach, danger, and strife." Yet with the material gain of Protestantism there has been the spiritual decline. "The danger arising from temporal ease and plenty is one which leads the Christian away from his fountain of strength, the mercy seat, just in degree as the danger becomes more imminent." On the basis of the rising prosperity that Dabney saw coming to America, he said, "Should not the teachers and rulers of the churches lift their voices in warning more loudly even than Knox called upon his countrymen to stand for their lives and liberties against popes and tyrants? And should not every Christian gird himself against the danger, with a spirit more earnest, cautious and prayerful than if he were counting the cost for a final warfare with persecution?" After saying this, Dabney then makes this prediction: "We utter a most deliberate and sorrowful conviction when we say, that in our opinion, unless we bestir ourselves with a wise alarm and diligence, utterly unlike our present conduct, and entirely above any previous church has ever been able to attain in the like case, this

present ease will be our ruin, and future history will date 'the decline and fall' of American Christianity from our generation." These are very serious and solemn words of warning, and they are still most appropriate for our Church in this day.

C. The Bible and Wealth.

It is difficult for us to face the following Scriptures in the light of our increased wealth: "Woe to them that join house to house, that lay field to field . . ." (Isaiah 5:8). "Woe to them that are at ease in Zion" (Amos 6:1). Jesus says the same thing in Luke 6:24: "But woe unto you that are rich for ye have received your consolation. Woe unto you, ye that are full now! For ye shall hunger." James, our Lord's brother, says: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten." (5:1-2).

The Bible in these passages is not teaching that wealth *per se* is absolutely and necessarily evil, but as Jesus indicates: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19:24). This passage does not teach that a rich man cannot go into the kingdom of heaven, but it does speak of the great difficulties that are connected with wealth and with the acceptance of the Gospel with its requirements. The Gospel requires humility, a sense of complete and utter dependence upon God and His Saviour for salvation. "Whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." (Matt. 20:27-28). How hard it is when we feel ourselves to be self-sufficient to come to the sense of need that is prerequisite to the acceptance of Christ as Saviour!

III. *Proper Use of Wealth Involves the Spiritual.*

For the true Christian, who is rich spiritually, and who is also blessed by God with material blessings, there are tremendous responsibilities. We should remember that all the wealth that we may have is the gift of God to us, and that we are stewards only. All we have is to be used to the glory of God. How vain is the man who has no other purpose in life than to spend all his efforts and labor on himself. As the writer of Ecclesiastes says, "'all is vanity" without God. The person with wealth, who knows God through the Lord Jesus Christ, has the very great privilege of using all that God has given him to the glory of God. He has the privilege of contributing to the advancement of the Gospel cause in the various causes of the Church, and of relieving much of the sorrow and suffering in the world through his acts of charity.

Dabney points out the fact that God in blessing us with material prosperity, though putting us to the test, is not designing to bring us down in our spiritual life, but rather would challenge us to new heights of service to Him. "We must be unlike all the outwardly prosperous churches which have ever gone before us, in the use which we make of our prosperity. We must be as distinguished for our large-hearted liberality and our expanded plans of beneficence as we are for riches and temporal privileges. We must burst forth on every side into a magnificence of a missionary enterprise, as marvelous as the growth of our commerce, arts, agriculture, and general prosperity." This is the God-given "safety-valve" for the danger of prosperity, both for the Church and for the individual. If the Christian people practiced more of the genuine charity that it is our duty to practice, we would have less of the danger of a "welfare state" hanging over us. Not only would there be the benefit of the relieving of misery by the Church, but there would also be the opening of doors to the spread of the Gospel. This is the very thing that is practiced by our missionaries on the field. They take with them doctors and nurses and teachers to help relieve the physical and temporal needs of the heathen people around them, and for the one purpose to open their hearts to the Gospel of Jesus Christ. If we only were more concerned for those around us in this regard, we would find our witness for the Gospel so much more effective.

Jesus Himself sets this very example. In the preaching at Nazareth recorded in Luke 4:16-30, we find Him indicating that He has been sent to preach the Gospel to the poor, release to the captives, recovering of sight to the blind, and to set at liberty the bruised. All of these physical figures point to the spiritual gospel, the spiritual release and healing, yet Jesus Himself used the ministry of mercy to bring the spiritual message to those around Him. This was certainly the case in healing the blind man recorded in John 9. It is also the case of the man let down through the roof, to whom He declared forgiveness of sins even before the physical healing. The physical healing was simply used as a case of demonstration of his true power to forgive (See Mark 2:7-12). It is essential to realize that as we deal with the social implication of the Gospel in this and the other matters under this whole topic of "Jesus and Citizenship", that we keep in mind the fact that just to help the physical condition of those around us and not to deal with the spiritual needs is worse than not helping at all. For if we by our failure to witness concerning the Gospel make life here more pleasant, so that they are even less aware of their need of a

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Saviour, then we have only made their road to hell easier. The truly Christian approach to the matter of the social application of the Gospel is to recognize that "there can be no applied Christianity unless there is a 'Christianity to apply'." (Machen, *Christianity and Liberalism*, p.155). The liberal who believes that Christianity is only application, that it is only a way of life, has a salvation of works and not one of God's free Grace in Christ Jesus, as taught by the Scriptures. Jesus certainly did not merely deal with the physical and external matters, but went to the root problem that lies at the heart of all the ills of the world—sin.

IV. *The Gospel Itself a Matter of Plenty and Want.*

This brings us to one of the great texts on the matter of poverty and wealth, namely, II Corinthians 8:9. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet He became poor for your sakes, that ye through his poverty might be rich." What a rich text this is!

A. Christ was rich.

He was rich as the Second Person of the Trinity. He was rich as the Son of God. He was heir of heaven and earth, rich in every way. Richness implies plenty. He had plenty in all excellent things. "The silver is mine, and the gold is mine." (Hag. 2:8). "The earth is the Lord's, and the fulness thereof." (Ps. 24:1). He it is that has made it all. "All things have been created through Him, and unto Him." (Col. 1:16). He was and is rich beyond our comprehension: rich by nature and by work of creation. He was rich as God because He was God. He existed in the form of God, and counted the being on an equality with God not a thing to be grasped. Because He was what God was, He was and is as rich as God is. When we think of Him how we need to think of Him as the all-Glorious Ever-living God, full of all Glory and Majesty! This is Jesus Christ of whom Paul spoke.

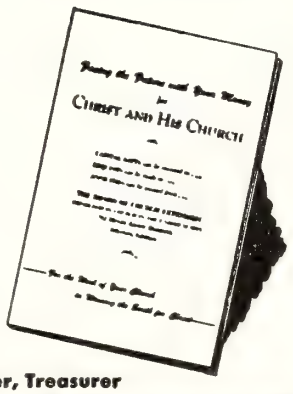
B. Christ became poor.

Having seen Him in all His glory and majesty, we come to the next part of the text that says this infinitely rich One became poor. We might well ask how this is possible. It is only by the miraculous entrance of Jesus into the world by means of the virgin birth, whereby He took upon Himself human flesh. This act we call the Incarnation. It is most striking to note the fact that according to Romans 8:3 He did not take on the form of unfallen man, but rather the "likeness of sinful flesh." It was the flesh subject to punishment and capable of suffering. Not only did He take our flesh, but in Philippians 2:7-8 Paul indicates that this humiliation involved also the taking on of the condition of mankind. "Taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." This was truly the essence of being a servant. He who was the only Lawgiver in Zion became the Servant, obedient to that Law. Not only did He obey the law in the active sense of keeping its precepts, but He also kept the law passively in that He paid the penalty for those who break it. He Himself was completely without sin, and did not need to pay this penalty for Himself, but because of our utter helplessness as sinners He stooped in this way to help us. He took upon Himself our sins. He who knew no sin was made sin for us. He became a curse for us (Gal. 3:13). And not only this, but He became utterly poor for us in that He laid down His life for us (John 10:17-18). From the point of view of the world, death is the utmost of poverty, when life is gone, all is gone. Even the manner of His death speaks of His poverty. He was stripped of all His worldly goods, even His clothing. His friends forsook Him. His poverty of body was only exceeded by the poverty of soul which He experienced. For in the hours of darkness on the Cross He experienced the poverty of hell, the poverty of being God-forsaken. Because He was bearing the sins of the world, the wrath of God Himself was poured out on Him there. Yes, He who was rich became poor, utterly and completely poor.

Yet, in all His poverty, Jesus sets the true and proper example for the poor of this world. He did not become a beggar, but continued through-

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out all His life, and even in His death, to do the work whereunto He was sent. So also Paul in Thessalonians indicates that those who do not work ought not to be fed by the others (II Thess. 3:10). We hear no voice of complaint from Christ through His life of poverty. He "learned obedience by the things which He suffered." (Hebrews 5:8). He certainly is the Example of One Who was content with His state. Paul in the same epistle in which he exhorts us to have the same mind as that which Christ had in His Incarnation and humiliation tells us of his own experience in this regard. "I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengthenth me." (Phil. 4:11-13).

C. He became poor "for your sakes".

His very act of becoming poor was not self-centered or self-concerned, but out of concern for others. He did not become poor in order to enrich Himself. He was possessor of all that God possessed. He needed to earn nothing for Himself, but due to our sinfulness, and to our state of utter depravity and inability to help ourselves, He, out of His love and compassion for us, deigned to come and to work out our salvation for us. Our sin deserved the wrath and curse of God. He became a Servant in order to bear that penalty, to appease the wrath of God. It is through the redemption in Christ's blood, which was a sacrifice that propitiated the wrath of God, that God could reveal Himself both Just and Justifier of them that received Him (Rom. (3:24-26).

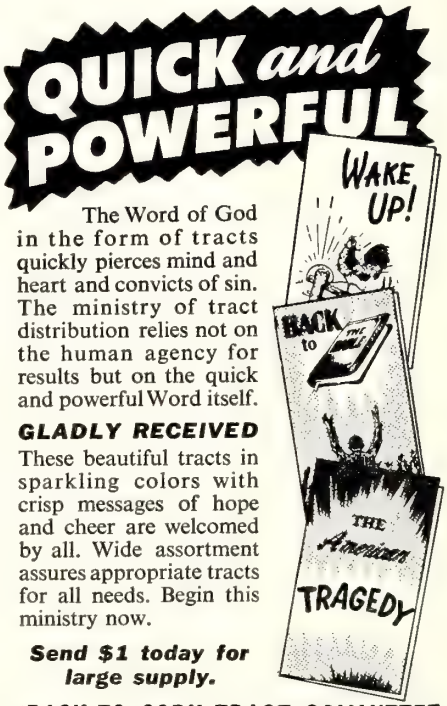
The end that He had in view was to bring us from our state of poverty to the state of riches. By His taking our debts upon Himself, He in turn imputed to us His riches. We are justified freely from our sins, because they are punished in Him. What is more, we are offered in Him not only forgiveness of sins, but also life everlasting. This life everlasting is not merely a life of indefinite quantity, but one of new quality. It is the life mort abundant. It is a life that has been freed from the bondage of sin. In Him we have a liberty of access to God (Rom. 5:2; Heb. 4:14-16). Our very poverty becomes for us riches in Christ, for in Him we have the assurance that God does work all to our good. And, of course, we rest in the confident hope of future glory with God in heaven, when we shall realize fully the joint heirship that has been granted to us in Christ.

V. *Our Responsibilities as Christian Citizens in Regard to Plenty and Want.*

First, we have seen the fact that our various states are God-ordained. We should learn to be content with the state in which we find ourselves under God. This is not to indicate that we should not labor to advance from one condition to another, but that we should not covet that which we do not have, but rather accept what we have as from God Himself, and be thankful for it.

Second, if we have been blessed with material goods, remember that they come from God to us. We are but His stewards in all that we have and are, and we should seek His glory in all that we do. Thus we should dedicate all of our goods to His glory, and seek to use them in a way well pleasing to Him.

Third, as Christians, it is not sufficient that we give material goods to those in need, but it is even more important that we give the Gospel of Jesus Christ to the world which is so much in need of Him. Our giving of material goods should be to the end that we may better be enabled to present the Gospel.



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Helps To Understanding Scripture Readings in *Day by Day*

By Rev. C. C. Baker

Sunday, May 19, *Gen.* 24:1-9. Because of his faith and obedience, Abraham, in his old age, could look back and see God's hand upon his life (v.1-7). Because of this, he could look confidently to God to lead in choosing a wife for his son, Isaac (v.7). Read the story of the journey of Abraham's servant and see how God fulfilled Abraham's expectations (vv.10-61). Notice how Abraham's servant prayed specifically for guidance (vv.12-14) and how specifically God answered his prayers (vv.15-21). Abraham had told his servant to find a wife for Isaac among his own kinsmen (vv.3-4). Rebekah was the grand-daughter of Nahor, Abraham's brother (vv.15,23-25). Observe the servant's reaction as he saw God answer prayer (vv.26-27,51-52). As we learn to trust God and obey Him, we too, will see Him answer specific prayer in our behalf.

Monday, May 20, *Mark* 1:16-20. Peter had been introduced to Jesus by Andrew at the very beginning of Christ's ministry (John 1:40-41). Notice how Andrew, who had been a follower of John the Baptist, followed Jesus from the very beginning of His ministry (John 1:35-42). In the moving days they no doubt followed Christ as time allowed (John 3:22). Some eight months lapsed before Jesus left Judea for Galilee (John 4:1-3, Mark 1:14). Thus it was not as total strangers that Peter and Andrew were called by Christ (vv. 16-18). For what purpose did Jesus call Andrew and Peter in v. 17? In what way was the call for deeper discipleship? What sacrifice was required (v.18)? From time to time Christ will call us into deeper discipleship with Him that may invoke sacrifice. Yet a greater usefulness in His service will result.

Tuesday, May 21, I *Cor.* 1:26-31. Read through vv. 18-31 and try to understand God's point of view concerning the things man tends to boast about. How is the cross an example of foolishness to the mind of man (vv.18-25)? Why did God reveal Himself to man in such a way on the cross (vv. 18-21)? What reasons can you fnd in vv. 26-29 for God's choosing unimportant people to be His followers? Can you see from vv. 18-29 how utterly abominable human pride is in God's sight? What results when we yield ourselves to God's ways (vv.18, 24,30)? How then are God's "foolish" ways really better than man's "wise" ways? When the Christian boasts it is of the Lord's deeds and not his own human position or achievements (v.31).

Wednesday, May 22, *Acts* 1:4-9. The "first book" (v.1) is the Gospel of Luke. How does Luke summarize the last days Jesus was on earth (vv.2-3)? What commands did Christ give His disciples (vv.4,8)? What promises are found (vv.5,8)? Notice how the promises are related to the commands. Can a person witness for Christ unless he has waited upon God in prayer for power? How did Jesus also stress the importance of having an understanding of His message (v.3)? Was this understanding complete (vv.6,7)? Can one witness for Christ without a knowledge of his faith? Is knowledge without power sufficient; zeal without knowledge? In which of these might you lack?

Thursday, May 23, *Matt.* 28:16-20. Momentous days were upon the disciples. Christ had risen (vv.1-10) and was giving them their final "marching orders" before they went out to the roads of the earth (vv.16-20). Notice the new relation with which Christ regarded His disciples (v.10). Observe their own attitude toward Him (v.17a). Think on the Great Commission (vv.18-20). What is the specific command in v.19a? What does the "therefore" in v. 19a refer to? Because Christ's authority is all inclusive (v.18) His Gospel is to embrace all nations (v. 19a). In what two ways is the Church to disciple the nations (vv. 19b, 20)? Notice the promise of v. 20b. How does the statement of v. 18 make it meaningful? Does Christ's presence and the authority of His message burden you for the World Mission of the Church?

Friday, May 24, *Luke* 9:1-6. Jesus, pressed by the crowds (see 8:40-56), commissioned His twelve disciples (9:1-6). He empowered them to do exactly the same things He had been doing (9:1-2). Observe the authority they represented (vv.4-5). What were evidently the results of their mission (v.6)? What type of reaction did the mission help stir up (vv.7-9)? The charge Jesus gave His disciples in v. 3 does not apply

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to the Christian worker today nor did it apply in the early Church (it was superseded by the charge of 22:35-38). The mission was one of a series of steps that led the disciples to recognize who Christ was (vv.18-20). When you get involved in the Lord's work are you mindful that God is trying to teach you some spiritual truth through it?

Saturday, May 25, *Mark* 10:13-16. Children were not afraid of Jesus. Notice how important they were to Him (vv.14-16). Observe how central was the truth He taught about children and the Kingdom of God (vv.14-15). What qualities do you think Jesus saw in children that would make Him say "for of such is the Kingdom of God"? How would the quality of humility be manifested? the quality of trust? of dependence? Contrast the child-like qualities of v.14-15 with that of the Pharisees in v.2-9. If the Pharisees had had these qualities what women would they have asked the question of v. 2? What do vv. 20, 22 especially reveal about the rich young ruler that caused Jesus to say the words of vv.23, 25? How do vv. 20, 22 reveal a lack of a child-like faith? What qualities might there be in you that reveal a lack of a child-like faith in the Lord?

NEWS of CHURCHES around the World

NORTH CAROLINA

Mecklenburg Presbytery held its 216th stated session in the Clanton Memorial Church of Charlotte, of which Rev. W. B. McSwain is pastor. Dr. W. M. Boyce, Sr., succeeded Rev. David Wilkinson as moderator. Rev. R. Flay Riddle was received by transfer from the Presbytery of South Carolina and a commission was appointed to install him pastor of the Robinson Presbyterian Church. Rev. Harry H. Bryan was received from Kanawha Presbytery in order that he might be the assistant pastor of the Covenant Presbyterian Church. Candidates J. R. Hobson, of West Hanover Presbytery, and James R. Lloyd, of Granville Presbytery, were received and were, with our own candidate S. Monroe Busch, examined and licensed to preach the Gospel. Commissions were appointed to ordain and install them as follows: Mr. Hobson at the Ridgecrest and Oakboro Churches; Mr. Lloyd at the Park Avenue Church; and Mr. Busch at the Locust and Indian Hill Churches.

Mr. J. W. Easter, Jr., a member of the Hamlet First Church and a student at Presbyterian College, and Mr. J. W. Sandifer, Jr., a member of the Caldwell Memorial Church and a Senior at Davidson College, were received as candidates for the ministry.

Rev. J. C. McGehee was at his request transferred to West Hanover Presbytery. During the interim between Presbyteries the pastoral relationship between Rev. Watt M. Cooper and the Steele Creek Presbyterian Church was dissolved and he was transferred to Winston-Salem Presbytery; Rev. M. G. Lyerly had resigned as pastor of the Smallwood Church and was transferred to Harmony Presbytery; Rev. C. McDonald Coffey, III, had resigned as pastor of the Ridgecrest and Oakboro Churches in order that he might continue his studies at Union Theoolgical Seminary; and Rev. C. H. McLean had resigned at East Monroe and Turner and was transferred to Wilmington Presbytery.

The change of the name of the Tenth Avenue Church to the Third Presbyterian Church was approved. Miss Virginia Morris, new area worker for the Presbytery was presented. Mrs. Loyd C. Ardrey, president of the Women of Mecklenburg Presbytery, gave the annual progress report. Mr. Cameron Deans, General Manager of the denomination's Board of Christian Education's Division of Publication, in addressing the Presbytery announced that it was the intention of his Board to open a Presbyterian Bookstore in Charlotte during this year. The Presbytery passed a resolution looking with favor upon their action.

Rev. A. T. Taylor, of the Marks Creek, Marston, McLean and Rourk Presbyterian Churches, was nominated for the next moderator of the Presbytery to be held in the Westminster Presbyterian Church on July 16th.

Rev. Malcolm R. Williamson, Stated Clerk, was assisted by Rev. A. Leslie Thompson and Rev. R. W. Rayburn.

R. H. Stone, Secretary

Davidson—John C. Bernhardt, Jr., of Lenoir has been elected president of the rising senior class at Davidson College.

The position carries with it ex-officio member ship in the Davidson student council and is one of the outstanding honors open to students.

John is the son of Mr. and Mrs. John C. Bernhardt, Sr., of 325 Woodside Place, Lenoir, and attended Lenoir high and the Woodberry Forest school in Virginia.

At Davidson he has been an outsanding all-round student, maintaining an average of better than B plus, and holding membership in the Kappa Sigma social fraternity, varsity wrestling team, chapel choir and Eumenean Literary society. He has also been a staff member of the student newspaper.

John has served as a junior board member of the YMCA, vice-president of the student body and as secretary-treasurer of his class, and last year was awarded the David Halbert Howard, Jr. memorial prize in chemistry.

Robert G. (Bob) Jones of Norfolk, Va., has been elected president of the Intrafraternity Council at Davidson College for the 1957-58 academic year.

Jones, a rising senior, succeeds Alvin Perkinson of Chattanooga, Tenn., in the position, highest awarded in the college's social activities.

Don Carmichael of Louisville, Ky., was elected vice-president and Pat Woodward of Quincy, Fla., secretary-treasurer.

Six Davidson College seniors have been awarded graduate scholarships in physics at six leading institutions.

All of the students have majored in physics at Davidson and plan careers in research, teaching or industry after earning graduate degrees. They are:

John C. Hill of Blacksburg, Va., who has been awarded an assistant-ship in physics at Purdue University.

John M. Hunter of Shelby, an assistantship at the University of Colorado.

Don I. McRee of Newton, an assistantship at Duke University.

Jerry L. Pietenpol of Davidson, an assistantship at Columbia University, New York.

J. Thomas Ratchford of North Belmont, a Du-Pont Fellowship at the University of Virginia.

Frank C. Robert of Hampden-Sydney, Va., an Atomic Energy Commission fellowship at Vanderbilt University.

Tryon—The Tryon church (Kings' Mt. Presbytery) received a boost to its building program on Easter Sunday morning, when, following the morning worship, J. Frank Gallimore, chairman of the building committee, announced that an anonymous donor had offered to contribute in its entirety the church sanctuary and its furnishings.

Architects Meriwether and Brady have estimated the cost of the proposed sanctuary and educational building at $125,000.

In a letter to the church, the donor stated: "I wish to make this sanctuary principally a memorial to the glory of God and much more humbly to my sister who was buried at sea October 7, 1918, while enroute to the front in France for war service."

Plans have been approved by the congregation for the new church and work will begin in the near future. A building site of four acres has been purchased at the Harmon Field Road, near the historic Pacelot Plantation. Rev. Joe Wagner is the pastor of the church.

Maxton—Students in college who wish deferment from military service for the duration of their college attendance may take a Selective Service College Qualification Test at Presbyterian Junior College on May 16, according to an announcement received by Presbyterian Junior College this week from Selective Service Testing Station. Applicants must secure a blank from a local board and it must be mailed by midnight on May 6, Presbyterian Junior College has served as a Selective Service Testing Center, Number 785, for several years.

Recommend The Journal To Friends

MISSISSIPPI

Hattiesburg—The Presbytery of Meridian met in regular spring session on April 16, in Westminster Church, Hattiesburg, Miss. Rev. Claude Cluney is pastor of the host church.

The Moderator, Rev. Morton H. Smith, presided. Rev. W. W. Bagby is the Permanent Clerk.

The doctrinal sermon was preached by Rev. Merlin F. Usner on the assigned subject: "The Humanity of Jesus."

There were 34 Ministers and 42 Ruling Elders present, and a number of visitors.

Mr. Richard Oliver Whitney, a member of the Presbyterian Church, Waynesboro, was received as a Candidate for the Ministry.

Rev. L. A. Beckman, Jr., who has served the Presbytery for the past 17 years as Stated Clerk and the past 10 years as Superintendent of Home Missions, submitted his resignations. They were accepted. He was given a Certificate of Transfer to the Presbytery of Savannah, he having accepted a call to the office of Executive Secretary of that Presbytery.

The Home Mission Committee was instructed to seek a suitable man to take the office of Superintendent of Home Missions.

Mr. E. Watson Wood, 25 Washington Avenue, Ocean Springs, Miss., was elected as Stated Clerk. He is a Ruling Elder in the Ocean Springs Church, and took office May 1.

The next regular meeting of the Presbytery, a Stated Meeting, will be held in the Presbyterian Church, Wiggins, Miss., July 16.

L. A. Beckman, Jr., Stated Clerk

Dr. Percy H. Easom

Whereas, God, in His infinite wisdom on March 10, 1957, called unto Himself His faithful servant, our dear friend and brother, Ruling Elder Percy H. Easom, we the session of the Raymond Presbyterian Church, of Raymond, Mississippi, desire to pay tribute to the life and labor of our departed friend.

Dr. Easom was born in Scott County, Mississippi, on November 2, 1888, and spent his entire life in his native state. For the past sixteen years he had lived in Raymond, having formerly lived for some years in Jackson.

He was Co-ordinator of Negro Education for the State of Mississippi for the past twenty-eight years. He was recognized as one of the state's most valued citizens.

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He was made an elder in the Raymond Presbyterian Church on May 25, 1941, and he served in that capacity until his passing. For sixteen years he taught an adult Bible class, serving wisely, faithfully, and willingly during this time. As a member of the session, his counsel and cooperation were in evidence on all occasions. He will be sorely missed from his accustomed place.

Therefore, be it resolved: That a copy of this resolution be sent to his beloved wife, and to each of his three children; that a copy be placed in the minutes of this session and that copies be sent to the Clarion-Ledger, the Christian Observer, and the Southern Presbyterian Journal for publication.

Adopted by the session of the Raymond Presbyterian Church, Raymond, Mississippi, on April 7, 1957.

George H. Kirker
Charles L. Long
Jack C. Treloar, Jr.
L. Kenneth Clark

Jackson—During the week of March 31st through April 7th, there was conducted a Revival Service with Dr. Albert Sidney Johnson, former pastor of the following churches: The First Presbyterian Church of Charlotte, North Carolina, the Highland Presbyterian Church of Birmingham, Alabama, and the First Presbyterian Church of Jackson, Tennessee. Dr. Johnson preached twice on Sunday, March 31st, and twice on April 7th; during the week Dr. Johnson preached only at the evening service. Many families were strengthened by the preaching of the Word of God, and through the work of the Holy Spirit. During the week there were some thirty-five families that pledged to set up their Family Altars, starting the next day.

Thirty young children presented themselves, confessing Christ Jesus as their Lord and Saviour, and there was organized what Dr. Johnson was pleased to call a Tract Club. He limited the membership, as he invited some ten men of the congregation and fifteen ladies who would for the next eight months use with their correspondence this vital testimony of inserting a Christian Gospel Tract in their letters. And after the Service a Ruling Elder requested that he have the privilege of purchasing the first supply of tracts for the newly founded Tract Club.

Fairfield — The Stated Spring Meeting of the Presbytery of Lexington will be in the Presbyterian Church, Lexington, Virginia, Tuesday, May 14, 1957, at 9:30 a. m. This will be a two-day meeting, with inspirational addresses by Dr. David K. Allen, President, Davis and Elkins College, Elkins, West Virginia.

Jonathan Edwards,
Stated Clerk

Martinsville — On Tuesday, April 9, 1957, Montgomery Presbytery held its 244th Stated Meeting in the Anderson Memorial Presbyterian Church of Martinsville, Virginia. There were present forty-two ministers and fifty-one Ruling Elders.

Rev. A. S. Burdette was elected Moderator and Rev. Elwood D. Vaughan was nominated to be Moderator of the Summer (the 245th) Stated Meeting.

Mr. Elwood D. Vaughan of the Salem Church and Lewis Dale Roberts from the Mallow Church were received as Candidates for the Ministry of the Gospel.

Candidate James Glen Carpenter from New Orleans Presbytery was transferred by letter to our Presbytery and licensed to preach as a Probationer. He received a call to become pastor of the Forest Hills Presbyterian Church of Martinsville, Virginia. A Commission was appointed to ordain him as a minister and install him as the pastor of the Forest Hills Church on June 30, 1957.

Rev. Ralph M. Piland was dismissed to Lexington Presbytery that he may become pastor of the Second Presbyterian Church of Waynesboro, Virginia.

Rev. J. Harris Stephens was dismissed to East Hanover Presbytery in order that he may become pastor of the Trinity Presbyterian Church of Richmond, Virginia.

Rev. Peter G. Cosby, III, was reelected Permanent Clerk for a three year term.

Commissions were appointed to organize the churches of Colonial and Covenant; both of Roanoke, Virginia. Rev. Robert F. Field is on hand, serving as pastor of the Colonial Presbyterian Church, and Sam R. Hope has been called to be pastor of the Covenant Church.

Presbytery voted to change the name of the Melrose Church to that of the Westminster Presbyterian Church of Roanoke, Virginia, as that church prepares to relocate in the Norwood section just outside the bounds of Roanoke.

Presbytery set $4500.00 as the minimum salary for the pastors of our Presbytery.

Presbytery voted to accept the invitation of the Blacksburg Church to hold its 245th Stated Meeting in it on July 23, 1957.

E. W. Smith
Stated Clerk

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The Gospel of Christ
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Precious Blood
Why Not Begin Church Unions at Home?
To Know Christ
More Than Conquerors
Unto One of the Least of These

Carolina Room

Our Presbyterian Literature: Good or Bad?

By G. Aiken Taylor, Ph.D.

Sabbath School Lesson for May 26, 1957
Young People's Department
Children's Page — Women's Work
Church News — Book Reviews

SCORES OF NEW YORK AREA CHURCHES UNITE IN ALL-NIGHT PRAYER MEETINGS FOR CRUSADE AS WELL AS MANY IN U. S. AND ACROSS THE WORLD.

May 3, 1957—SPECIAL—Prayer emphasis continues to be of utmost importance as the May 15 opening of the New York Crusade draws near. On file in the Crusade Headquarters in New York are hundreds of letters indicating special prayer services being held.

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EDITORIAL

The Christian Gospel

In this issue of the *Journal* we are privileged to start a series of editorials on the theme of the Christian Gospel from the pen of Rev. Professor J. G. S. S. Thomson, Ph. D., of the faculty of Columbia Theological Seminary. The *Southern Presbyterian Journal* wishes to take this occasion to add its word of welcome and of appreciation with that of the host of friends and admirers which Dr. Thomson is making in our Church. The Professor is an Edinburgh man. There he won his A.B., B.D. and Ph.D., there he has taught the last six years. He has also done graduate work in Old Testament at Oxford. Moreover, he has served with his fine Scotch-Irish wife a notable term as missionary in Algiers. These servants of God have borne the burden and heat of the day, enduring hardship for Jesus Christ — hardships which took the lives of two of their three little ones. Dr. Thomson is making a great place for himself in the life of the Seminary and of the Church by his devout spirit, his loyalty to the Word and to the Gospel of our Lord and Saviour Jesus Christ. He is heard with appreciation in our Churches, our Westminster Fellowships, our Mission Conferences, and the Inter-Varsity and Interseminary Groups. May his bow abide in strength and His testimony to our Lord be multiplied among us!

W.C.R.

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1. The Christian Gospel: Introduction

By J. G. S. S. Thomson

"The Gospel of Christ"

This short article is the first in a series of six studies on some aspects of the Christian gospel. In these studies we shall be concerned principally with the first two chapters of the Epistle to the Galatians. This is natural because Paul's main preoccupation in this letter is the gospel which he had been sent to preach (i Cor. i. 17,). But in this introductory article it will be necessary to consider the historical background against which the Galatian letter has to be set. There are several points which should be mentioned.

(1) The churches of Galatia had been founded by Paul in the course of his second missionary journey (Ac.xvi.6, A.D.51,). The plural form "churches" in Gal. i. 2, suggests that on the occasion of his first visit Paul's proclamation of the gospel had met with tremendous success. The people of Galatia evidently gave the apostle and his companions a great welcome, and accepted the Gospel with terrific enthusiasm. So much so that at the conclusion of this first visit Paul left behind him communities of Christians who had a clear understanding of the gospel of the grace of God; a first hand experience of the gospel of Christ as the dynamic of God unto salvation; and an experiential knowledge of the Holy Spirit's power to convict, and convert, and liberate from the guilt and dominion of sin. The measure of the enthusiastic regard on the part of the Galatian converts for their father in God can be gauged from Paul's remark in Gal.iv.14: "Ye received me as an angel of God; even as Jesus Christ." It is from this same passage (Gal.iv.13-15,) that we learn that Paul had been detained among his Galatian converts by illness. But their love for Paul was such that they would have plucked out their eyes and given them to the sick apostle (Gal.iv.15,).

(2) After this first visit to Galatia, and the completion of his second missionary journey (Ac.xviii.18-22,), Paul again set out to visit Galatia (Ac.xviii.23,). Doubtless his intention was to consolidate the work of the previous mission. Indeed Luke explains the object of this second visit. He says it was in order to *establish* (Gk.: to confirm, make stronger,) all the disciples (Ac.xviii.23,). In the letter to the Galatian churches Paul distinguishes between

the two visits which he paid when he says: "I preached the gospel unto you the first time (iv.13, RV.,). Now it was on the occasion of this second visit that Paul found to his dismay that the vividness of the first missionary gleam was fading. He noticed signs of spiritual declension and apostasy that filled him with alarm. It was this evidence of defection from the gospel among his Galatian converts that drew from the apostle a sharp warning that evoked no small amount of animosity among his children in Christ (Gal.iv.16,); but his warnings awoke no response of repentance among the believers. At the conclusion of this second visit Paul accomplished little, and probably left grieved in spirit, and anxious in heart for the future of the Galatian churches.

(3) Now it was after Paul's second visit that it came to his ears that emissaries from the "circumcision" party in the mother Church in Jerusalem had gone up to these Galatian churches in order to undo the results of Paul's evangelism, and to undermine the confidence in, and the esteem for, Paul which the Galatian believers had shown. This news filled Paul with righteous indignation, and he sat down forthwith to write this moving, passionate, pleading letter. He doesn't mince his words in the epistle. Indeed he writes sheer flame in it because he realized that in the Galatian churches there was raging a grace-law controversy; and in such a controversy everything was at stake. These judaizing emissaries from the Jewish party in Jerusalem developed a two pronged attack against Paul.

(a) They tried to convince the Galatian Christians that Paul was not an authentic apostle of Jesus Christ. At best his apostleship so-called had been received by him at the hands of Peter and James, the pillars of the Christian-Jewish party.

(i) It was this damaging assertion that Paul hotly denies in the fiery words with which he opens this earnest epistle. Without any preliminaries he throws down the gauntlet thus: "Paul an apostle (not from men, neither through man, but through Jesus Christ and God the Father who raised him from the dead) . . . "

(ii) The words in Gal.i.17-19 are also part of Paul's answer to those who denied his apostleship. There he points out that after his conversion there had been no conferring with flesh and blood on his part. There had been no going up to Jerusalem, cap in hand, to consult those who had been apostles before him. Indeed he had gone off to Arabia, and then returned to Damascus; and it was only after a lapse of three years that he had gone up to Jerusalem, and had passed fifteen days with Peter. The only other apostle he had seen during that visit was James.

(iii) Another fourteen years were to elapse before he set foot in Jerusalem again (Gal. ii.1,); but again Paul is concerned to point out that he had gone up to the Jerusalem leaders not as their inferior, not as a suppliant (ii.5,), but as an apostle in his own right. He went up to discuss with them, on the one hand, Christ's call to him to be the apostle to the Gentiles, and on the other the message he had been commissioned to proclaim to the Gentiles (ii.2,): a call and a message which the other apostles heartily endorsed (ii.7-10,). But this brought Paul under no obligation of indebtedness so far as his apostleship was concerned: "They imparted nothing to me," he says (ii.6, RV.,).

(iv) So much was Paul the equal of his fellow apostles that he could even feel free to administer a rebuke to Peter himself when the occasion demanded (ii.11ff.,). So much, then, for the denial by the Judaizers that he was not an apostle.

This brings us to the second aspect of the judaizing attack against Paul. The first, as we have just seen, concerned his apostleship; the second concerned his gospel, and this will engage our attention next week.

Are We Leaving Out The Corner-Stone?

Something Missing

The corner-stone of God's redemption of man is His Son, the Lord Jesus Christ. He is the sole foundation on which rests man's hope of eternal life.

But for man there is also a corner-stone, a transition experience, without which he shall not see God. For some strange reason entirely too little is said about this *necessary* event.

The corner-stone of man's transition is the new birth. Christ makes the necessity of the new birth the *basis* of his conversation with Nicodemus and then links this doctrine with His Cross and man's faith.

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Why is so little said from American pulpits on the subject today? Why are there so few articles in religious journals having to do with the new birth? Why is there so little emphasis on this truth in personal counselling and witnessing?

Why Is It Neglected?

The doctrine of the new birth runs counter to man's opinion of himself. It strikes at the pride of man in his own potentialities.

Regeneration also runs counter to the popular heresy of our day — the *universal* Fatherhood of God and brotherhood of man. Any heresy which makes unregenerate man a child of God in the spiritual sense is a heresy of the first water, but it is a very popular one today. Admitting, of course, that all men are God's children by creation, the biblical concept of man is that he is a fallen creature, separated from God by sin, and that the Father-son relationship can only be restored by regeneration — the new birth.

The new birth is also neglected because of its mystery. Nicodemus found himself in a maze because he confused a biological process with a spiritual experience. Our Lord made it clear that the new birth is a work of the Holy Spirit in the heart of one who accepts on faith a supernatural act of God. In other words, being born again is a supernatural transformation in the heart and life of an individual, effected by the Holy Spirit and made operative because of man's faith.

Some Substitutes

Probably the most popular substitute for the new birth today is that of Christian education. Some seem to feel that if you educate an individual in the things of religion and the Church he will gradually grow into a real Christian. The only trouble with this theory is that children never grow until after they have been born. So a Christian never grows until first he has been born again.

This does not mean that the new birth is always evidenced by a blinding conversion experience. Paul had such an experience but Timothy probably never knew the time when the transition took place. The one important thing is that *there must be a time* when one passes from death to life, from darkness to light, from a destiny separated from God to one with Him for eternity.

There is also a grave danger of confusing the teachings of covenant theology. Christian parents have a blessed privilege and the children of Christian parents have a precious heritage, but *God has no grand-children.* The faith of the parents must *at some time* become, for the child, a faith of his own personal experience, at which time and not until which he is born again.

The Effect

Neglect the doctrine of the new birth and chaos results. The problems of the Church today are many and one of the greatest is that there are so many Church members who have *never been born again.*

As a result we spend much of our time trying to make non-Christians act like Christians; people who are spiritually dead act like they are alive; people who are walking in spiritual darkness try to walk in the light.

This situation confuses Christians, it confuses the unregenerate Church member, and, it confuses the world. It is a perfect illustration of building a house without a foundation; of trying to drive a car without a motor; of expecting current when there is no generator.

The Solution

The solution entails three things: swallowing our pride and admitting man's lost state out of Christ. Accepting the biblical revelation and evaluation of the necessity for the new birth. Finally, acting in simple faith on God's glorious offer of regeneration through faith in His Son.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

—L.N.B.

Why Not Begin Church Unions at Home?

The vote of the presbyteries against merger with the USA and UP Churches was a surprise to everyone. Might it not be a call to consider church unions closer home? There are individuals and groups scattered over our Assembly who have pulled out or been put out of our fellowship, though charged with neither immorality, drunkenness, nor dishonesty. These men of good character and orthodox faith, have not obeyed their brethren. Now they are in independent or other Presbyterian denominations, in some cases as individuals, in others as congregations. Ought we to be complacent or resigned to such a situation?

According to the Parable of the Prodigal Son, the Father loves each of his sons. He is sad when either is out of his fellowship and happy when each is back in. Ought not the Church to be like the Father?

Some people wonder whether in some of these cases the rights of the defendants were

as carefully protected as they are in civil matters, or whether in every case they were given the consideration our Lord provides in the 18th of Matthew and the Apostle in the 6th of Galatians. In other cases, they may have been of a rash or a contumacious spirit, but the Lord may have since disciplined and mellowed some of these individuals so that they could well be received back at this time.

Gilbert Tennant was a "hot-gospeller" who was largely responsible for splitting the Presbyterian Synod two hundred years ago with his sermon on An Unconverted Ministry. But God so softened and mellowed Gilbert during the alchemy of years that he was just as active in bringing the dissevered parts back together as he had been in separating them.

When Calvin was put out of Geneva he first blamed his expulsion on the libertines, then he saw the hand of the Devil behind them, finally faith showed him the holy, loving Hand of God above it all. Accordingly, Calvin came back when he was recalled to serve the city that had exiled him.

In one case where a group petitioned a presbytery to be made a second church, the vote was a tie until the Executive Secretary-Moderator cast the deciding tally against receiving them as one of our congregations. Yet the Chapel Pastor of the original congregation was pressured by the Pastor not to attend. Had the Chapel Pastor attended he would have voted to accept the group as a congregation in our Presbytery and the vote would have been in their favor. Is the present situation the final word of our Church to these Christian brethren?

During the Church-Union issue some of us were zealous for the integrity of our Presbyterian Church, U. S. Ought we not to be equally zealous today that our beloved Church be open to these brethren who have been separated from us? Others were and are zealous for union and for "ecumenicity." Ought not this zeal to begin at the house of God and find its primary issue in restoring to our fellowship some of those who have been parted from us? When the true Shepherd comes into His flock He gathers those who have been scattered and brings back those who have been driven away, Ezek. 34:11-16 May His Presence and His Voice speak in our midst and be heard in our congregations, presbyteries, boards and appellate courts. W.C.R.

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Precious Blood

We ought to understand what Peter meant by these words, for in our day blood has become a very precious thing. Every day we hear words like these over the radio; the quota for our county is five hundred pints; two hundred pints have been donated; come and offer your blood to save someone. We have our "Blood-banks" and our blood transfusions, and blood has become a very necessary part of hospital equipment and treatment.

This blood must (1) Be of the right type, (2), It must be given, and (3) It must be received by the person who needs it.

There is only ONE TYPE of blood that can cure a sin-sick soul:

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heav'nly Lamb
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they.

This Blood has been GIVEN. The Precious Blood flowed from His body as He hung upon the cross: I gave, I gave, My life for thee!

It has life-giving Power: Power to ransom; Power to redeem; Power to justify; Power to forgive; Power to cleanse and sanctify; Power to save, Who are these? These are they who have washed their robes and made them white in the blood of the Lamb.

Only ONE THING remains; to RECEIVE it:

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

—J.K.P.

To Know Christ

There is a question each of us should ask ourselves: Do I know Christ or do I simply have an intellectual knowledge about Him?

To know Christ is to have His life within us, His transforming power strengthening us and His love shed abroad in our lives.

To know about Christ may go no further than a cold intellectual assent to His deity and the things we read about Him in the Scriptures. We are told that the devils believe and tremble.

Obviously, to know about Christ is not enough. That which He has done for us is to

be appropriated by faith, the life which He offers us must become a transforming reality within us and we come to see ourselves and the world about us in His perspective, not our own.

To know Christ means that He brings to us a supernatural and transforming experience, not necessarily spectacular but none the less real.

The apostle Paul expresses the thought in these words:

> *" . . . be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death;"*

We must know about Christ but to this there must be added the personal experience of His indwelling Spirit. One may know about Him and be lost, but all that know Him as personal Saviour have eternal life.

—L.N.B.

Unto One of the Least of These

Matt. 25:40

When one reads the judgment scene in Matthew twenty-five, he sometimes wonders whether we have caught the true note when we proclaim faith not works, grace not merit. After all, do we return to works in the last assize?

From such meditations may I suggest that one turn with Augustine to Phil. 2:5-11. There the Apostle shows us our Lord in the form of God pushing aside all self-consideration, taking the form of a slave that He may minister to sinful creatures far below Himself in the scale of life. Augustine rightly says that this spirit of humility which wrought His humiliation is the very heart of the Christian religion. And as the Apostle calls us to a like mind with Christ it becomes the very heart of Christian ethics.

God has called us into the Kingdom of Grace, where as we enjoy His saving grace we ought to be gracious particularly to those who, in one way or another, are lower than we are on the scale of life. We are children of the Father of mercies, it becomes us to show the lineaments of our Father's family. As He forgives, let us forgive. As He came to save undeserving sinners, let us give ourselves to minister to the needy about us.

Now the Christian religion inculcates proper respect to everyone in his several stations in life, whether as superior, inferior or equal. The Commandment is, Honor thy father and thy mother. We owe proper regard for those above us in the scale of life. But we particularly show our Christian spirit by the way we treat those below us. The banker who has loaned us a large sum, receives our respect—but it is no mark of Christian spirit to manifest this attitude. Rather we show of Christianity by the way we treat those who are indebted to us, who need the job we give them, who are down and out. Indeed, our Lord Jesus puts this very personally. He says inasmuch as ye do it unto one of the least of these my brethren ye do it unto me. Paul caught the thought when he wrote Philemon: You owe your salvation to my preaching of the Gospel. Whatever you do for Onesimus you are doing for me.

In the Old Testament the LORD describes Himself as the father of the fatherless and the judge of the widow. God is the protector and the judge of the defenseless person. And woe unto us when we misuse him. In the twenty-fifth of Matthew, Jesus says that inasmuch as we do it not unto one of the least of His brethren we do it not unto Him. "And these shall go away into everlasting punishment."

Now I have no doubts about eternal punishment. But we remember that the Father has committed all judgment to the Son because He is Son of Man. So before the final judgment comes, our Lord and the Lord of those we oppress can and will deal with us. When we take advantage of some defenseless underling, we have his Lord to deal with. And this Lord can and will speak to us in judgment through our consciences and through the providences of life. And when our Lord has sufficently judged us in this life, He will forgive us that we be not condemned with the world. May He give us grace to think this through our home life, our Church life, our busines life—and our dealings with the needy of the world. W.C.R.

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Our Presbyterian Literature: Good, or Bad?

By G. Aiken Taylor, Ph.D.

One topic of interest now claiming a lot of attention across the Presbyterian Church, U.S., is our Christian Education program and, especially, the calibre of our curriculum. The Presbyterian U. S. literature has long been recognized for its quality; it has lately come in for its share of criticism, especially from the standpoint of content. Complaints are being heard, here and there, that our literature is not sufficiently Bible-centered, Christ-centered or Church-centered. Recent advertisements in the Church papers and reports from the churches themselves indicate that many congregations do not use our literature. This year, especially, (1957), it is reported that a considerable number of women's groups have turned from recommended courses of study to other materials.

What does all this indicate? Very few, it would seem, are altogether (or even reasonably) certain. Charges and counter-charges have ruffled feelings and divided brethren without pointing the way towards constructive improvement or even truly clarifying the issue. It seems to the writer that the basic area of disagreement has not yet been sufficiently defined.

Generally speaking, the critics of our literature and curriculum have alleged that it is not sufficiently Bible-centered, while its defenders have replied that the Bible always occupies a prominent place in every program. As I see it, both have been right. The cons charge that the material is not doctrinally sound, to which the pros retort that every lesson conforms to the Confession of Faith without wavering. As I see it again, both have a point.

The truth of the matter is that "Bible-centered" means something different to different people. And "doctrinal soundness" is a form with many faces. One may study the Bible all year and have a woefully inadequate curriculum. And one may conceivably teach the Bible faithfully but with exceeding bad taste if he is not careful in his treatment of certain material.

The same principle holds true of a preaching ministry. One might conceivably preach 52 consecutive sermons that could stand the closest doctrinal or biblical scrutiny without meeting the spiritual needs of the people. And the issue at hand is not whether orthodoxy is satisfied by paying one's respects to the Confession of Faith. Nor is it whether heresy is rampant because writers have written something theologically off-color.

No. The issue, as I see it, pertains to something more basic, if possible. It has to do with the fundamental aim and purpose of religious education, with the sense and significance of this or that biblical or doctrinal point.

Moreover, too much of the current debate has been *negative* in its approach. Critics of our literature have sought to point out the *bad* and prove it *bad*. Dissatisfied with the material, they have sought to prove it spiritually dangerous and destructive. But again, something is not necessarily bad just because it isn't good. As I said above, a man may preach many sermons that do not minister to the needs of his people. That does not mean they are necessarily bad or destructive sermons. They may simply not be what his people need.

A distinguished layman of our Church recently defended our literature with the remark, "I doubt that our Sunday Schools are sending our children to Hell!" The remark, spoken with considerable feeling, missed the point, although it followed the line of reasoning most people seem to be following. The point, as I see it is, "Are our Sunday Schools sending our children to Heaven?" There is a difference.

I do believe that there is a fault which may be charged to the account of our Board of Education. But I would classify this fault as a sin of omission rather than of commission. Very few of those who have been outspoken in this matter would deny that the material in our curriculum is generally constructive and good. Most, however, would deny that it is altogether adequate or often even appropriate as a program of Christian *religious* education.

For instance: I have before me two Vacation Bible School workbooks, prepared for Juniors. The first one is recommended for our use and is the familiar "Choosing God's Way." The other is by a non-denominational publishing house and is entitled, "The Christian's Life and Growth."

The recommended text takes the young people through a series of lessons in which practical life-situations are examined and met with "Christian" attitudes. In these lessons the children are led to see what constitutes fair play in situations that might happen to them. They are encouraged to develop healthy and con-

structive habits of life. They are warned against the natural tendency to let tongues, tempers and appetites get out of control. And they are shown how gossip and prejudice can interfere with a good adjustment in life and an effective Christian witness.

The "unauthorized" text, on the other hand, takes the young people through the experience of acknowledging their need of a personal Saviour and through the process of accepting Christ. As they actually search the Scriptures, they are introduced to the Lord as the Living Word of God and our Saviour from sin in a telling way. They are clearly shown the different ways in which people may come to know Christ as Saviour. They are told why it is necessary and how they may be born again, through faith in the Lord Jesus. The Christian life in relation to Christ is demonstrated to be a joyful life. And they are led to see how their relation to Christ supplies the Power which gives them the victory over their future sins and temptations.

To me the difference is both clear and dramatic. No one denies that we must learn to choose "God's Way," (make good choices) but a curriculum that concerns itself with nothing else misses, by accident or by design, the central point. I have searched the authorized Vacation Bible School material for years, for such a treatment of a person's necessary relation to Jesus Christ as that offered by the "off-brand" publishing house, above. I have not found a course on one's need of a Saviour and on the manner in which one accepts Jesus Christ as one's personal Saviour *anywhere,* in *any* unit, at *any* level, in *any* year during the past ten years. I have noticed that the courses for 1958 promise to be on "Jesus." I wonder if the above-mentioned emphasis will be included, or if the emphasis will be simply on how He went about doing good and how we must go about doing good too. To date, during my ministry, the units have been on where we got our Bible, the meaning of church fellowship, living a Christian life in the world, Christian ethics and Christian social action. All good, to be sure. But not primary!!

Unfortunately, what I seem to have noticed about the Vacation Bible School curriculum also seems to be true of our Sunday School curriculum. I have before me now a Junior text on "The Love of God," which is a series of studies in the Gospel of John, published by a non-denominational house. It is a workbook in which the pupil is clearly led to see why he needs Salvation, Who his Saviour is and what the effect of accepting Christ must be. To my mind this is an appropriate line of study for Juniors. The workbook requires the pupil to do a great deal of personal Bible searching. He is asked to answer pointed questions: "What does God say of us in Isaiah 53:6?" (All we like sheep have gone astray . . . etc.). "List the names of Christ found in John 20 that show that He is the very Son of God." "What are the three 'musts' of Salvation given in John 3?" "What does Jesus say about hunger and thirst in John 6:35?" And "Do you know that Christ is the very Son of God and your Saviour?"

This, for Juniors. Any child using this workbook will learn the Bible. He will also learn the Plan of Salvation.

Now I turn to the current (March, 1957) lessons for Juniors from our own literature. On March 3 the children study "Knowing Jesus Better," with emphasis on His divine mission as a Teacher sent from God and as our Friend and Saviour. Good. The children are told that we must get to know Jesus better, even as the disciples knew Him. On March 10, the lesson is on "Forgiving Again and Again," and the children learn what they must do when a friend uses them badly. March 17, the Juniors study "Making our Church Worshipful," and against the background of the cleansing of the Temple, they are reminded of what the Christian attitude is when unscrupulous men try to take advantage of their fellow men. On March 24th, they learn to "Practice What You Preach," or to make their lives reflect real goodness as they serve their fellow men with sincerity. And on March 31st, which lesson is on the parable of the Sheep and the Goats, they study "Helping Your Neighbors," and learn how to perform kindly acts of service.

Again the difference, to me, is dramatic. And the difference does not compliment the Presbyterian literature. Nor is this an isolated instance. We will not encounter that other emphasis in April. Or in May. As in the case of the Vacation Bible School material, I have looked in vain for the above sort of explicit, frank treatment of our condition without Christ and of the great and holy experience of accepting Him as a personal Saviour, *anywhere,* on *any* level of our curriculum. Granted that we need to know the other, surely it is not our exclusive concern!

But perhaps there are those who believe that the present orientation is already that of Christianity's exclusive concern. That, of course, is another matter. But I do not believe it is a matter that concerns us here. The current debate is not between opposing theological camps —it is between brethren who are seeking ways to improve our literature.

In my experience, Presbyterian teachers and pupils alike can be expected to indicate a strong preference for certain of the non-denominational literature when they are familiar with

both and are given the choice. Also in my experience, children raised on this literature can be expected to display a remarkably superior knowledge of the Bible when compared to the average Presbyterian who might well reply to a question that Abraham was one of the Twelve Apostles.

Reference was made earlier to Women's groups that do not use the "recommended" texts. That may occur for a variety of reasons, I am sure, and not all of them commendable. But one reason why it might occur this year (1957) is abundantly clear to me. The suggested Circle Bible Study is no Bible study. It is largely a series of social studies. Nothing wrong with social studies, but the suggested Intensive Bible Study, on the other hand, covers the same area of social and civic concern from the standpoint of a genuine Bible study. In my own church we have substituted the one for the other. We have taken the suggested studies in the Minor Prophets and our Circle Bible Leaders have expanded the material into twelve Bible studies—with a social reference.

By way of conclusion, I must confess that I am among those who have found our literature largely ineffective. I think we have drifted through the years, sinking deeper into our typical Presbyterian program of promotion and action and interest and buzz sessions and highways and quests and brainstorming and councils and workshops and training schools and commissions and accreditations and districts and chairmen and co-chairmen and committees and sub-committees and sub-sub-committees . . . until we *have* lost our primary orientation in terms of the Word of God and personal Salvation and the Living Church of Jesus Christ our Lord.

"More Than Conquerors"

Romans 8:37

To be a conqueror is good; to be more than conqueror is better. To be victorious is fine; to be overwhelmingly victorious is still finer. Life is a wonderful thing if we can live victorious lives.

Many are going down in defeat. Some five million Americans are defeated today by one foe—alcohol. Then millions more are yielding their lives to some other form of sin.

There are millions more who are living what might be called fifty-fifty lives. They are not on the High Way; neither on the Low Way; but living "On the misty flats," "between the two sides."

Then there are the "Heroes"; the "More than conquerors," who have chosen the "High Way" with Christ, their Captain.

Let us look at life as described in the Bible:

Life is a Game. Men have always loved to play games. This game of life must be played according to the "Rules"; the Ten Commandments. Life is a Race. In order to win we will have to lay aside every weight and the sin that doth so easily beset, and run with patience. Life is a Wrestling Match. We are not wrestling with flesh and blood, but with great spiritual enemies. Life is a Battle. We must fight the good fight of faith; we must endure hardness as good soldiers.

How can I win? that is the Big Question. Only one way: "Through Him that loved us," Christ. He "played the game," kept all the rules; He ran the Race; He wrestled with strong crying and tears; He won the battle with Satan and conquered the world. He is the Champion.

I. In our battle with self and sin. Paul describes this fight in Romans chapter seven, and closes with the question, Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. Christ living in us makes us more than conquerors.

II. In our battle with the World; a world full of traps and snares. In the world we shall have tribulation. Jesus says to us: Be of good cheer; I have overcome the world. We need "world-conquerors"; not the sort that have paraded before the eyes of men in our history books, but the kind that have been "more than conquerors," like the apostle Paul.

III. In our battle with Satan, "the god of this world." I saw a cartoon recently. It was a picture of the Middle East, and of Russia with a big spoon, and the caption, "Keep Stirring." Substitute Satan for Russia, and the World for the Middle East, and you have a true picture of Satan's work, and the "wiles of the devil." Only through Christ, Who conquered Satan, can we gain the victory. Christ came to destroy the works of the devil.

J.K.P.

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LESSON FOR MAY 26

By THE REV. J. KENTON PARKER

A Man Of Peace In A World Of Strife

Background Scripture: Genesis 26:1-5, 12-33
Devotional Reading: Isaiah 55:6-13

Isaac is overshadowed by his illustrious father, Abraham, and his interesting, if tricky, son, Jacob. Sandwiched between these two he lived a relatively uneventful life without any thrilling adventures or outstanding events. His married life has a somewhat romantic beginning, but a sad ending. The story of Abraham sending his servant back to his own people to obtain a wife for Isaac and Rebekah's response and return as the bride of Isaac is a lovely love story, and with this sort of beginning we would expect these two to "live happily ever afterwards." This was not the case in regard to Isaac and Rebekah. After the birth of their twin boys a division came in the home, for the father was partial to Esau, and the mother, to Jacob. This caused strife, confusion, and disaster in the family, as we shall see in another lesson. The scene around the bedside of the blind and aged father is anything but lovely. Dr. Alexander Whyte blames part of it on Isaac. His deathbed "reeks of savory meat" and intrigues unworthy of both Isaac and Rebekah and Jacob.

We are not concerned with this side of Isaac's life today, but with his relation to his neighbors, or the people around him. The Topic is "A Man of Peace in a World of Strife." He lived in the midst of men who were"itching" to pick a quarrel with this rich sojourner. He is a type, or illustration, of the Christian in a world torn with strife and war. Some Christians have gone so far as to become "Pacifists" who refuse to fight even in defense of their country. They cite the words of Jesus in the Sermon on the Mount, and many passages in the New Testament. Isaac was a "Man of peace"; perhaps could be called a "Pacifist." His father, Abraham, was also a man who loved peace, but he fought to rescue Lot from his captors. Most Christians believe that there are times when we have to fight to defend our country or in some good cause.

Isaac is a fine example to imitate, however, in our personal relationship to those about us. We should be men of peace, and do all we can to bring peace into the world. We have plenty of Scripture to back up such a position. (See Matthew 5:34-48; Romans 12: 17-21; James 3:17-18). Our Golden Text says, Blessed are the peacemakers, for they shall be called the children of God.

Our Devotional Reading tells us that "Ye shall go out with joy, and be led forth with peace" and in many prophecies of the Old Testament we have promises of a world of peace. That will be a blessed time. In the meantime, however, we Christians are living in a world of strife, confusion, "cold wars" and "hot wars." We cannot be at peace even among ourselves. I heard over the radio that one of the men trying to mediate between labor and management said that it would be a "knock down and drag out affair." That describes most of the peace conferences which we have. I heard some of the "debate" the other day at the United Nations and it was disgusting as I had to listen to a tirade against our nation. The explanation is very simple; "There is no peace, saith my God, to the wicked." Wicked men do not have the one prerequisite for peace, LOVE. Our study of Isaac will help us to see how we can live at peace in a world of strife.

I. *Isaac Commanded to dwell in the land:* 26:1-5.

There was a famine in the land like the one in the days of Abraham, but Isaac is told not to go down into Egypt. That seemed to be the common procedure whenever a famine occurred. He was told to sojourn in the land and God promised to be with him and bless him. He was to trust God to take care of him. Perhaps if Abraham had remained in the land he would have been spared his humiliating experience with Pharaoh. However, in the verses which are omitted (6-11) we find Isaac following the bad example of his father in this particular and is rebuked by Abimelech, as his father was by Pharaoh. It is sad when a child of God has to be rebuked by a man of the world, but it is often the case. God renews His promises that he had given to Abraham.

II. *Isaac's Prosperity:* 12-16.

"Isaac sowed in the land, and reaped in the same year an hundredfold; and the Lord blessed him. And the man waxed great, and went forward and grew until he became very great." He had inherited much property from his father and he increased his possessions until he became very rich. He got his wealth honestly, not by trickery and fraud, as Jacob did. Part of his success was due to his own efforts and wise management, but back of it was the blessing of God. The Bible has severe condemnation for those who get rich by oppressing the poor, or by dishonest means and methods. Jesus and Paul warn us of the danger of riches.

On the other hand, we have several rich men who were noted for their piety; Abraham, Isaac, and Job are three of these good men. There are three questions which we ought to ask in regard to wealth: How was it obtained? How is it being used? and Where do we put it? Is it first, or is God first? Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. We forget the latter part of this verse. God honors those who honor Him. I am sure that he prospers men in business who make it their business to honor Him and acknowledge Him in all their ways. Some men seem to have a keen business ability; everything they touch seems to turn to gold. Such men ought to be very grateful to God for prospering them, and very careful in using their wealth for His glory. Paul gives some excellent advice: Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. (I Tim. 6:17)

"And the Philistines envied him." We would expect this. Isaac was not only rich; he was a rich "foreigner"; a sojourner in the land. Much of the hatred of the Jews today is due to the fact that a Jew usually manages to get his share — and more than his share, perhaps — of the money that is in the country. It is human nature to envy those who have more than we have. It is easy to envy rich people and talk about them and even hate them. The success of Communism is to be explained along these lines. They call each other "comrade" and talk about all sharing alike. The fact is that the leaders of Communism are often rich and oppressive.

Abimelech, seeing all of Isaac's possessions, said to him, Go from us; for thou art much mightier than we. He seemed afraid that Isaac would become so great that he would be a dangerous man to have around, and that there would be war between his people and the household of Isaac.

III. *Isaac, the Well-digger:* Verse 15, and 17-25.

The Philistines showed their hostility by stopping up all the wells which Abraham had dug. Isaac, as a cattle and sheep raiser, was dependent upon a good water supply for his flocks and herds. And Isaac dug again the wells which had been dug in Abraham's day and renamed them after the names by which his father had called them. The naming of wells shows us how important they were. Some of these old landmarks are still to be seen in Palestine. He also dug some other wells. There was strife over the first one, and he named it Esek, (contention); again, he dug a second one, and he called it, Sitnah, (enmity); there was no strife over the third one, and he named it Rehoboth (broad places). Isaac pursued a wise and peaceful course in regard to these many wells.

I wish to call special attention to verse 25. I read a sermon on this once and even though I have forgotten where, the main points stick in my memory. Isaac did three things, which was customary; he "builded an altar," "pitched his tent" and "digged a well." These represent the three aspects of life and of the home. It was very simple in the days of Isaac; it is complex in our day, but the basic facts remain the same. The "altar" stands for the religious side; a home is not a real Christian home without an altar. It represents our faith in God. A home is not a home without shelter. In Isaac's day that meant a tent; in our day, a house. A home is not a home without some business, or means of livelihood. The well represented that in Isaac's day. We, too, must have our altar, our tent, our well.

IV. *The Covenant with Abimelech:* 26-33.

This was a "treaty of peace." The chief captain of Abimelech's army came with his superior and suggested that they make a covenant with each other. They talk like modern "diplomats"; "We have done unto thee nothing but good (how about the wells they stopped up!) and have sent thee away in peace; thou art now the blessed of the Lord." Abimelech seems to have real respect for God. So they made a feast, ate and drank together, and made this covenant of peace.

"If it be possible, as much as lieth in you, live peaceable with all men." Isaac sets us a good example of a man who tried to do this.

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YOUTH PROGRAM FOR MAY 26

By THE REV. B. HOYT EVANS

How To Pay Our Debt

Scripture: Matthew 25:31-46

Hymns:
"We've a Story To Tell to the Nations"
"Take My Life, and Let It Be Consecrated"
"I Gave My Life for Thee"

(The program for this date in *Presbyterian Youth* gives detailed reports on three more Christian movements throughout the world. They are: (1) An institution of the Reformed Church in Holland called Kerk en Wereld meaning Church in World; (2) Church World Service, the world-wide relief agency of the World Council of Churches; and (3) CIMADE, the Comite Inter Mouvements Aupres Des Evacues, of France.)

Program Leader:

Our program last week closed with the idea that we are eternally indebted to Christ for all that He has done in redeeming us from sin and death. We said that we are obligated to spend the rest of our lives trying to repay what we owe. This idea will seem reasonable to every sincere Christian. The question which confronts us now is this: How can we best go about repaying our debt to Christ?

We must certainly praise God and express our thanks to Him for saving us, but we feel that we ought to be doing something more, something more concrete. What can we do? We cannot make material gifts to Christ. We cannot render physical acts of service directly to Him. He is Spirit, and has no need of such things. The question of acceptable service to Christ is solved in His own words when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40. We pay our debt to Christ by serving His children in His name.

Our speakers will suggest some ways of serving others effectively in the name of Christ.

First Speaker:

In the list of services mentioned by Christ in the twenty-fifth chapter of Matthew are included some material acts such as providing food, drink, shelter, and clothing. We can actually serve Christ by helping other people in their time of material need. It has been said that there is a case of material need within a mile of every church. In wealthy America this may seem impossible, but those who have taken the trouble to make a careful investigation have found that there are few, if any, exceptions to the rule. The likelihood is very strong that there is a case of real material want in the neighborhood of our very own church. Let us think about it for a few moments. (Pause long enough to allow the young people to think about what you have said.) Here is an opportunity to make a payment on our debt to Christ.

If there is need in rich America, what about the rest of the world? It has been estimated that three-fourths of the world's inhabitants are ill-clothed and ill-fed. Our church is mindful of this problem and seeks to meet it through the work of the Department of Overseas Relief and Interchurch Aid. It is likely, however, that not too many of the rank and file members of our church are very concerned about the matter. How long has it been in our church since an offering was received or a clothing collection was made for this work? Through a self-denial offering of our own, or a clothing drive, we can make another payment on our debt to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Second Speaker:

Another way of serving Christ is by being friends with some of His friendless children. In every church, in every school, in every community there are people with few, if any, friends. Sometimes it seems to be their own fault. They may be shy, they may have peculiar habits, they may look unusual, they may be too poor to suit our tastes, or they may be too rich, they may seem too dull, or they may seem too smart, but they all have in common a lack of friends. Has the possibility ever occurred to us that Christ loves these people and that they love Him? If they are Christ's friends, they ought to be ours. Sometimes all that is needed to draw these people out and make their apparent peculiarities vanish is for someone to show them a little friendship. Christ commended those who visited the prisoners. What is that but friendship? We can

often pay our debt to Christ by being friendly. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Third Speaker:

The richest service we can render to anyone in the name of Christ is a spiritual service. A word of comfort, a word of cheer, a word of encouragement, a word of spiritual instruction in the name of Christ is a deed of service to Him. By far the richest blessing which we have ever received and the most valuable possession which we have is eternal life through faith in Christ. It is a blessing which is not to be hoarded but shared. The finest and most acceptable service we can render to Christ is to lead others to believe in Him that they may become His people and our brethren. We can make payment on our debt to Christ as we witness to the word of His saving power. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Program Leader:

One thing which we should always bear in mind as we seek to serve Christ is that whatever we do for others, we must do it IN HIS NAME. When we seek glory and praise for ourselves because of what we do, we are serving our own interests, not Christ's. In order to serve Him acceptably, all of our words and deeds must be dedicated to His honor and His glory. Only then do we begin to make payment on our indebtedness to Him.

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. Clinton C. Baker

Sunday, May 26, *John* 4:21-26. Jesus weary and thirsty from travel stopped and requested a drink of water from a Samaritan woman (vv.3-7). Notice in vv. 7-15 how Jesus deliberately led the conversation into spiritual channels. Observe the kind of woman she was (vv.16-18). Her knowledge of religion was rather limited (vv.20,25). What observations did she make about Jesus (vv.9,19,29,39)? Observe how readily Jesus revealed His identity to her (vv.25-26). He readily remained among her people some days (v.40). Notice how indisposed Jesus was to deal with the religious leaders of Judaism, Jerusalem (2:23-25). How do you explain this contrasting behavior toward these Jews and the Samaritans? Beware lest a self-sufficient knowledge of religion keep Christ from revealing Himself to you as He otherwise would.

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Monday, May 27, II *Corinthians* 4:1-7. In vv.1-6 find all you can of the content of the Christian message. On whom does it center? In what ways is God related to it. (Notice the phrases and contexts around each place the word "God" is used in vv.1-6)? What results in the lives of those who embrace the Gospel (v.6)? Summarize Paul's method of presenting it (v.2). What did he consider was his own relation to it (v.5)? to those to whom he proclaimed it (v.5)? Because of the very content of the Gospel it is not necessary for the Christian preacher or teacher, who is prone to yield to discouragement, to dilute or pervert it in order to obtain results (v.20). Nor is it necessary for him to center the message around his own personality (v.5). Regardless of how clearly or attractively the Gospel is presented, there will always be those who feel they cannot understand or accept it (vv.3-4).

Tuesday, May 28, *Ephesians* 4:11-16. God has given to each person in the Church a talent with which he can perform a particular task (vv.7,11). What is the purpose of different persons having varying talents in the Church (vv.12,16)? What is the ultimate goal of all work that is done in the Church (vv.13-16)? Observe Paul's concept of the unity of the Church (vv.4-6). How would spiritual maturity on the part of church members contribute to the unity of the Church (vv.2-3, 16b)? How would it prevent false doctrine among the members of your Church — that true unity may exist and that true doctrine may be preached.

Wednesday, May 29, *Matthew* 25:31-46. Jesus Christ is a King. He came to the world the first time to suffer, but He is coming the second time to reign (vv.31-32). Along with this passage (vv.31-46) read Rev. 19:11-16 and 20:11-21:4. How do the passages in Revelation intensify and enlarge the scene in Matthew? Are the same basic events pictured? How does Matt. 25:31-46 emphasize the place of the individual on the Great Day? How do the Revelation passages present the over-all picture? Some day you will stand before the Great White Throne (Rev.20:11-12). You will stand in one of the two groups (Matt. 25:32-33) and you will be rewarded for what you have done in the flesh (Matt. 25:34-36,41-43). What do you think will be the nature of your reward?

Thursday, May 30, *Luke* 6:43-49. Jesus laid great stress in not only hearing His words but in responding to them in obedience (vv.47-49). From the illustrations used in vv.48-49 how would you contrast the inner lives of those who respond in obedience to the words of Christ and those who do not? In the light of v. 48 what would be true of the inner life of the one who obeyed Christ? Whatever a man is in his heart will sooner or later be revealed in his actions (vv.43-45). Notice that the tongue is singled out (v.45b) as the instrument that particularly reveals the heart. Yet, even the tongue can be deceitful in proclaiming one thing while actions betray something else (v.46). When the floods of life come upon you will your actions and words reveal a heart that is anchored deep in yieldedness to the will of Christ?

Friday, May 31, *Luke* 9:57-62. Observe that it was in 10:2 that Jesus said "the laborers are few." Yet, preceding that statement, in 9:57-62, many people offered their services. What seemed to be the purpose of Jesus' reply in v.58 to the offer of v.57? Had the man really thought through the consequences of his statement? The excuse offered in v.59 is said to still be used in Palestine as a false alibi to escape some task. Perhaps the excuse of v.61 was of the same nature. Observe the demands Jesus made upon those who were to serve Him (vv.58,60,62). How do they speak in terms of total discipleship? Though Christians today are numbered in the millions, what is lacking that might cause Christ yet to say, "the laborers are few"?

Saturday, June 1, *Philippians* 3:7-14. To know Jesus Christ personally is the greatest privilege that can come to any person. His fellowship and presence brings a contentment and creates a meaningfulness to life that can be found in no other experience. Read through vv.7-10 carefully several times to receive the full impact of what Christ meant to Paul. Observe the prestige and prominence he once knew (vv.5-6). Notice Paul's singleness of mind to know Christ (vv.7-10,12-14). Too many Christians are unwilling to subordinate the desire to push themselves forward to the desire to know Christ. Hence they are miserable. Only as we desire more than anything else to know Christ and obey Him will His presence become a rich reality in our lives.

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WOMENS work



Whose World Is This?

From UNDER THE STUDY LAMP

By Rev. Wm. Crowe, D.D.

"The earth is the Lord's, and the fulness thereof."
—Psalm 24:1.

According to that statement those of us who think that we own some real estate in perpetuity will have to revise our thinking. We will thereby discover that we are mere temporary tenants on the soil that we were thinking was our own.

"But I paid good money for that land, Mr. Crowe, and hold title to it, a deed guaranteed by proper legal conveyance. On what basis can you argue that it is not mine? The government admits that it is mine, evidence of which is that it compels me to pay taxes on it. I can even put up a no trespassing sign on it, and thereby keep my neighbors from crossing my property line without my consent. And yet you say that my land is not mine. Explain, please."

Once upon a time a Methodist bishop, in the course of his sermon to a Boston congregation suggested the impermanence of earthly possessions: that nothing is really ours "for good," to use an expression of young America. After the service one of his hearers invited the preacher to visit his country home with him. So the next morning the two arrived at the estate of the parishioner. As they stood on a hilltop and viewed his broad acres, the owner confronted the minister with the question, "And you tell me that this is not mine?" "Well, suppose you say that to me fifty years from now," said the bishop.

There are three ways by which property is acquired, whether real or personal. One is by gift, including both inheritance and person to person benevolence. Another is by labor — "by the sweat of thy brow" — whether in the field or the shop or the office. Both of these ways meet the divine approval. God's blessing is upon them.

But there is yet a third that merits the condemnation of the Judge of all the earth—violence. That is much in evidence in these fateful days. Among individuals it is robbery, whether by fraud or by force. Among nations it is subjugation with all its attendant evils. Whose world is this? In every age of the history of mankind there have been kingdoms and empires obsessed with a passion for world control; not one of which ever succeeded. And yet we are threatened with an upsurge of that passion today. Witness the Soviet movement.

What will the outcome be? History has already answered that question for us. It is indeed true that,

"We are living, we are dwelling
In a grand and awful time."

But a voice is echoing across the ages, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." "The earth is the Lord's, and the fullness thereof."

Today

Today is what you have. It is also what you are. And again, today is what you do. If you haven't anything, and aren't anybody, and do nothing — why, then, for you there is no today.

For today is music. Today is art. Today is literature. Today is joy. Today is work. Today is play. Today is life!

Yesterday is no problem — for it is past. Tomorrow is no problem — for it isn't here. Today is supremacy. Today is the world. Today is God. Today is — Opportunity!

Crowd in upon it, then. Today — take hold upon its faintest chance. Spread your smiles — today. Be game — today. Be glad and great — today.

The center of your entire life may revolve around today. Above all things do not fear — today. And let all worry slide. All things that do not count — let them go, too. Work and help and love — today.

For this day will never dawn again.

—George Matthew Adams

Boy Taught To Rob

A twelve-year-old boy robbed a post office in Corning, N. Y., all alone. He also stole a gun which he used to shoot off the lock of a store where he took some money. When police asked the boy where he got the idea, he said it was from a movie which he saw the day before.

Such is the power of suggestion wielded by the movies, television, and radio. And yet the U. S. Supreme Court has recently ruled that it is "unconstitutional" to censor these communication mediums on the basis of their moral standards or their tendency to teach crime!—Evangel.

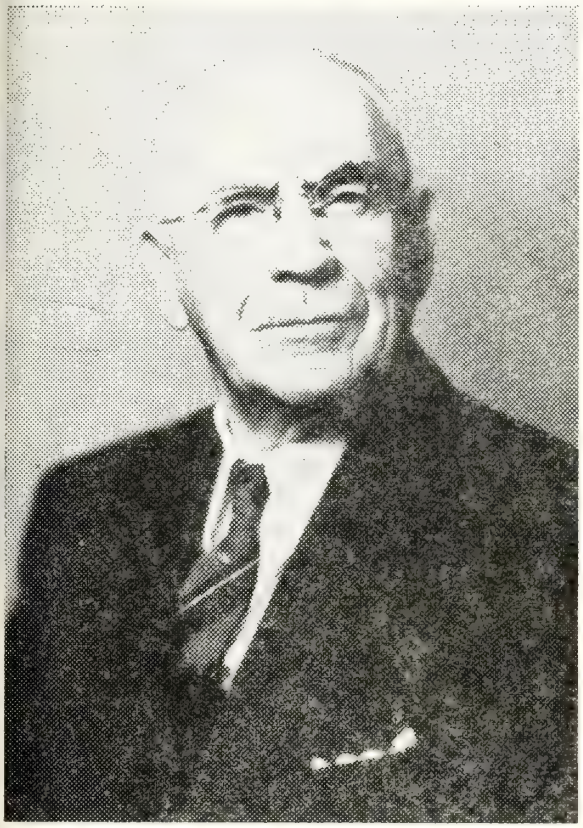
CHILDRENS Page



Joseph's Wicked Brothers

Joseph's brothers hated him because he was their father's favorite son and wore a gay colored coat; and Joseph was unwise enough to tell them his dream, that their sheaves bowed down and worshiped his sheaf as they were reaping in the field. He also dreamed that the Sun, moon and stars worshiped him; and told that one too. This made them furious, and they stripped him of his gay colored coat and cast him into a pit. Soon came along a band of Ishmaelites on their way to Egypt, and they lifted Joseph out of the pit and sold him as a slave to the Ishmaelites. Then they dipped Joseph's coat in a goat's blood and took it to their father, Jacob, saying they had found it in the wilderness. Of course Jacob thought a wild beast had killed and eaten Joseph, and he was terribly grieved. The brothers did not tell him any better. It was a wicked deception, and they later suffered an awful punishment, which we shall see in the next chapters. (To be continued) E.

NEWS of CHURCHES around the World



Dr. Robert Hill Honored

By Wade C. Smith

On Tuesday, April 9th last, practically the whole city of Tyler, Texas, (population 53,000) in various ways paid tribute to one of its most valued citizens, an eighty-nine year old minister of the Southern Presbyterian Church, with a record of sixty-seven years of active service in preaching the Gospel, the Reverend Robert Hill, D. D. His first two years in the pastorate were spent in the Cottage Presbyterian Church of Nashville, Tenn., the next eighteen years as pastor of Westminster Presbyterian Church of Dallas; then thirty-one years as pastor of First Presbyterian Church of Tyler, Texas. By reason of coming to the retiring age he was retained as pastor emeritus by the Tyler First Church; but unwilling to cast off his armour he has for the past eleven years shepherded the Moore Memorial Presbyterian Church of that city, which he helped to organize, although almost a nonagenarian. He comes of the "fighting Irish" stock that refuses to sit down until he has to lie down.

The main event in this celebration was a service in Dr. Hill's honor at the First Presbyterian Church of Tyler, where the Presbyterians and other Protestant denominations of the city gathered in force to celebrate the birthday of Tyler's "first citizen." Included among these were 36 of Dr. Hill's immediate family and other kinsmen. A number of brief addresses were made, one being the presentation of a handsome silver bowl to Dr. Hill, with a quotation of one of his favorite mottoes: "Seek not honors; shirk not responsibility." In accepting the gift he said, "The source, the beauty, and the culture of all Christian life comes from the Lord. Tonight I shall thank Him for all this."

Visiting friends and speakers of the occasion included Rev. G. M. King, pastor of Highland Presbyterian Church; the host, Rev. J. Sherrard Rice, current pastor of the First Church, Tyler; Dr. S. Brooks McLane, moderator of the Synod of Texas (a post once held by Dr. Hill); Dr. John F. Anderson, Jr., pastor of the First Presbyterian Church, of Dallas; and Alex McKenzie, an elder in the Moore Memorial Church, who presided. Paul Grubb, Jr., choirmaster of Christ Episcopal Church, sang "The Ninety First Psalm."

In Dr. King's address he gave the following statistics of Dr. Hill's pastoral activities in Tyler through the past forty two years: His Tyler churches grew in membership from 185 to 965, an increase of 780; conducted 947 marriages and 539 funerals; 237 infant baptisms and 492 adult baptisms. It would be impossible to total the pastoral and hospital visits.

When some eighty years ago an Irish lad stepped down the gangway from an Atlantic ocean liner and planted his feet on American soil there was placed on deposit for many thousands of lives (mostly in Texas) in the days to come, the richest blessings of God through His faithful servant.

DISTRICT OF COLUMBIA

Washington—Two ministers of the Presbyterian Church, U.S., were among the five officers elected here in April to head the General Commission on Chaplains and Armed Forces Personnel.

Dr. Andrew R. Bird, Sr., pastor emeritus of the Church of the Pilgrims, Washington, was re-elected treasurer, a position he has held for many years. Dr. Claude H. Pritchard, secretary of the Division of Home Missions, Board of Church Extension, Atlanta, Ga., was elected vice-chairman of the body.

The General Commission is the Protestant body which advises with the Armed Forces concerning the spiritual welfare of service men, and which gives ecclesiastical endorsement for all Protestant ministers before they are admitted to the chaplaincy.

The Presbyterian Church, U.S., has 45 chaplains on active duty at the present time, and for many years has provided the services with numbers of chaplains out of proportion to the size of the denomination, because of the unusual support given the chaplaincy work from the denomination.

Dr. Bird, the treasurer of the General Commission, is one of two of the original members of the body who are still active in it after 40 years.

Other Presbyterian Church, U.S., representatives attending the meeting were the Rev. James Alexander, assistant to Dr. Pritchard in the Division of Home Missions, and Dr. Richard Potter, pastor of First Presbyterian Church, Staunton, Va., and former chaplain.

ALABAMA

Tuscaloosa—The baccalaureate sermon at Stillman College will be preached by Reverend Samuel Floyd Franklin, Ph.D., Professor of Psychology at Stillman College, and the Commencement Address will be delivered by President J. F. Drake of Alabama A & M College, Normal, Alabama. Both our baccalaureate service and the commencement will take place Sunday, June 2.

MISSISSIPPI

Pine Ridge — On April 7, 1957 the Pine Ridge Presbyterian Church celebrated its Sesquicentennial. The Church was organized February 7, 1807, and has been in continuous service ever since. A large group of descendants of former members and ministers were present, especially of the Rev. James Smylie from the old Bethany Church in Amite County where his descendants have lived. Mr. Smylie organized the Pine Ridge Church. The program was carried through with the Rev. Robt. M. McGehee, D. D., preaching the morning sermon on the subject: "The Glorious Church, using Ephesians 5:27 as a text. Dinner was served on the grounds to hundreds. In the afternoon a historical marker was unveiled.

NORTH CAROLINA

Laurinburg — "God has things in store for you that will astonish your faith," said Dr. Marshall S. Woodson, acting president of the Consolidated Presbyterian College, to a gathering of men from the Presbyterian Churches of Scotland County, at a meeting of the Men-of-the-Church of the Laurinburg Presbyterian Church. "There is no limit to the amount of money we can get if we are willing to pay the price" declared the minister and college executive as he spoke optimistically about the future of the Consolidated Presbyterian College which is to be erected in Laurinburg upon an 800 acre campus already purchased by the trustees of the Synod of North Carolina. "The future of the college is assured," said Dr. Woodson, and he called upon all the friends of Christian Education to pay the price for building it up, mentioning five areas of effort:

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2. We must ourselves maintain the integrity of our commitment and insist that our fellow Presbyterians throughout the Synod shall not fail to be true to the commitments made by Synod.

3. We must maintain a Christian attitude to those earnest people who come up with different and confusing ideas about our Synod's program of Christian education; never having malice, intolerance, nor discourtesy in our relations with them.

4. We must give of our money, our energies, and our prayers to the great opportunity before us for serving youth through Christian education.

5. We must refuse, under any circumstances, to become discouraged.

Lenoir—Officials of Concord Presbytery, which met here in the First Presbyterian Church, stated that three ministers had been dismissed to other Presbyteries and that three others had accepted calls to serve churches in this Presbytery. All men were urged to attend the Presbyterian Men's Convention in Miami, Florida, where 12,000 men are expected to gather in October. A report was made on the activities of more than 6,000 women of the Presbytery. It was announced that 12 young people would go on a Youth Caravan to Mexico this summer.

Rev. L. T. Edgerton, Concord, was the Moderator of the meeting.

Rev. Archie McKee, host pastor, led the Presbytery in the celebration of the Lord's Supper following the reading of memorials for ministers and prayer for ruling elders who had died during the past year. Memorials were read for Rev. Walter D. Furr, Mooresville, Dr. Walter H. Goodman, Black Mountain, Rev. Ewell V. Wiley, Statesville, Dr. Walter Lingle, Davidson, Rev. R. S. Carson, Mooresville.

Rev. Neill R. McGeachy, Chairman of the Commission on the Minister and His work, reported that Rev. John L. Fain, until recently pastor of the First Presbyterian Church, Kannapolis, had been dismissed to Everglades Presbytery in Florida where he has begun his work as associate pastor in the Bethany Church, Fort Lauderdale.

Rev. H. Reid Newland, minister of the John Calvin Church, Salisbury, was dismissed to Westminster Presbytery in Florida in order that he might become the pastor of the Dade City Church. He will begin his work in his new field June 1.

Rev. Carlyle A. McDonald, pastor of the Prospect Church, Mooresville, was granted a letter of transfer to Winchester Presbytery in Virginia in order that he might become the pastor of the Charles Town, West Virginia, Church, where he will begin his new work June 1.

Rev. C. M. Voyles was received from the Presbytery of Fayetteville and a commission of Presbytery was appointed to install him as pastor of the Immanuel Church, China Grove, May 5. Members of the Commission are: Rev. Milton B. Faust, Salisbury, Rev. H. Reid Newland, Salisbury, Rev. John Foster, Statesville, Rev. G. W. Heaton, Concord, and ruling elders R. M. Efird, Kannapolis, Locke Neill, China Grove, H. H. McGalliard, China Grove.

Raymond Horne, a senior at Union Theological Seminary, Richmond, Virginia, was received as a candidate for the ministry from the Presbytery

of Winston-Salem. It was announced that Mr. Horne had accepted the call of the Second Presbyterian Church, Mooresville, and will be ordained and installed as pastor of this church following his graduation from the Seminary. After a satisfactory examination by the Presbytery, Mr. Horne was licensed to preach. A commission was appointed to ordain and install Mr. Horne June 9, 7:30 P. M. Members of the commission are: Rev. J. T. Barham, Hickory, Rev. E. P. Moye, Mooresville, Rev. James Murray, Cleveland, Rev. John Cannon, Kannapolis, Dr. Earnest Beattie, Davidson, Mr. J. H. Adams, Statesville.

Rev. Neill R. McGeachy stated that Mr. W. Ned Hollandsworth, Norfolk, Virginia, a senior at Union Theological Seminary, Richmond, had accepted the call of the Second Presbyterian Church, Kannapolis. He will be ordained and installed as pastor of the church as soon as the way is clear following his graduation from the Seminary and reception by the Presbytery.

The Presbytery gave special recognition to Rev. T. L. Kluttz, retired, of Marion, on his birthday. Mr. Kluttz is a widely beloved minister in McDowell County and has given outstanding service to the church and community for many years.

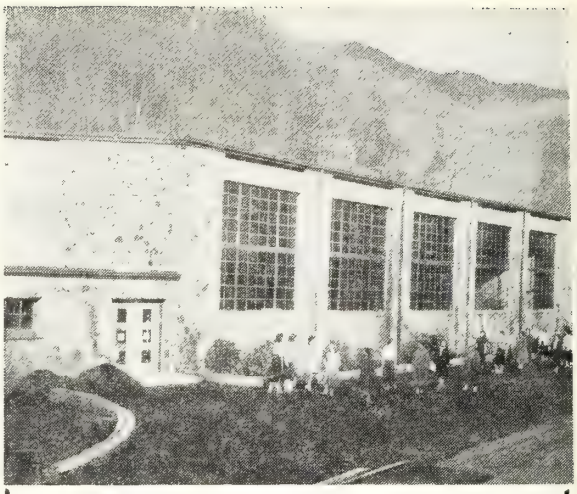
Fielding Clark, a ruling elder of the First Presbyterian Church, Newton, and President of the Men of Concord Presbytery, announced that the Annual Men's Rally would be held at Barium Springs, September 10. He stated that an attendance of 1,000 men was expected. Mr. Clark and Dr. Sidney A. Gates, Salisbury, spoke on the Presbyterian Men's Convention to be held in Miami October 10-13. The theme of the convention will be "All The Way For Christ." Some 12,000 Presbyterian men are expected to be present in Miami for this great convention. The men are being urged to bring their wives and families with them.

Mrs. E. Johnston Irvin, Concord, President of the Women of the Concord Presbytery, reported that her group had 6,609 members at the close of the past year. She stated that the Women of the Presbytery gave $71,735 in 1956. Of this amount $47,352 was devoted to benevolences and $24,383 was given to local church expenses. New organizations were begun at Love Valley, Statesville, Conley Memorial, Marion, and the Larger Parish Churches of Burke and McDowell counties. Some 600 women attended six district conferences and 900 attended the Golden Anniversary Celebration in Salisbury. She said that there were six missionary volunteers among the younger women during the year and that four girls were given scholarships for college and graduate school. The membership engaged in 118 projects in the various church groups.

Rev. Milton B. Faust reported on the recent Cabarrus County Visitation Evangelism effort directed by Dr. Howard Thompson, Director of Evangelism for the Synod of North Carolina. He stated that 14 churches participated in the program and that some 250 visits were made. Results of the effort were 42 professions of faith and 29 members received by letter into the churches which took part in the visitation. The Presbyterian Churches of Rowan County will conduct a similar visitation May 12-15.

Fred Long, ruling elder, of the First Presbyterian Church of Lenoir is Moderator-Nominee for the next meeting of Presbytery to be held at Lees-McRae College, Banner Elk, July 23, 9 A. M.

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MONTREAT SUNDAY — JUNE 2nd

"Brethren, Pray For Us"

OKLAHOMA

Hugo—The Annual Conference of Presbyterian Children's Homes Workers meeting in Hugo, Okla., April 9-11, elected as officers for the current year: Dr. Fred A. Walker, Superintendent of Presbyterian Orphanage in Farmington, Mo., President; Dr. Bernard E. Bain, Superintendent of Presbyterian Orphans Home, Lynchburg, Va., Vice-president; The Rev. Jerry M. Newbold, Jr., Director Presbyterian Home and Service Agency, Itasca, Tex., Secretary-Treasurer; and The Rev. Allen C. Jacobs, Superintendent of Presbyterian Orphans Home, Talladega, Ala., Historian.

The 1958 conference is scheduled for April in Farmington, Mo.

The fifteen Children's Homes of the Presbyterian Church, U.S., serve about 1,800 children annually, providing total Christian home care and educational opportunity as a Christian ministry. Two of the homes have a foster home care program in addition. All of the homes are controlled and supported by a synod or synods except those in Appalachia Synod, which are supported by, and controlled by presbytery. They are: Bachman Home, Cleveland, Tenn., Knoxville Presbytery; Mountain Orphanage, Black Mountain, N. C., Asheville Presbytery; Grandfather Orphanage, Banner Elk, N. C., Holston Presbytery; and Abingdon Children's Home, Foster Falls, Va., Abingdon Presbytery.

TENNESSEE

Nashville—The Rev. and Mrs. Keith Crim of our Korea Mission announce the birth of a daughter, Julia, in Korea on March 29.

The Crims have three other children, two sons and a daughter. They are scheduled to arrive in the United States this summer for furlough. The Crims went to Korea in 1952, and have been serving in the evangelistic work of the mission since that time.

The Rev. and Mrs. Charles A. Sthreshley of our Congo Mission announce the arrival of a son, Leonard Lawrence, in Congo on March 16.

The Sthreshleys have two other children, a daughter and a son.

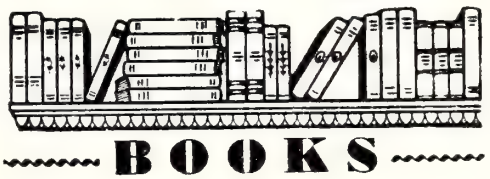
Mr. and Mrs. Thomas P. Stixrud of our Congo Mission announce the arrival of a daughter, Donna Ruth, in Congo on April 1.

The Stixruds have two other children.

The Rev. and Mrs. Day Carper of our Congo Mission announce the arrival of a daughter, Edith Anne, in Congo on March 31.

TEXAS

Commerce — "Day of Prayer for Schools and Colleges" was observed April 28 at morning worship at the Commerce Presbyterian Church. Guest speaker was Dr. Frank Young, dean of the graduate school and the school of Education at the local Texas State Teachers College. Dr. Young, member of the local college faculty since 1924, and an influential Methodist layman, spoke on "Some Religious Implications of Higher Education." A native of Mississippi, Dean Young holds two bachelor degrees from East Texas, the M.A. degree from Southern Methodist University, and the Ph.D. degree from the University of Texas. As well as offering prayer for Presbyterian educational institutions and Christian work at other institutions, the observance locally further exemplified the harmonious relation between the Commerce church and ETSTC, among whose faculty are Presbyterians numbering twelve per cent. Earlier in the spring, the interdenominational World Day of Prayer service for Commerce was held in the Presbyterian Church.



THE GEOGRAPHY OF THE BIBLE, by Denis Baly, Harper and Brothers. $4.95.

This geography is the result of 20 years continuous study of the Holy Land by the author, during 17 of which he resided there, traveling over all of it in careful research and investigation. He was principal of St. George's Upper School in Jerusalem, and is a member of the American Geographical Society, the Royal Central Asian Society, and the Royal Asiatic Society. At present, he is Visiting Lecturer in Political Science at Kenyon College, Ohio.

This is said to be the first thorough historical geography of the Holy Land since that by George Adam Smith more than 60 years ago. The historical viewpoint is confined mainly to the Bible history, and the geographical presentation covers not only the maps and physical features of the land, but its geology, climate, rainfall, vegetation and animal life, soil and food products, husbandry, and its peoples and the influence of the land on them. The author feels that "the Land" and "the Book" are so interrelated that they cannot be understood separately.

There are 20 chapters, 997 separate Scripture references, 97 photographs taken by the author himself "to illustrate those features of the country which are less commonly known," 47 maps and diagrams, and complete bibliography and indices.

This is a most illuminating and valuable reference study of that ancient land, "whereon the history of our salvation had its place," which increasingly is becoming the vortex of modern history.

V.W.P.

THE SAVING PERSON by Angus Dun. Harper and Brothers. $2.00.

The five chapters of the book comprise the substance of the 1956 Lyman Beecher Lectures at the Yale Divinity School by the Episcopal Bishop of the Washington, D. C., diocese.

Salvation is presented as "the Strange Word," resurrection as "that perplexing symbol," and Christ as "the Saving Person," "the ultimate Knower and Carer," "the Reconciler." With an involved and comprehensive tracing of "life's immediacies" through to "the ultimates of life," the author succeeds, indeed, in clothing "the strange word, salvation" with a strange strangeness, from which he is never able to free it.

Probably the clearest summary of his teaching is found in the closing pages in the following:

"The whole Gospel is the story of the coming into man's world of a life-giving Life. It is the story of a Life that came from God and went to

God. Here the very Truth of God and the very Life of God and the very Love of God are embodied in a truly human life. And the human life is transfigured by the light within it."

After His death, "terrible doubt possessed those who loved Him. . . . And then in ways that outran all their powers of telling and baffled their understanding His living presence and power were manifested to them. His strengthening love flowed into them. The meaning of His life broke in upon them as it never had in the days of His bodily presence. . . . They could almost believe now in that testimony, 'He that loseth his life shall find it.' . . . We are still given over to death. But we walk as those united in faith with Him who has been lifted up out of the passing away that haunts us, bearing the wounds of our human wrong, and who offers Himself in every present time as the hallowing, reconciling life-bringing Presence."

A NEW TESTAMENT WORDBOOK, by William Barclay. Harper and Brothers. $2.50.

Dr. Barclay, minister of the Church of Scotland, is Lecturer in New Testament Language and Literature of Glasgow. The book comprises a series of 37 vivid, Greek word studies, which appeared in the **British Weekly.**

"Words," says Dr. Barclay, "are always fascinating things. . . . It is always possible to translate words with accuracy when they refer to **things.** But it is a different matter when it is a question of **ideas.** . . . Further, words have associations."

In these studies, with the faculty of a truly great teacher and preacher, he makes these key Greek words become vital and vibrant with meaning, not only to the scholar, but also to the church member, who knows no Greek. . . . Also his analyses of the teachings of the words could easily provide effective sermon outlines.

Outstanding examples are the following: Ekklesia; The Church of God; Euaggelion: The Good News; Lutron . . . : The Debt and Its Payment; Parousia: The Arrival of the King.

The whole work is thoroughly evangelical, scholarly, yet thrilling in its simplicity, and is recommended as a most helpful aid to any Christian worker or Bible student.

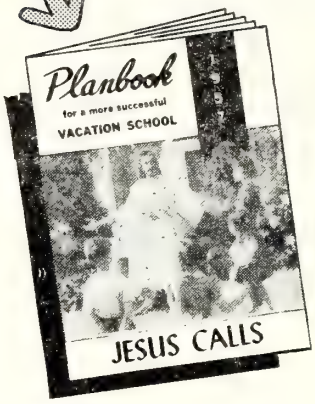
THE WHOLE GOSPEL FOR THE WHOLE WORLD. Alan Walker. Abingdon Press. $2.00.

Alan Walker is a widely known contemporary Australian Christian. He is familiar with the religious and social conditions in Asia, Europe and America. He has exercised leadership in Australia's Mission to the Nation in which all communions participated. He has written this book to impress upon Christians the importance of giving the whole gospel to the whole world by the whole church.

Dr. Walker argues that evangelism is the central task of the church and that it is inconceivable that it ever abandoned it. The abandonment of evangelism as the primary mission of the church, he says is the most serious apostasy of the church. He believes that God is now speaking loudly to the church and Christians must listen. He senses that God is stirring His church everywhere to proclaim the whole Christian gospel to the whole world. He stresses the fact that the God of the Bible is a searching God and He is taking the initiative in seeking men and women to win them to Himself and to His purposes.

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The church is severely criticized and rightly so for its withholding the compelling summons to evangelize. Putting his finger on the sore spot in the church, Dr. Walker comments, "For decades before 1940 evangelism was in eclipse. The major churches of the world became sedate, worshipping communities. Witnessing congregations were rare. Ministers were often content to move among the people already linked to the church. The laity felt no obligation to direct personal evangelism, at most seeking the expansion of the Christian cause by proxy through gifts to missionary causes at home and overseas. In many a church assembly to be labeled as evangelical was to be thought an extremist if not a crank. In the club-like atmosphere of many a church the driving, passionate concern for men who live without Christ and die without Him was almost conspicuous in its absence."

The author warns the church against the danger of abandoning the downtown churches and taking the line of least resistance in following the people into pleasant suburbia. He observes, "Look into almost any city and the picture is the same.

Churches have closed or moved, creating large spiritually depressed areas where men and women are largely left to fend for themselves in their spiritual life."

It is a healthy sign, the author notes, that we are apparently coming to the end of the period of evangelistic apostasy. There are signs that evangelistic concern is moving to the center of discussion.

Despite the fact that there are some obvious deficiencies in this volume, the author has rendered a service for which we should be grateful, especially in confronting Christians with the paramount task of Witnessing for Christ and preaching for a verdict. It is also to his credit that he realizes that no preacher can be an effective evangelist without the power of the Holy Spirit. Rightly he insists that no evangelist ever converts anyone. It is all the work of the Holy Spirit.

John R. Richardson

THE STORY OF THE CROSS. Leon Morris. Eerdmans. $2.00.

Dr. Morris attempts in this volume to present the Passion narrative presented in the Gospel according to St. Matthew as one of the Twelve saw it. He has a special gift for focusing the reader's thoughts on aspects differing from the usual treatment of the passion story. Well-known passages assume a new meaning and the reader will gain a deeper understanding of the story. This work has a scholarly background but it also has a devotional flavor that will be helpful to the general reader. Ministers will discover this exposition to be useful in their sermonic preparation.

DECISION IN CRISIS—Beverly Madison Currin, Jr. Greenwich Book Publishers. $2.00.

This volume calls for an active faith and decries the merely fashionable or nominal Christianity that is so often a mask for deep-rooted anxieties of soul. It does not offer "positive thinking" or the complacency which comes only when the Christian ignores the suffering all around him. Instead he reminds us forcefully of Christ's demand that all who follow Him must take up the cross and bear it to the end. The author indicts false prophets and teachers but he does not stop with indictment. Again and again he warns that no nourishment save the Bread of Life, the Gospel alone will help us in our hunger. For we have a decision to make — a decision in crisis. The crisis is our own. We can and must choose Christ Crucified if we are to be saved in every sense.

—J.R.R.

We Keep a Bible in Our Kitchen

Where do you keep your Bible? Does it sit behind the glass doors of the bookcase—sort of out of reach? Is it on the table beside your bed where it gets read only occasionally? Why don't you give it new availability and use? Why not put it in the kitchen?

The first time I saw a Bible in a kitchen was at the home of new neighbors. I thought that perhaps one of their children had left it there after Sunday school. As we became better acquainted and did much visiting back and forth I learned that the Bible was kept there on purpose. I've learned since that the Bible is as much at home in a kitchen as anywhere, and now it is in our kitchen too.

Why keep the Bible in the kitchen? In the first place, because the kitchen is where most families spend a great deal of their time. Keeping the Bible in sight keeps it in mind.

As a mother enjoying my "they're-off-to-school-at-last" cup of coffee in the morning, I reach for the Bible, read a few verses and restore my serenity.

I don't want my family to feel obliged to read the Bible. I want them to read it for their own knowledge, pleasure, guidance and satisfaction.

As we wash and dry dishes we play games and learn Bible lore. One asks, "Who was Ruth?" The other player must answer. Or we vary the game by telling something about a Bible Character, and the other must identify the person.

Spelling games are also fun. How about it—can you spell Canaan or Methuselah? For this game we have found it best to select a category such as names of people, places or cities. Such games encourage the children to read and study the Bible so they can stump the rest of us. In thinking up the questions, as well as in finding the answers, we learn.

Many times over our bedtime snack in the kitchen we grownups have discussed certain passages. "What do you think is meant by the Bible when it says—?" is a leading question. Often we come to no definite conclusion, and each of us still holds his own opinion; but we have given our answers and in so doing have gained insight and understanding of one another, sometimes of ourselves as well.

A kitchen is usually thought of as the place to prepare and partake of food. With a Bible in the kitchen we feed our minds and souls as well.

—From Bible Society Record
By Lavonne Mathison

War Prisoners Hand-Copy New Testament

A German prisoner of war, recently released by the Russians, related this unusual incident of how the Scriptures were circulated in Russia. When he was taken captive, according to **Bible Journal**, this young man successfully retained his New Testament. Other prisoners heard about it and asked to borrow it so they could make copies for their own use. The absolute dearth of writing paper made this impossible until some old cement sacks made of heavy wrapping paper were discovered.

Little by little, ten hand-written copies of the New Testament were made secretly by the prisoners during their spare time. The copies were then handed out to other prisoners when they met in deepest secrecy for an occasional meeting of worship and prayer.

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Parents, God may be calling your son, your daughter. How will you influence their decision?





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EDITORIAL

Which Is Worse, as an Aid to Worship?

A Medieval Crucifix of the Suffering Saviour, or a Modern Icon of the Liberal Jesus?

The Eastern Orthodox Church, which limits its representations to two-dimension icons, generally portrays our Lord Jesus in His majesty and might as Pantocrator, the Almighty. This note is not absent from the Western Church as may be seen in the Roman Catholic observance of the Feast of Christ the King and in a statue of Christ in Majesty recently erected in Cardiff, Wales.

The Roman Catholic Church uses three dimension statues and more generally represents the Saviour as the Man of Sorrows in the Crucifix and His Advent in the Madonna and Child. These two types of statue dot every point in the Italian landscape. No doubt these figures are sometimes worshipped. Yet a few years ago a Presbyterian pastor wrote of a family in his congregation reporting that their daughter dying of cancer had a picture of the Mother and the Child which she kissed and prayed to every night.

A Roman Catholic scholar could rationalize the use of the Crucifix as an aid to worship as easily as a Protestant could the use of sundry pictures of the head of Jesus that are being used in many Sunday School departments as worship centers. The RC might show that Isaiah prophecied a man of sorrows and acquainted with grief, that Paul portrayed Christ crucified to the Galatians and preached Jesus Christ and Him as crucified to the Corinthians. He might follow Anselm and tell dying men to place the death of Christ between themselves and their sins, between themselves and the wrath of God. He might insist that the crucifix could help him do this.

The pre-Constantine Church had no pictures of the face of Christ. They did use symbols such as the Cross (not the crucifix), the anchor, the dove, the fish; and they had pictures of Biblical events, especially God's deliverances of His people, for didactic purposes. Could we not agree to stop at their moderate position?

Professor Daniel Jenkins of the University of Chicago calls the alleged pictures of the face or head of Jesus, which are multiplying as worship centers in America, ICONS OF THE LIBERAL JESUS. Of course, they are wholly imaginary. They have no historical basis, and in that respect are worse than the Crucifix or than the Madonna and Child—both of which have events they seek to portray. These modern pictures generally seek to represent Jesus as a social reformer or an idealistic dreamer, following Harnack's *Das Wesen des Christentums.*

A student was recently lamenting that the picture of Jesus in the DVBS literature had his hair cut at the neck and his face in Van Dyke fashion. This editorial is directed against all representations of Christ for worship purposes. But if pictures are to be made, the more varied they are the better. These variations will show that all such pictures are only imaginary.

Every Presbyterian minister and elder has solemnly vowed to accept the Scriptures as the Word of God, the infallible rule of practice and the Westminster Standards as the system therein taught. One of our Boards recently advertised its accord with these Standards. Our Chapter of Religious Worship in the Confession declares that the acceptable way of worshipping the true God is instituted by Himself, and that He may not be worshipped according to the imaginations and devices of men UNDER ANY VISIBLE REPRESENTATION.

Our Larger Catechism asserts that the Second Commandment forbids the making of any representation of God or of any of the Three Persons of the Godhead. What is a picture of the face of Jesus but an effort to represent the Second Person of the Trinity in the human nature He assumed? The same answer also states that this Commandment forbids all wor-

shipping of such a representation, OR GOD IN AND BY IT. (Emphasis supplied). It likewise forbids any addition to God's worship whether invented or taken from others, whether under the claim of devotion, good intent or any other pretense whatsoever. Likewise the Shorter Catechism interprets the Second Commandment as forbidding the worshipping of God by images.

Let us, moreover, read the Word for itself. The Second Commandment says: "Thou shalt not make unto thee any likeness . . . Thou shalt not bow down thyself to them."

The 95th Psalm is provided for Morning Worship in the Church of England's Book of Common Prayer and is widely used in every denomination. The most popular part of this psalm is the call to worship beginning: "O come, let us worship and bow down."

We have set up our modern picture of Jesus as our worship center. No doubt, we have two candles burning, one on either side of it. We give this popular call to worship and our young people heed our call. They bow down before this icon, despite the words of the Commandment: "Thou shalt not bow down thyself to them."

Yet our Lord Jesus has said: "If ye love ME, ye will keep My commandments." The way He has ordained to be present with His people is not some imaginary portrait, but this: "Let the word of Christ dwell in you richly." "Being strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith."

Neither in the Old Testament nor in the New did God forget to give His people the worship center which pleased Him. To the eyes of faith, He reveals the sacrificed Lamb standing in the midst of the throne. The focal center of the heavenly tabernacle to which all Christian worship is directed is the High Priest Who ever lives to make intercession for us.

—W.C.R.

Why I Am an Optimist

I am an optimist. I wish to tell you why I am. First, let me make some things clear. I am not an optimist because of what I see in the papers and hear over the radio. Most of the "News" is very discouraging. I am not an optimist because I believe you can make everything all right just by saying so; by repeating over and over, "Every day, in every way, the world is getting better and better." I am not an optimist because I believe any man-made organization is going to turn the world into a Paradise.

I wish to give one reason, among many, for being an optimist. My one reason is the Fourteenth chapter of the Gospel of John. In this chapter I find three great facts that I BELIEVE:

I. I am an optimist because "I believe in God."

I believe in the God Who created the world and all that is in it. The God Who made the world can easily make a "New World"; "Behold, I make all things new." I believe in a God Who has a Plan for the world He has made. He created it for His own glory. He is able to finish His Plan. I believe in the God Who is the Supreme Ruler of the Universe. In the heavens I see a THRONE, and God is on the throne. I believe in the God Who has made some very definite and glorious promises concerning this world. I believe He will keep His promises.

II. I am an optimist because "I believe in Christ." "Believe in Me."

I believe that Jesus Christ is the Son of God, the Second Person of the Trinity. I believe He has redeemed us with His own precious blood; that He is the Lamb of God Who takes away the sin of the world. I believe that He rose from the dead, thus conquering our last great enemy. I believe that He is the Way, the Truth, and the Life. I believe that He is coming back to receive us and to judge and rule the world. All the kingdoms of this world will become the Kingdom of our Lord.

III. I am an optimist because "I believe in the Holy Spirit."

I believe that the Holy Spirit can change the hearts and lives of men; the ONE THING that the world needs. The world of bad people must be changed into a world of good people. Only the Spirit of God can work this miracle. He can and will guide us into all truth. I believe that God, the Holy Spirit, works in wicked men; that we can be "born again."

—J.K.P.

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The Christian Gospel: Its Uniqueness

By J. G. S. S. Thomson, Ph.D.

"There Cannot Be Two Gospels"

Last week, under par. (3), we referred to the evil work of the Judaizers among the Galatian churches founded by Paul. They developed a two pronged attack against the apostle.

(a) The first phase of the attack was directed against the credentials of Paul's apostleship, which was serious enough in all conscience.

(b) The second phase of the attack was even more serious because it was directed against the credentials of Paul's gospel, which he himself describes as "the gospel of Christ" (Gal. 1. 7). Now, if the casting of aspersions on Paul's apostleship evoked such a strong reaction in his mind, we will be prepared for an even more violent protest against any attempt to "pervert" (i. 7,) the gospel which Christ had commissioned him to preach. There are two main points here.

(i) How did the Judaizers "pervert the gospel of Christ"? They were saying that Paul's gospel must be treated with a great degree of caution. His proclamation of the all sufficiency of the grace of God in Christ to redeem from sin required serious qualification. Salvation, they averred, was not entirely a matter of faith. By itself the death of Jesus Christ was not completely sufficient. Our faith in Christ's work had to be supplemented by our work for Christ. Jesus Christ had to find His complement in Moses. Grace had to be supplemented by Law. Now that they were in Christ the Galatian Christians must go on to consolidate their religious position. And this could be done only as they adopted circumcision and other Jewish practices.

(ii) Now the tragedy is that the emissaries from the Pharisaic party made much headway amongst the Galatian converts who were probably of a mercurial temperament. There might have been an inherent tendency amongst them to sensuous rites and outward ceremonials. They found something attractive in this invitation to impose upon their experience of the Holy Spirit the Mosaic Law and a religion of external observances. Whatever the reason, they began to believe the teaching which the Judaizers were busily disseminating amongst them. They began to desert the gospel, and the Christ of the gospel (Gal. i. 6). They soon came under the spell of the gospel of good works which is always so attractive to the proud, self-satisfied sinner.

(4) The receipt of this news moved Paul deeply, and soon a hot torrent of appeal and warning, of protestation and exhortation, was tumbling forth from his great heart of love. Not only was he concerned boldly to vindicate his own apostolic authority (as we noticed last week), he also courageously reaffirmed the doctrine of justification by faith and a religion of the Holy Spirit over against the imposition of the Mosaic Law and a religion of external observances, upon those who had come into the Christian Church from paganism.

(a) The heart of Paul's answer to the pseudo-Christian doctrines of the Judaizers was that the gospel which he preached was *unique*. He expresses astonishment that his Galatian converts should be so quickly removing from Him who had called them in the grace of Christ "unto *another* gospel" which, he quickly observes, "is *not* another; only there are some that . . . would pervert the gospel of Christ" (Gal. i. 6f.,). Lightfoot, the great New Testament scholar, has paraphrased these words thus: "A different gospel did I say? Nay, it is not another. *There cannot be two gospels.*" This is equivalent to maintaining that the gospel preached by Paul is *unique*. Therefore Paul, in the blunt fashion he uses in the Galatian epistle, can go on to say: "Though we, or an angel from heaven, should preach unto you any gospel contrary to that which we preached unto you, let him be anathema" (Gal. i. 8,9). So far as the gospel was concerned the apostle saw everything as black or white, not in varying shades of grey.

(b) It was this sense of the uniqueness of the gospel that explains Paul's forthrightness in resisting Peter, his brother apostle, to his face in public when the latter began to vacillate in his attitude towards Gentile Christians when representatives from the Jewish-Christian party came up to Antioch (Gal. ii. 11-14). The uniqueness of the gospel was being compromised; and Paul could have no truck with that kind of thing.

(c) It is also Paul's understanding of the uniqueness of the gospel that helps to explain his unswerving devotion to Christ's commission to him to proclaim the gospel. His chief glory was that he had been separated unto the gospel of God (Rom. i. 1,). Christ, he says, did not send me to baptize, He sent me to preach the gospel (I Cor. i. 17,); therefore, he exclaims, "woe is me if I preach not the gospel" (I Cor. ix. 16). Even when he began to have hopes of being able to visit the metropolis of the Roman Empire, and began to think about the message he might declare there, he is ready with his answer: "I am ready to preach the gospel to you that are in Rome also" (Rom. i. 15,). And towards the end of his amazing

missionary career his sense of the wonder, the uniqueness, of the gospel is still undimmed because he is still speaking of "the glorious gospel of the blessed God which was committed to my trust" (I Tim. i. 11,). And so right to the very end the gospel is his main concern, the preaching of it his supreme ambition. Thus we hear him, now advanced in years, urging his young disciple Timothy: "Remember Jesus Christ . . . according to my gospel" (2 Tim. ii. 8,).

But wherein lay the uniqueness of the gospel of Christ? Why cannot there be two gospels? There are several answers to this question, and these will engage our attention in the course of the next four weeks.

"Separation" Can Become Dislocation

Some of the most unpleasant people in the world are those Christians who, believing in the doctrine of "separation," or "second-degree separation," go about breathing out threatening and slaughter against fellow Christians.

The Rev. Frank Colquhoun of London, at one time a chaplain at Cambridge University, and a personal friend of this editor, has written an outstanding booklet entitled, *"The Fellowship of the Gospel."*

The following is Mr. Colquhoun's chapter on the matter of separation and is published with his permission.

—L.N.B.

* * * * *

The New Testament Teaching on Separation

We now turn to consider the other side of the problem. We have seen that the New Testament has a great deal to say about fellowship. What about the passages which speak in the opposite direction and enforce the duty of "separation"? That there are such none can deny. They are a salutary and solemn warning against an easy-going attitude to Christian unity which would involve compromise on matters of essential importance. To ignore them or to attempt to explain them away would be a false and perilous procedure. We must face the fact that while it makes much of fellowship, the New Testament clearly indicates that there are also limits to fellowship. "Peace at any price" as far as the unity of the Church is concerned is not a Christian maxim. There is a price too high to be paid for such peace.

There *are* occasions when, in obedience to the Word of God, separation between Christian brethren becomes a stern duty. What are those occasions? A careful examination of the Scriptures shows that, in general, the relevant passages may be divided into two distinct classes, concerned respectively with separation on *moral* and on *doctrinal* grounds; and as a result, two important principles emerge.

(1) The most numerous and solemn passages are those which lay upon Christians the duty of abstaining from fellowship with professed believers who are evil-doers and not living holy lives. In such cases *separation is justified where the moral purity of the church is involved.*

(2) The other passages are those which speak of "separation" where false doctrine is concerned; but it is noteworthy that in *all* such instances the false doctrine in question is of a quite fundamental character, touching some primary theological issue, not a minor or secondary point. In such cases *separation is justified where the essential truth of the gospel is imperilled.*

We will now examine the passages under these two heads.

The Moral Issue

(i) We have already looked at our Lord's teaching in Matthew xvii. 15-17 concerning the treatment of an offending brother. In extreme cases, He says, when all else fails, the offender is to be put out of the fellowship and regarded as "the Gentile and the publican." Here we are merely concerned to point out that the "fault" of which our Lord is speaking (verse 15), committed by one brother against another, is clearly a moral wrong, a personal injury or injustice; the fault is certainly not that of teaching false doctrine or misinterpreting the Bible.

(ii) The well known story of Ananias and Sapphira in Acts v. 1-11 may be referred to as a case where two unworthy members of the church were removed from the fellowship by death; but the sin for which they were so severely judged was not heresy; it was the acting a living lie whereby they sought to glorify themselves in the eyes of men.

(iii) In Acts xv. 36-41 we find Paul and Barnabas painfully separating from one another in their missionary labours. But the reason they parted company was not due to a theological squabble; it was the result of a disagreement on a matter of missionary policy, involving certain personal considerations.

(iv) The one clear instance in St. Paul's writings where he calls upon the church to exercise its power of excommunication is in I Corinthians v. 1-8. Here the offending member of the church had been guilty of fornica-

tion, and that of a most heinous character; and it is for this reason that the Apostle issued his directive to the church "to deliver such a one unto Satan" (vi) and to "purge out the old leaven" from their fellowship as members of the redeemed Israel of God (v. 7). The whole instance is too clear to require any further elaboration; but the passage which immediately follows must be noted, for it deals with the duty of Christians separating themselves from a "brother" who persists in a course of moral wrongdoing:

> I wrote unto you in my epistle to have no company with fornicators; not at all meaning the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one, no, not to eat. I Corinthians v. 9-11 (R.V. margin).

(v) We come next to the well known passage in 2 Corinthians vi which is so frequently applied—or rather, misapplied—by those who adopt the "separationist" position. We say misapplied because an examination of the passage will reveal that it has nothing whatever to say about the relations of Christians with their fellow-Christians. It is concerned entirely and exclusively with the relations of Christian believers to the non-believing world—to those, that is, who deny the name of Jesus and lead godless and impure lives. Let us quote the passage in full.

> Be not unequally yoked together with unbelievers: for what fellowship hath righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate saith the Lord, and touch no unclean thing; and I will receive you and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. 2 Corinthians vi. 14-18.

It must be clear beyond a shadow of doubt that the Apostle's words here are a challenge to Christians to be "separate" from fellowship with the pagan, idolatrous world. He is certainly not calling upon professing Christians to separate from one another. We must honestly recognize therefore that this passage has nothing to say on the subject of internal fellowship of the church. All through the contrast is sharply drawn between the church and the world, the believer and the pagan, Christ and idols. And the ground of separation in such a case is a moral one: the iniquity and impurity which so strongly characterized the heathen world of that day.

(vi) Another Scripture commonly cited by those who preach "separation" in its extreme form is found in the fifth chapter of Ephesians:

> Have no fellowship with the unfruitful works of darkness, but rather reprove them; for the things which are done by them in secret it is a shame even to speak of. Ephesians v. 11,12.

Here again the context makes plain that by "the unfruitful works of darkness" the Apostle has in mind the immoral deeds of the heathen world. The previous verses (3-5) refer particularly to sins of sexual impurity, which were so common in the ancient Greek cities as to receive little or no censure. Christians, however, as "children of light," are to have nothing whatever to do with these dark deeds—such is the point of the Apostle's plea. Once again the call is to separation from pagan evil, not from false teaching.

(vii) We next turn to 2 Thessalonians iii, where Paul is dealing with the attitude to be adopted towards members of the church who "walk disorderly":

> Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us . . . And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother. 2 Thessalonians iii. 6, 14, 15.

Here certainly is a command to be "separate"; but once again the reason for adopting this attitude to a Christian brother is because he is "walking disorderly"—not because he is talking heretically. This dear brother may be perfectly "sound" as regards his faith; but his life is all wrong: he is an idle, interfering fellow, sponging on other people instead of earning an honest living (see verses 11, 12). So the members of the Church are not to keep company with him until he has reformed his life and conduct.

(viii) Other passages with a bearing on this aspect of our subject will be found in the New Testament epistles. Warnings against moral evil are frequent, owing to the fact that the Christian communities addressed were sur-

rounded by corrupting pagan influences (e.g. Ephesians iv. 17-32; Colossians iii. 5-11; I Thessalonians iv. 1-8). Moreover, several of the warnings against "false prophets" are, in effect, warnings against men of immoral life rather than against men holding erroneous opinions. This is the case, for example, in I Timothy iv. 1-5; 2 Peter ii; and Jude 5-19.

* * *

Before leaving this aspect of the subject we ought to take note of the fact that we have here the real point of the New Testament teaching on "separation," as far as the negative side is concerned. There is more emphasis on separation from *evil* than on separation from *error;* yet those who contend most loudly for "separation" today do not appear to stress the moral aspect: their sole interest would seem to be in the doctrinal issue. One could wish that they showed as much concern for the holiness of the church as for its orthodoxy. But then, it is so much more easy to be orthodox than to be holy! It does not cost very much to profess to believe the whole Bible and to accept every article of the creed. Anyone can do that; and in doing so he may gain quite a lot of credit for himself as a sort of defender of the faith—a shining witness for the truth amid the darkening shadows of the organized church. The real test is not in creeds but in deeds. To contend for the truth of God without manifesting the grace of God is as idle as it is injurious. "If any man have not the Spirit of Christ, he is none of His"—such is St. Paul's criterion of Christianity. "By their fruits ye shall know them"—those are Christ's searching words. Our loyalty to the truth is not measured so much by our credal orthodoxy as by the temper and quality of our lives, the purity of our motives, and the costliness of the love we show to other men. It is by these things that those outside the Church judge both us and our creed.

The Theological Issue

When and in what circumstances does the New Testament enforce the duty of separation among Christian brethren on theological grounds?

In seeking an answer to that question one is impressed first of all by the paucity of the references to the subject. That is not to say that the New Testament does not attach any special importance to sound doctrine. It most certainly does; but it does not normally envisage Christian believers parting company on account of different doctrinal viewpoints. It speaks of believers earnestly contending for the faith, but it does not envisage them contending with one another because of their differing theological interpretations. Nevertheless, in certain instances strong warnings are uttered in regard to perversions and corruptions of the gospel; and it is clear, as we have already stated, that separation is justified—and indeed necessitated—where the essential truth of God is imperilled. In no intance, however, do we find the apostolic writers counselling separation within the church where anything less than a quite fundamental doctrine is concerned. The principal instances noted below will illustrate this.

(i) In Acts xv we find the Council of Jerusalem dealing with a false doctrine which was being propagated by the Judaistic party within the Church: "Except ye be circumcised after the custom of Moses, ye cannot be saved" (verse 1. The issue at stake was quite vital to the life of the Christian Church. Was salvation by grace alone, through faith in Christ? Or was it by grace *and* law, faith *and* works? In essence, this was the issue which had to be faced again at the time of the Reformation; and the Reformers, taking their stand on the grace of Christ, as was done at the Council of Jerusalem (see verse 11), rightly decided on a policy of separation from the Roman communion. Where a doctrine like this is concerned—the doctrine of salvation by grace alone, through faith alone, in Christ alone—compromise is quite out of the question.

(ii) Closely connected with the above passage is Galatians i. 6-10, where those whom Paul denounces in such strong terms are, once again, the Judaisers:

> I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we have preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. Galatians i. 6,9.

Here the issue at stake is nothing less than the Christian doctrine of salvation. It was not merely some truth of the gospel but the very gospel of the grace of God itself which was being denied by the false teachers. No wonder the Apostle refuses to come to terms with them but hurls his anathemas at them in no uncertain fashion!

(iii) The false teaching against which Paul utters his words of warning in the epistle to the Colossians (see, e.g., ii. 4, 8, 16-19) was a brand of Gnosticism which combined Greek mysticism with Jewish ritualism. The root of the error was a quite inadequate Christology; and it can be said with confidence that when any religious system goes wrong with regard

to the doctrine of the person of Christ, it goes wrong altogether. Thus here again Paul was grappling with a major theological issue which could not be ignored.

(iv) The same is true of the passages in the first epistle of John where the warning note is sounded against those whose teaching was fundamentally anti-Christian:

> Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest how that they are not of us. I John ii. 18, 19.

These heretics denied that Jesus was the Messiah, the Son of God (see verses 22, 23). They were almost certainly the same as the "false prophets" referred to in chapter iv. 1-3, who rejected the doctrine of the Incarnation. Once again, it is an indispensable article of belief that is involved. Even so, it is not without significance that the Apostle remarks concerning these folk, "They went out from us"; he does not say, "We turned them out"! Nor does he say, "*We* went out from them." In other words, the Church did not separate itself from the false teachers; the false teachers separated themselves of their own accord from the Church. Perhaps the spiritual purity and power of the Church was such that these heretics did not feel at home within the fellowship and were constrained to secede.

(v) In 2 John the same kind of theological issue is at stake:

> Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist . . . Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil deeds. 2 John 7, 9-11.

Here plainly "separation" is enjoined in regard to anyone who claims to be an "advanced" teacher (the meaning of "whosoever goeth onward") and who has progressed so far beyond the bounds of Christian belief as to deny the Incarnation of the Son of God. The passage is a solemn reminder of the limits of Christian fellowship and an indication of the right use of doctrine to define the path which the Church must follow in loyalty to "the teaching of Christ."

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LESSON FOR JUNE 2

By THE REV. J. KENTON PARKER

Brothers Divided

Background Scripture: Genesis 25:27-34; 27 and 28
Devotional Reading: I John 4:14-21

Real love binds a home together, but a selfish love, which shows partiality, often divides a home into warring factions. Isaac and Rebekah loved each other. We read in Genesis 24:67, "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her." We are not quite so sure about Rebekah's love for him, but she was willing to leave home to become his wife. The story in Genesis 24, of Abraham's servant going in search of a wife for Isaac, is a beautiful one. How could a home which began so romantically end up so sadly and tragically? We have homes which are turning out the same way. This lesson today has many important lessons for us.

We read in our Devotional Reading, "If a man say, I love God, and hateth his brother, he is a liar, . . . And this commandment have we from him, That he that loveth God love his brother also." It was hatred that separated these two brothers. I do not know whether Jacob hated Esau, or not. Certainly, he treated his brother shamefully, and had no real love for him. We know that Esau hated Jacob, and planned to kill him, as we shall see. He had grounds for this hatred to be sure, but if he had loved him as Jonathan loved David, he would have been willing for him to have the birthright and the blessing also. On the other hand, if Jacob had loved Esau he would have treated him in a far different manner.

The trouble began in this home after the birth of the twins, Esau and Jacob. Two little statements explain how it started: Isaac loved Esau; Rebekah loved Jacob. It is always disastrous to have favorites in the family. In one of Dickens novels, Dombey and Son, we have the sad story of a man who idolized his son and neglected and despised his daughter. In the case of Mr. Dombey it did not separate the children, for they loved each other, but it spoiled the home and made the life of Mr. Dombey a miserable affair.

This partiality was disastrous to the home of Isaac and Rebekah. It not only separated the brothers but it separated husband and wife. The home was no longer a place of peace and happiness but of selfish plotting, jealousy, strife and hatred. The lesson naturally falls into three parts: The Birthright; The Blessing; The Exile.

I. *Esau Sells His Birthright:* 25:27-34.

Let me quote from Dr. Alexander Whyte: "This was not the first time that Esau and Jacob had exchanged words about the birthright. No man sells his birthright on the spot. He who sells his birthright, sells it many times in his heart before he takes it openly to the market. He belittles it, and despises it, and cheapens it at any rate to himself, long before he sells it so cheaply to another. No man, and no woman, falls in that fatal way without having prepared their fall for themselves in their hearts. Esau had shown contempt for his birthright a thousand times, and in a thousand ways, before now. Everybody knew that Esau's birthright was for sale, if anybody cared to bid for it. Isaac knew, Rebekah knew, and Jacob knew; and Jacob had for long been eyeing his brother for a fit opportunity."

Esau, with all his good qualities, was essentially of a carnal mind; he was all body, and no soul. Jacob, with all his trickery and meanness, had a sense of spiritual values. The birthright carried with it these spiritual as well as material benefits and blessings. I am not trying to excuse Jacob or praise Esau. They were different types of men. In the eyes of the world Esau, no doubt would have been reckoned a better man than Jacob, but the eyes of the world do not always see beneath the surface. The Scripture blames Esau for despising his birthright. We see Esau's nature revealed in his marriage to two Canaanite women. The sacred covenant relationship meant nothing to him. He is called a "profane man," which means that he was not spiritually minded.

Allow me to quote Dr. Whyte's passionate plea: "Young man! Come, come, and I will tell you! All of you who have not up to this night quite sold the whole of your birth-

CHILDRENS Page



Joseph In Prison

When Joseph's brothers sold him to the Ishmaelites they took him to Egypt and sold him to Potiphar, one of the King's chief officers. Potiphar liked Joseph very much and put him in charge of his household. But Potiphar's wife was a very wicked woman; she told lies on Joseph and caused him to be put in prison.  Again Joseph made a friend of the Jailer, who put him in charge the other prisoners.  Among them were the King's butler and baker. They both had dreams one night which disturbed them and they told them to Joseph, who prayed to God and was able to interpret them. The baker's dream meant he would be  hanged in 3 days - and that was true. The butler's dream meant he would in 3 days be restored to the King's service. and that came true. Then the King had a strange dream and the butler told the King about Joseph. He sent for him.  Joseph prayed, and told the King his dream meant there would be 7 full crop years, and 7 years of famine, and he should build storehouses to fill with food in the 7 full years, so the people would not starve in the famine. The King was so pleased he made Joseph chief officer, and put him in charge of saving up the food. Thus Joseph was advanced to the highest office in the Kingdom

right. Oh! never, never do it. Die, and we shall bury you with honour, and with assurance; but, oh! my son, my brother, never, never, till the day of your death, sell to man or woman or devil your divine birthright. Your birthright of truth, and honesty, and honour, and, especially, of chastity. Sell everything but that! . . . No minister in Edinburgh knows more or can speak better about these things than I can do. If you have no minister who can and will tell you about Esau, and about himself, and about yourself, and about Jesus Christ, ring my bell! It will be late that I do not open the door!" (I would have liked hearing Dr. Whyte deliver this sermon.)

II. *The Blessing:* Chapter 27.

"A sweeter chapter was never written than the twenty-fourth of Genesis, nor a sadder than the twenty-seventh, and all the bridge that spans the gulf between them is the twenty-eighth verse of the twenty-fifth chapter" (Whyte). (This verse is: "And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.") "And standing on that plank, he that hath ears will hear that bottomless pit of married sorrow that Isaac and Rebekah had dug and filled for themselves, and for their two sons, boiling up and roaring all around them. It sickens us to stand there and think of such life-long sorrow after such a sweet start." (Whyte)

This is indeed a sickening chapter. The blessing naturally went with the birthright, and Esau had sold his birthright. Isaac is determined to give his blessing to Esau, although he is aware of the fact that his eldest son is not the man to receive it or to carry out the promised covenant relationships. He calls Essau and tells him to go to the field and take some venison and make some savory meat, "that my soul may bless thee before I die." The picture of poor old Isaac with his dim eyes and fleshly appetite and determination to have his way, is not a pretty picture. The balance of the scene is black indeed. Rebekah hears his command to Esau and she is determined that Jacob shall get the blessing. Read the sordid story. It needs no comment. It reveals the character of both Rebekah and Jacob. He does not seem to feel the slightest compunctions of conscience; his only fear is that he will be "caught in the act," and the scheme fail. Rebekah meets every objection, prepares her son for the part he is to play, and Jacob gets the blessing.

We feel pity for Esau as we hear the bitter cry that came from his lips; "And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, Oh my father. And Esau lifted up his voice and wept."

Esau hated Jacob, and said, "Then will I slay my brother, Jacob." When Rebekah heard of this threat she said to Jacob: "Now, therefore, my son, obey my voice: arise and flee thee to Laban my brother to Haran. And tarry there a few days with him, until thy brother's fury turn away." Alas, those "few days" lengthened into many long years while they were separated. "Sorrow follows sin, as echo follows song; on, and on, and on." If only Rebekah and Jacob had been willing to let God work out His promise instead of taking things into their own hands. If they had not stooped to deception and lies! Rebekah carried a lonely and broken heart all the balance of her life, and Jacob went forth to seek a wife and his fortune in a world where he met a man who was his match in deceit and lies.

III. *Jacob, the Exile:* Chapter 28.

In Psalm 46 we have the expression, "The God of Jacob is our refuge." In this chapter we learn what kind of God the "God of Jacob" is. After all his trickery we would rather expect God to give him up, but He does not.

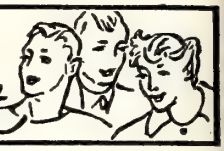
I suppose that there never was a more lonely and homesick man than Jacob that first night away from home with a stone for a pillow and the sky above for a tent. Jacob's dream is familiar to us all. God renews the covenant promise and ends with these significant words, "I will not leave thee, until I have done that which I have spoken to thee of." The "God of Jacob" is a God of Power and Patience and Love. It took all of these to turn Jacob, the "heel snatcher" into Israel, a "Prince with God." This is but the beginning of a long process of chastening and training, culminating in the "wrestling match" which we will study later.

Jacob makes a vow which seems like he is trying to make a bargain with God. Some wish to translate the "if" as "since," making it read, "since God will be with me." The reading in the King James Version seems to fit the character of Jacob. We do not read of his keeping the bargain, if he made one, or thought he was, that day. He does not seem to think of God very often during his stay with Laban. In the succeeding chapters we will see the sort of life he lived while there.

The lessons which we should learn from these interesting, but sad, chapters are numerous and very plain; he who runs may read and understand them. This home of Isaac and Rebekah, of Esau and Jacob, is a home full of heartaches. May God help us to make our homes far different!

Recommend The Journal To Friends

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JUNE 2

By THE REV. B. HOYT EVANS

"O Sing Unto The Lord"

Scripture: Psalm 96

Program Leader:

Singing is a very important part of our worship of the Lord, but there are undoubtedly many times when our singing is done in a rather thoughtless, mechanical way. It ought to increase our appreciation of the hymns we sing to know something about the dedicated people who wrote them. In this program we shall hear sketches on the lives of some of the popular hymn writers and sing some of the hymns they have written.

First Speaker:

The man who is sometimes called "the father of English hymnody" was Isaac Watts. He was born at Southampton, England, in 1674, the son of a non-conformist boarding house keeper. His father was often jailed for his refusal to affiliate with the Church of England and support it.

Isaac was a brilliant lad, learning Latin at the age of four and writing poetry at seven. He was offered a university education by wealthy friends, but the universities would not admit non-conformists. He received his education through private study, preached his first sermon at the age of twenty-four, and became the pastor of the Mark Lane Independent Church in London in 1702.

The hymns sung at the independent meetings in Southampton, where he grew up, were so poor that he complained of them to his father. His father challenged him to do something about it, and he did. In his lifetime he wrote some six hundred hymns. Twenty-one of them, more than from any other author, appear in *The Presbyterian Hymnal.*

The Church of England permitted only metrical versions of the Psalms. Watts protested against this idea, and wrote several essays to prove his contention. He argued that Christian music should express the Christian faith as the Psalms expressed the Jewish faith. All of his hymns are based on Scripture, many of them being Christian interpretations of the Psalms.

One of his best known and best loved hymns is "When I Survey The Wondrous Cross." Matthew Arnold, a famous literary critic, has judged it the greatest hymn in the English language.

(Sing a stanza or two of some of the well known hymns by this author: "When I Survey The Wondrous Cross," "Our God, Our Help In Ages Past," "Joy To The World," "Alas! And Did My Saviour Bleed," and "Jesus Shall Reign Wher'er The Sun.")

Second Speaker:

One of the most prolific of the early English hymn writers was Charles Wesley who was born in 1707 in the parsonage of the village of Epworth, England. His father was the Rev. Samuel Wesley, and his mother was Susannah Wesley, known as "the mother of the Wesleys" — nineteen of them, in fact.

Charles was educated at Christ Church, Oxford, graduating in 1729. He and his brother John were ordained as clergymen in the Church of England. In 1735 they sailed for America, John to be a missionary and Charles to be secretary to Governor Ogelthorpe of Georgia. Charles published his first collection of hymns in Charleston, and was promptly brought before a grand jury and charged with "introducing unauthorized hymns into church worship."

The sojourn in America proved unsatisfactory and unsuccessful, so the brothers returned to England. On board ship they were deeply impressed by the singing and spiritual warmth of a group of Moravians. After returning to London they came under the influence of other Moravians, and experienced a personal spiritual renewal.

Following their new spiritual experience the brothers started a campaign of itinerant preaching which rapidly developed into a revival of great proportions. John did most of the preaching and organizing of the Methodist societies, which were soon to become the Methodist Church. Charles never approved of Methodist ordination, and continued in the Church of England until his death in 1788.

Charles' main contribution to the revival was his musical leadership. Some people have estimated that his hymns played as important a

part in the revival as the preaching of his famous brother. In his lifetime Charles Wesley wrote approximately six thousand five hundred hymns. Seventeen of them are included in *The Presbyterian Hymnal.*

The famous American preacher, Henry Ward Beecher, said, "I would rather have written that hymn of Wesley's

Jesus, lover of my soul
Let me to Thy bosom fly -

than to have the fame of all the kings that ever sat on earth."

(Sing some of Wesley's hymns: "Jesus, Lover Of My Soul," "Hark! The Herald Angels Sing," "Christ The Lord Is Risen Today," "O, For A Thousand Tongues To Sing," "Love Divine, All Loves Excelling," and "A Charge To Keep I Have.")

Third Speaker:

William Carlton, an American writer of verse, said, "All over this country, and one might say, the world, Fanny Crosby's hymns are singing themselves into the hearts and souls of people."

Fanny Crosby was born in 1820 in Putnam County, New York. Six weeks after her birth she became blind. She lived in darkness for almost a century, until her death in 1915. She was educated at the New York Institute for the Blind and taught there until her marriage in 1858 to Alexander van Alstyne, a blind music teacher.

She wrote almost six thousand hymns . . . sometimes as many as seven a day. She never attempted to write without praying for divine guidance. The Crosby hymns are not great verse from a literary standpoint, nor are they deep in theological content. They are very soundly evangelistic and have been of real spiritual benefit to many people. Her hymns were much used in the Moody-Sankey meetings and gained a great popularity. They have a very real place of usefulness in the life and worship of the church.

(Conclude the program by singing some of the well known Fanny Crosby hymns: "Rescue The Perishing," "I Am Thine, O Lord," "All The Way My Saviour Leads Me," and "Blessed Assurance, Jesus Is Mine.")

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. Clinton C. Baker

Sunday, June 2, I *Peter* 1:1-9. The hope of the Christian is a living hope (v.3). This hope has its basis in historical fact (v.3b) and was made possible by an act of God (vv.2-3). What is the nature of this hope (vv.4-5,7-9)? When will it become a reality (vv.5b,7b)? What awaits the Christian when his hope is revealed (v.4)? What relation do our present trials and sufferings have to it (vv.6-7)? Though beset by temptations and difficulties in this life (v.6), the Christian is secure, being guarded by God Himself (vv.2,5). What then can be the Christian's attitude toward his adverse circumstances (vv.6,8b)? Notice how Peter emphasizes that the Christian's perspective is centered primarily in the next world (vv.4,7-8, etc.). Do you find that the spiritual realities of your faith help you to be at peace with your circumstances?

Monday, June 3, I *Peter* 1:10-12. The Christian message is so familiar that it is easy for us to lose sight of the wonder of it. Consider the attitude of the Old Testament prophets as they spoke of things yet to come (vv.10-11). How much did they know of the message they were proclaiming (vv.10-11)? Who were to be the objects of blessing of the things they prophesied (vv.10,12a)? What aspects of Christ's ministry caused the prophets to wonder (v.11b)? Read again what one of them said about Christ in Isaiah fifty-three. For what purpose was the Christ to die (Isaiah 53:4-6)? Meditate upon what He was to endure (Isaiah 53:3-7). We often lose sight of the wonder of the Christian message because we forget that it was for each one of us personally that Christ suffered and died (Isaiah 53:4-6).

Tuesday, June 4, I *Peter* 1:13-21. Peter stresses that the basis of the Christian's conduct is centered in his relation to God and the expectations he has in the life beyond. His conduct is in anticipation of Christ's coming (v.13). It is in obedience to the commands of a heavenly Father (vv.14-16) and in conformity with His character (vv.15-16). It is with the realization that God is our Judge (v.17a) and heaven is our true home (v.17b). It is with the knowledge that our salvation was made possible at a great sacrifice to the Father (vv.18-20). Read again vv.14-20 and notice the intimate relation of the believer to the Father. How do the phrases, "set your hope fully" (v.13), "as obedient children" (v.14), "conduct yourself with fear" (v.17) add to this theme? Is the basis of your Christian conduct centered in your relation with God? in your expectations of the future life?

Wednesday, June 5, I *Peter* 1:22-2:3. When a person first becomes a Christian he has a spiritual rebirth (1:23;2:2). Spiritually he is a babe and like a baby he has to grow (2:2).

There is a basic relationship between spiritual maturity and a genuine Christian character (2:1-2). What attitude toward sin must a Christian have if he is to grow (2:1)? What is it that produces spiritual growth in the believer (1:23-25)? Think about the qualities mentioned about the Word of God in such words as, "imperishable . . . living . . . abiding" (1:23-25). Notice the contrasts in 1:24-25. Does it appear that the Word of God is able to produce a durable Christian character? If we long for spiritual reality (2:2) and are willing to do away with sin in our lives (2:1), we will find the Word of God able to do in us what we cannot do.

Thursday, June 6, I *Peter* 2:4-10. Christians often do not recognize how important they are in God's sight (vv.9-10). This importance is due to the greatness of the One to whom they belong (v.4). Notice how completely the individual believer is identified with the body of Christ. (v.5a). The Lord Jesus, precious in the eyes of God (v.4), is likewise precious to the sincere believer (v.7). The transformation in the lives of those who have been touched by divine grace is nothing short of remarkable (vv.5,9-10). What are the consequences for those who choose not to follow Christ (vv.7-8)? The decision a person makes concerning Jesus Christ is the most important decision in life. It has eternal consequences. It is then incumbent upon those who follow Christ, for the sake of others, to be good stewards of the grace that is theirs (vv.5b,9b).

Friday, June 7, I *Peter* 2:11-19. The Christian has a dual citizenship. He is a citizen of heaven (vv.9-11); he is a citizen of earth (vv.13-19). Upon what basis (v.9-11) does Peter urge his readers not to yield to temptation (v.11)? Think back to Tuesday's study (1:13-21) and recall the basis for the Christian's behavior. Which citizenship of the Christian should take precedence? How does the appeal of v.11a, "as aliens and exiles," apply this truth? Upon what basis is the Christian's obedience to the civil government (v.13)? to all human institutions (v.16)? Suppose a conflict develops between loyalty to Christ and loyalty to human authorities. (Note Acts 4:18-20; 5:28-29). Does the fact you are a citizen of heaven keep you from temptation (v.11)? Do you think this citizenship would have precedence over your human loyalties?

Saturday, June 8, I *Peter* 2:20-25. Observe Jesus' relationship to our sin in v.24. What was the purpose of His death (v.24)? What effect should His death have in the Christian's life (v.24)? The Christian is so identified with Christ in His death (v.24) that he is given the power for victory over sin in his own personal life (See Romans 6:2-6). Does v.25 reveal what Christ has done in your life? The Lord Jesus not only has enabled us to overcome temptation, but He Himself is our example in our attitude toward sin (vv.22-23). Though we may be called upon to suffer unjustly (vv.18-20), we will never be called upon to endure anything beyond what Christ suffered (vv.21-24). Thus when tempted and sorely tried, we can come to One who understands what we are going through and Who can enable us to overcome our difficulties and temptations.

NEWS of CHURCHES around the World

Columbia Seminary

At the meeting of the Board of Directors of Columbia Theological Seminary held on May 7, Dr. Wade P. Huie, Jr., pastor of the Vineville Presbyterian Church of Macon, Georgia, was elected Professor of Homiletics. Dr. Huie is a graduate of Emory University and of Columbia Theological Seminary and holds his Ph.D. degree from the University of Edinburgh. He has served in his present pastorate since 1949. Dr. Huie has not yet announced his decision concerning this call to service at Columbia Seminary.

Rev. F. Sidney Anderson of Porterdale, Georgia, who has served the seminary upon a part-time basis during the past year, was elected to a full time position as Registrar and Director of Field Work with added duties as professor in the Department of the Industrial Church. Mr. Anderson who is a graduate of Hampden-Sydney College and of Columbia Theological Seminary was for some years a missionary of our Church to Brazil before entering upon his pastorate at Porterdale in 1948.

The Board of Directors also elected Rev. Shirley C. Guthrie, Jr., pastor of the Presbyterian Church at Rusk, Texas, as associate professor in the Departments of Systematic Theology and of New Testament. Mr. Guthrie is a graduate of Austin College and holds his B.D. degree from the Princeton Theological Seminary. Before accepting his present pastorate he was for several years a postgraduate student in the University of Basel and will receive his Ph.D. from that institution as soon as the requirement for the printing of his dissertation has been met.

BOARD OF CHURCH EXTENSION

Report of April, 1957

Budget for 1957	$1,518,225.00
Receipts to date	228,681.51
Percentage of annual budget received to date	15.06%
Balance needed for the year	1,289,543.49

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ARKANSAS

Fort Smith — Rev. James A. Mahon, Jr., a recent graduate of Austin Presbyterian Theological Seminary, has accepted a call as Pastor of the Second Presbyterian Church of Fort Smith, Arkansas. Mr. Mahon attended the University of Kansas, and was graduated from Trinity University in San Antonio, Texas, with B. S. degree in 1951. He comes into the work of the Church with several years of business experience.

Mr. Mahon was licensed at a called meeting of Washburn Presbytery on April 9, 1957. He was ordained and installed as Pastor of the Second Presbyterian Church of Fort Smith, Arkansas, on April 21, 1957. The Commission appointed by Presbytery for the Ordination and Installation Service consisted of Rev. Thomas B. Gallaher, D. D., Rev. Basil V. Hicks, Rev. Carl M. Lazenby, Ruling Elders Collier Wenderoth, Jr., and Harvey Bushong.

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GEORGIA

Athens—Friendship Presbyterian Church, Athens, Georgia, will celebrate her Tenth Birthday with special services on June 2nd, 1957. It will be Homecoming Day, the first in its 10 years, and also the newly completed sanctuary will be consecrated to the glory of God at the 3 o'clock service.

Special guest speakers will be The Rev. William D. Stewart, Dr. E. C. Scott, Stated Clerk, General Assembly, and Dr. Stuart R. Oglesby.

All former members and friends of this church are invited for all of the services and for the DINNER on the grounds at 1 p.m.

Decatur—Spring elections have been completed at Columbia Theological Seminary, and the following men have been elected to serve as officers during the 1957-58 school year:

Charles B. Cousar, President of the Student Body; Eugene Randolph, Vice President; Richard Swayze, Secretary, and Clarence D. Weaver, Treasurer. Angus Shaw, President of the Society of Missionary Inquiry; C. D. Murphy, Vice Presdent; John Law, Secretary, and Lowell Sykes, Treasurer.

Child's Catechism Class

For nine Sunday evenings a group of Junior girls and boys met in the Junior Department Sunday School Assembly room of the First Presbyterian Church of Florence, S. C., to study and learn the Child's Catechism. Each Sunday evening the group was divided into groups of eight or ten and studied the Catechism together for forty-five minutes. Home work assignments were made and the young people learned the assigned work throughout the week, came back on Sunday and recited what they had learned. At the end of the nine weeks forty-two young people, twenty-one girls and twenty-one boys, had learned and recited (at one sitting) the Child's Catechism.

The class was conducted under the leadership of one of the women in the Church, Mrs. John M. Scott. Assisting Mrs. Scott were sixteen other adults in the Church.

The young people were awarded a New Testament by the Board of Christian Education in Richmond at the Morning Worship Service on Easter Sunday morning. The Certificates were presented to the young people at the Sunday School Assembly period on the same morning.

Dr. W. G .Foster is the minister and Miss Martha Getsinger is the Director of Youth Work.

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Mr. Sarnoff's Vision of Tomorrow

David Sarnoff, chairman of the board of the Radio Corporation of America, recently celebrated 50 years of service in the radio, television and electronics industry. He took the occasion of a dinner in his honor in New York to describe some of the things he thinks will come about in science and industry in the future. Impressive as the developments of the past half century have been, he said, he is convinced that they will be eclipsed by the events of the next 20 years.

Mr. Sarnoff predicted such developments as these by 1976:

Nuclear energy will be both plentiful and economical, not only for industry but for planes, ships, trains and automobiles. Direct conversion of atomic energy into electricity will be a fact. The energy of sun rays will be effectively harnessed and in world-wide use.

Communication by television in full color will be possible around the world. Individuals will be able to hold private two-way conversations and see each other as they talk, regardless of the distance separating them.

Jet-propulsion and rocket-type vehicles, using nuclear fuels, will travel at speeds as great as 5,000 miles an hour. Automatically piloted aircraft for passenger service will be far advanced and guided missiles will transport mail and freight.

Electronic light will bring startling new types of illumination, providing light without heat, without glare and almost without shadow. A tremendous array of new plastics, ceramics, lubricants and categories of substances as yet unknown will become available for personal and industrial uses. Automation, increasing production and decreasing costs, will make more goods and services available to more people. Electronic computers will take over recording and accounting operations, freeing for other work millions now engaged in clerical tasks.

Chemical and biological discoveries will greatly expand mankind's food sources. An avalanche of improvements in preventive medicine, diagnosis and treatment of human ills will aid man's health, further extending the life span.

Is Mr. Sarnoff's vision of things to come fantastic? No more so, probably than a prediction at the turn of the century of today's achievements would have seemed.

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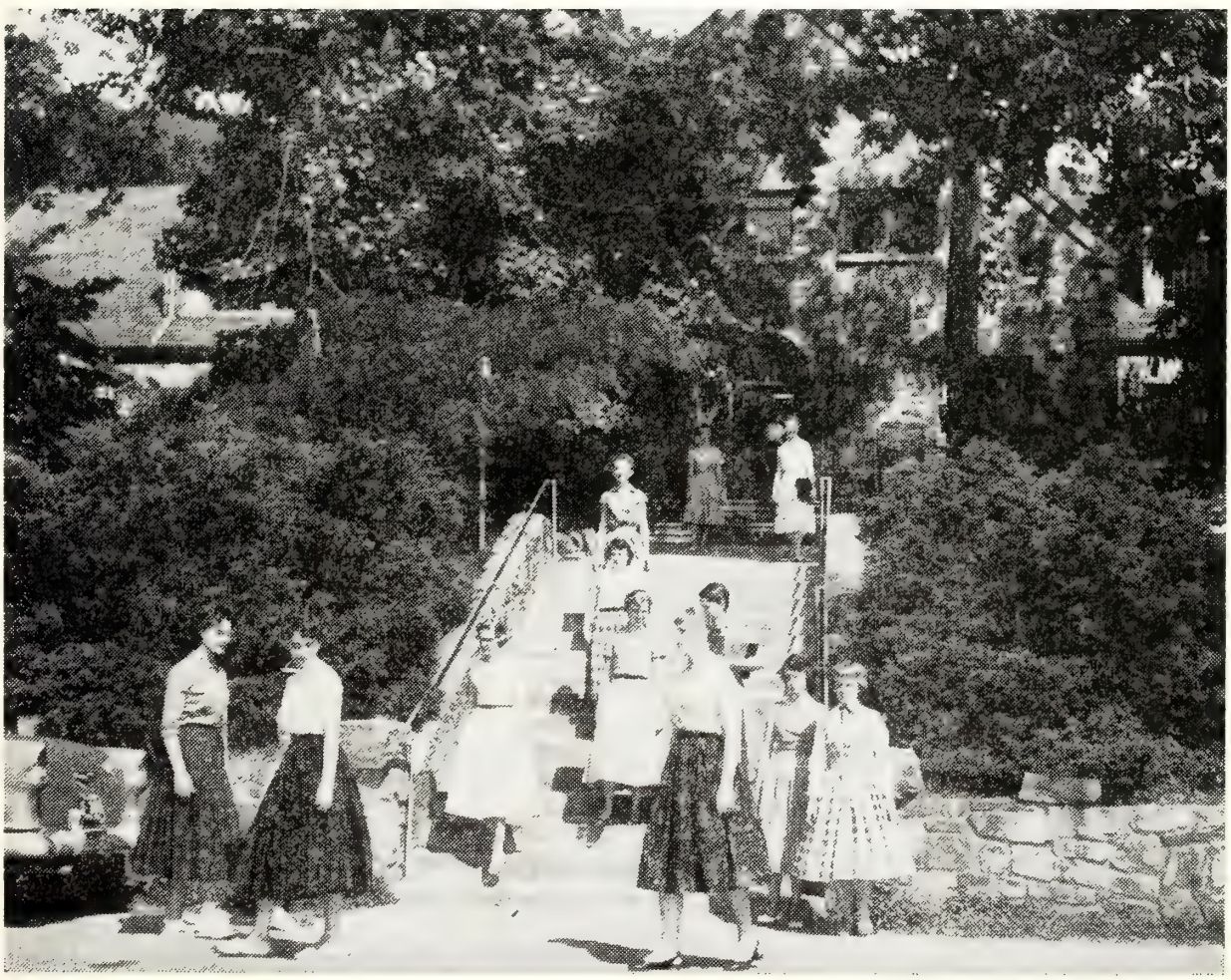
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EDITORIAL

Madison Square Garden

The Old Gospel in a New Arena

Just three years ago it was the privilege of the writer to be in London for the last twelve days of the meetings at Harringay. A year later we were in the same city for the last four meetings at Wembly Stadium. On both occasions we saw such marvelous demonstrations of the power of the simple preaching of the Gospel that, as we wrote at the time, "this must be believed to be seen." Only faith could enable one to see the full implications of that which God was doing.

Now, three years later, we have a detailed letter from Dr. Charles T. Cook, dean of British religious journalists, telling of the continuing blessings of these meetings, of converts going on to spiritual maturity and bringing new blessings and spiritual life to communities and churches. One convert speaks of being a "spiritual great-grandfather," in that he knows of people whom he won to Christ who have won others to Christ who have, in turn, won still others to Him.

One of the significant things at the great Wembly meetings was that, of the two thousand counselors present to help new converts, seven hundred had themselves been won to Christ only the year before at Harringay.

In the very limited contacts the writer had, he knows of two prominent young men in London, one an outstanding star of the stage; the other a prominent army officer, both of whom have renounced their careers to go into full-time Christian service.

* * * * *

Wednesday night, May 15th, the writer was at Madison Square Garden in New York — in the heart of the city.

On that night 18,500 people sat and listened to a simple message of man's dilemma — SIN — and of the one solution — REDEMPTION THROUGH CHRIST. At the conclusion of the sermon the necessity of making a decision, either for Christ or against Him, was quietly made, and the people were urged to accept Him as Saviour and Lord. After this one invitation not one further word of urging was said but 704 people went forward and later into the counselling room where each was dealt with personally by a trained counsellor.

Who were they? God alone knows their hearts and the workings of the Holy Spirit which resulted in these men and women getting up from every part of the Garden and walking quietly to the front. Sitting where many of these people could be seen rather closely we can only say it was a cross-section of America today. There were men and women and boys and girls (it seemed to us that the overwhelming number were adults with the average age being around thirty), and there were peoples of many racial and cultural backgrounds — Orientals, Negroes, whites, the cultured and the dregs of humanity. There was an Army colonel in uniform holding his wife's hand. There was a hard-bitten newspaper man. There was a man who looked like a dock hand, with scarred face set in quiet determination.

There was absolutely no emotion, nothing but quiet. A few had tears trickling down their cheeks.

What brought all of this about? There are several factors and they are worthy of note because in them are found the elements which make possible similar scenes anywhere in the world:

The prayers of God's people. The writer was sitting next to a hotel executive. We remarked: "Do you realize that this is the most prayed-for spot in all the world and the most prayed-for event in all of the world's history?" He gave a startled exclamation. It *is* thrilling to know that God's people, even by the millions, are praying for this New York Campaign.

The day of the opening meeting a cable came saying that that very night 5000 Christians in one city in India would be uniting their hearts in prayer for God's blessing to be poured out at Madison Square Garden. All over the world cottage prayer meetings are being held; everywhere there are individuals who are praying for a mighty blessing. Little wonder that blessing is coming!

The power of the Gospel of Jesus Christ. The Gospel is *still* the power of God unto salvation to those who believe. Let it be preached in its simplicity and in faith and God will honor it wherever it is preached.

The power of the Holy Spirit. No man comes to Christ except as the Holy Spirit moves his heart and makes him receptive to the Gospel. But the Holy Spirit does just that *when the conditions are met.* He is not dependent on anything other than surrendered hearts and minds and lives and the faithful presentation of God's way of salvation.

There are other elements in these meetings which need but passing mention. A surrendered messenger; prayer-directed planning; men willing to join in one common purpose to make Christ known; faith to believe God and take Him at His word.

The cost of the Campaign. To the worldling this has been the subject of discussion and many newspaper articles. To some within the Church it has been an occasion of saying: "Why this waste . . . sell . . . give to the poor." But the answer which has silenced most is the simple statement that the entire campaign at Madison Square Garden will cost less than one fighter plane; that less money is involved than in one major prize-fight. But the best answer of all is simply this — *one* saved soul is worth more than *all the world.*

Because we believe that God's conditions have been and are being met we expect to see mighty blessings in the weeks to come. In the first four meetings more than 2,750 people went forward.

But Satan will not take this lying down. There will be many things which will show that he hates and resists the preaching of the Gospel right in the heart of the area where he has held sway so long. There will be ugly rumors, some untoward incidents, some half-truths, some back-biting and ugly criticism, some bald lies, some attempts to "frame" those participating in the Crusade. From unexpected sources there will come attacks which will make the heart sick and some men to question. Such reactions are inevitable.

But because God is greater than the enemy of souls there will also be great triumph of His grace.

This is no time to stop praying. Probably *more than ever* Mr. Graham and the team and every member of the Crusade Committee, along with the counsellors, choir members and ushers and the people of New York need the prayers of God's people. In answer to these prayers it is possible that a spiritual awakening may come which not only can shake New York but carry its influence around the world.

Within the Church there are critics and detractors. These should themselves pray that every aspect of the Crusade may be guided and used of God. We should also pray for the scoffers without, that the Holy Spirit will convict their own hearts. One liberal journal has editorially opposed the Crusade and stated its purpose to do so on a we-have-closed-our-minds basis. Several extreme "Fundamentalist" leaders have joined hands in a campaign of distortions and untruths against the meetings at Madison Square Garden.

This is a time for us all to pray as we have never prayed before. Just one hundred years ago, as a result of the Fulton Street Prayer Meetings, there came a mighty spiritual awakening in America. The heart's concern of Christians for the lost and their united prayers for an outpouring of the Holy Spirit brought the blessings which swept across our nation and which continued for decades.

The same God who answered prayers one hundred years ago answers them today and the same Gospel which brought results then saves souls today.

In all of this the glory is to God and the work is His. If we will earnestly pray we will be able to join the Psalmist as he says:

"This is the Lord's doing; it is marvelous in our eyes."

L.N.B.

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The Christian Gospel: Its Genesis

"according to the will of God"

By J. G. S. S. Thompson, Ph.D.

The main points which we wish to emphasize in our study of the uniqueness of the Christian gospel may be taken from Gal. i. 3,4, where the apostle expresses the hope that grace and peace from God the Father and the Lord Jesus Christ may rest upon his Galatian converts. The phrase that may be used with reference to the Genesis of the Christian gospel is in v. 4: "According to the will of our God and Father." There you have the true origin of the gospel of Christ. Several things follow.

(1) We must be quite certain about this: the gospel of the blessed God is not a man made affair. It is not a doctrinal scheme that was gradually evolved by the Christian Church and propounded by her as an explanation of her unusual corporate experience of the life and Presence of God. The gospel of Christ did not have its genesis in any human brain. It had its origin in the eternal will of Almighty God.

(2) This also means that the gospel did not begin with Paul. It did not even begin when the Christian Church began. The gospel is not even co-eval with Moses or Abraham. Indeed essentially the Christian gospel is older even than creation. The New Testament is quite clear on this point. Christ is described as the Lamb slain from the foundation of the world (Rev. xiii. 8,). Or as Peter puts it: Christ "who was foreknown indeed before the foundation of the world" (1 Pet. i. 19,). Therefore, when Christ was finally delivered up to Pontius Pilate it was "by the determinate counsel and foreknowledge of God" (Ac. ii. 23,), as Peter again expresses it in his sermon on the day of Pentecost. And Paul also manifests this strong sense of the pre-historicity of the gospel of Christ. The gospel is the revelation of the mystery which was kept secret from eternity (Rom. xvi. 25,). Hence our own calling in grace "was given us in Christ Jesus before times eternal" (2 Tim. i. 9, cf., also Tit. i. 2, Eph. i.4).

(3) We must, therefore, perforce get behind this material world of time and space to find the genesis of the Christian gospel. It was born in the mind of God. It lay hidden in the secret counsel of Almighty God till God in Christ made it a historical reality in the Incarnation, the Crucifixion, the Resurrection, and the Ascension of Jesus Christ. The gospel, that is to say, was decreed by God, it was established by God, it was consummated by God. "*God* was in Christ" when He was reconciling the world unto Himself.

(4) A grasp of this New Testament truth will save us from at least two false notions.

(a) The first of these is that of conceiving the gospel to be an offer of what God will do if the sinner does his part. That is not where the New Testament emphasis lies. It is not the announcement of what God will do if the sinner prays with sufficient fervour, or beseeches with sufficient earnestness, or works with sufficient diligence, or believes with sufficient sincerity. The Christian gospel, as set forth in the New Testament, is the announcement of *what God has already done* in Christ. This is God's gospel. It is God's good news that He has entered into saving relationships with men in Christ. It is "according to the will of God" therefore it heralds the self-movement of God towards sinners.

(b) The second false notion of the gospel from which our minds will be purged if we remember that its genesis is in the will of God is that the gospel announces that God the Father may now be bribed, or appeased, or besought by a pleading Christ, now that the latter's death has been accomplished on the cross. Part of the good news announced in the gospel is that God made the first move in effecting our redemption through Christ, otherwise we would still be without hope and without God in the world because still in our sins and, therefore, still under the judgment of a just and a holy God.

(5) To express it in other terms: because the gospel is "according to the will of God," this gospel is God in action. It is the proclamation of the mighty works of redemption effected by God on behalf of us guilty sinners. The gospel is "according to the will of God," therefore it is the astounding announcement that God in grace and mercy has taken the initiative in salvation by coming in the Person of Jesus of Nazareth, who was the Eternal Word made flesh, to live among, and die for, men living in sin and rebellion. God in Christ has lived a sinless life, died a vicarious death, effected a triumphant resurrection, to save us from our sins, and is, therefore, the God of redemption who now redeems men from their iniquity.

(6) Let it be laid down, then, and firmly believed in, as an incontrovertible fact, that the genesis of our gospel is the will of God, and that it is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. i. 2,6). Such a gospel, then, is surely the most shattering good news that has ever fallen on mortal ears! No wonder this gospel of the blessed God still thrills and amazes both the heart of him who hears it, and the heart of him who proclaims it. And who would be ashamed of such a commission!

Spiritual Appetite

"Blessed are they that hunger and thirst after righteousness, for they shall be filled"; "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

I often think how good things tasted when I was a boy. It was not because the food was better. The butter and bread and buttermilk and the mush and the corn bread and the other simple food was so good that I dream about it sometimes. It was not better food, but a BETTER APPETITE.

We pray for lots of good things. Do we really want what we pray for? Do we have an appetite for spiritual food? Do our souls yearn to be good and pure and wise and Christ-like?

I wonder if it would not be a good thing to pray that God will make us hungry and thirsty. If we hunger and thirst after righteousness; if our souls pant after God, then He will answer the prayer of our heart, even when it is not expressed in words; He will give us what our souls long for.

The kingdom of God is represented as a FEAST of good things. Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. What value is a feast, if we have no appetite?

O God, make us hungry! Make us thirsty!

—J.K.P.

Seeing by Touching

Seeing with the two literal eyes is often mentioned in the Scriptures. Yet the words for seeing and even for eyes are used in a wider connotation. In Isaiah 1.1 the prophet sees the vision, in 2.1 he saw the word. In Ephesians 1.18 the Apostle speaks of the eyes of our understanding or the eyes of our hearts.

In the resurrection accounts there are frequent references to the eye witnesses. But here also sometimes seeing is used with reference to the other senses. In Luke 24.39 the clause occurs "handle me and see, for a spirit has not flesh and bones as ye behold me having." In Ignatius to the Smyrnaeans III there is the same thought:

"Lay hold, handle me and see that I am not an incorporeal spirit." The reference to the other disciples saying to Thomas, "We have seen the Lord," Jn.20.24 evidently includes this account. The tense is the imperfect which indicates that they kept on telling Thomas of all that they had seen of the Lord in every way.

Accordingly Thomas asked to see in His hands the print of the nails, and put his finger in the print of the nails and put his hand into His side. When Jesus appeared he commanded Thomas:

"Reach hither thy finger and see my hands." The only seeing which the risen Jesus explicitly told Thomas to do was to see with his finger. Accordingly, when our Lord said, "Because thou hast seen me, thou has believed, blessed are those that have not seen, and yet have believed" he must have included this seeing with the finger. Of course, this means test, ascertain, make sure by handling. Rather than exegete this passage in John 20.24-29 as meaning that there is no record of Thomas' touching therefore he did not touch him, we ought to say that inasmuch as the only seeing our Lord commanded Thomas to do was with his finger, therefore the seeing and not seeing of verse 29 included this seeing with his finger, that is, handling the risen Lord.

—W.C.R.



Thornwell Orhpanage President Writes to a Mother

Clinton, S. C.
April 26, 1957

Dear Mrs. . . .

This morning we received a contribution from your son, Mr. . . . and his wife, requesting that we use it as a Mother's Day tribute to you. They felt that a contribution to Thornwell would benefit the children more than any gift they could buy for you. This is one of the loveliest gestures we have had the privilege of receiving during our years at Thornwell. Knowing your love for this work and your interest in orphan children, I am sure it will be one of the happiest remembrances that you have ever received.

Your children are to be congratulated in this respect. I am sure you will have a very happy Mother's Day.

Most cordially yours,
M. A. Macdonald,
President & Treasurer

An Alternative To Divorce

By Gabriel E. Abdullah, Pastor
Westminster Presbyterian Church
Jacksonville, Florida

There is a passage of scripture which clearly rules out divorce for the Christian unless fornication is involved. That passage is found in The Gospel according to Mark, the 10th Chapter, verses 1 through 12. In the Revised Standard Version, this passage reads: And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him and again, as his custom was, he taught them. And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?" He answered them "What did Moses command you?" They said "Moses permitted a man to write a certificate of divorce, and put her away." But Jesus said to them, "For your hardness of heart he wrote you this Commandment. But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. So they are no longer two but one. What therefore God has joined together, let not man put asunder."

"And in the house the disciples asked him again about this matter and he said to them, 'Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery.' "

The above quotation is from the Christian's own infallible rule of faith and practice, the Holy Bible, the Word of God. The one who spoke these words long ago in Judea is not dead, but is the living Lord, and today He speaks to all who will hear.

To appreciate this passage of Scripture one must remember that Jesus taught it. It was His purpose to dispel the darkness of ignorance through the diffusion of the light of truth. He proposed at all times to help men. Jesus is primarily interested in men, in individual human beings in the world. Jesus is interested and concerned about every one of them, about their relationship to His Father, and the eternal welfare of their souls. He speaks here in this passage as the gentle and good Shepherd. He reaches out with a heart of compassion that men might know the truth and live. His teaching is to help men, not to hurt them. And like all his other teaching, this in Mark is one offered with love, to answer a crying need. He taught the people, not a particular class, but the people as a whole. His teaching was as impartial as the sunshine that challenges all hearts in all ages and in all lands. And His teaching about divorce is that an innocent party may sue for divorce when the other is guilty of fornication or adultery, and for no other cause. The Confession of Faith of the Presbyterian Church, U. S., Chapter XXVI, Paragraph V, reads: "In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another as if the offending party were dead." It is recorded in I Corinthians 6:9: "Adulterers will not enter the Kingdom of God." *When, however, adultery or fornication is not an issue, then Jesus prohibits divorce. Why? What are his reasons? What is the mind of Christ in this matter?*

It must be acknowledged that while marriage itself, as an institution, was designed for the promotion of happiness and for the relief of disappointments, anxieties, and distresses to which we are subject in our present state, it does not always produce the effects for which it was appointed. Sometimes, marriage increases the gloom it was intended to dispel, and makes heavier the weight which it was expected to make lighter. Surely Jesus observed this to be the case in some unions. It is therefore to be considered to what causes such unpleasing effects, so contrary to the end of the institution, are to be attributed. It is necessary to ask whether those suffering under such conditions are to put the blame for their misery on other causes than their own folly, and to the neglect of those duties which wisdom, prudence, and their Christian Faith equally require.

The vow of marriage may be properly considered as a vow of perpetual and indissoluble friendship. A friendship which no change of fortune nor any alteration of external circumstances can be allowed to interrupt or weaken. After the commencement of the married state there remain no longer any separate interests; matrimony admits of no separate possessions, no incommunicable interests. The two individuals having been united are to enjoy the same enjoyments and suffer the same misfortunes, the same success and the same disappointments.

The Saviour has declared that a man shall leave his father and mother and cling to his wife. By His apostles, He has instructed those who enter this relation to cherish a mutual esteem and love, to bear with each other's in-

firmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things by honest industry. In the marriage ceremony used from The Book of Common Worship of the Presbyterian Church, U. S., both the man and the woman do "promise and covenant, before God and these witnesses to be the loving and faithful husband (or wife), in plenty and in want, in joy and in sorrow, in sickness and in health, so long as we both shall live."

Divorce, except on ground of fornication or adultery, is not for the Christian. The hard-hearted were granted a divorce on other grounds by Moses because of their hard-heartedness, because they should willingly blind their eyes to the way of truth so plain, to arguments of love and mercy so convincing. This hardness of heart, unless recognized and repented of, would one day bring an awful misery upon those possessing it. They would by it injure themselves, and by their blind enmity secure their own destruction. By their willful rejection of the light of God which would have illuminated them with Heavenly brightness, and brought them into the fullness of joy of a life quickened by His Spirit, the hard-hearted in their hatred and rebellion determinedly and resolutely destroy their own souls.

God save us from the unfeeling, unyielding, impenetrable, obstinate heart, for it would lead to something worse than death. Doctors speak of a hardening of the arteries that leads to death, but when it takes place in the heart it is of the worst kind. The heart ought to be all tenderness, and when it is not, the life must be coarse and evil. There are none so blind as those that will not see, and the hard-hearted are of the blindest order. These are of those who have "Eyes to see but see not" who know, but do not act on their knowledge, who do not wish to be convinced and converted, who are desperately set on hating, and strengthen themselves in the resolve that they would not be convinced, and would not cease to oppose the pleading Spirit of the God of Love and Compassion, but harden themselves against known duty and plain right. Such people are dead while they live; they have a form of Godliness but deny the power of it; they present a fair outside, but secretly practice all manner of abominations.

One possessing a hard heart may be very tender towards other people, he may have great tenderness toward everybody but the Lord. Some people are so fond of pleasing others that they have no time or desire to be Christians. They have not the moral stamina and courage to oppose anyone for truth's sake. These may be looked upon with pity, for often they are so self-denying, so kind, and so considerate to others, yet are so cruel to God and to themselves. Their fears are driving them to spiritual suicide. To save a little trouble in this life they are heaping up an awful judgment. Though they may be often rebuked, they but harden their necks. Though occasionally on the verge of yielding, they recover their evil firmness and hold on their way with a perseverance worthy of a better cause. Better things may often have been hoped for them, but as often they have blighted these hopes. It shows a strong constitution, a very hard heart, and an awful vitality for evil to deliberately sin against conscience and conviction.

The outwardly moral man is often a hardened rebel against God. His pride of character helps to harden him against any offer of help and mercy, even though such help may come from God through faith in Christ. He condemns others who really are no worse than himself. There is an abominable kind of worldly wisdom and care that keeps some men out of certain sins — they are too mean and stingy to be wasteful, too fond of comfort to plunge into risky sins. There is an awful judgment for those who have learned to sin deliberately, and to measure out iniquity as if it were a lawful commodity, to be weighed by the ounce and the pound. On account of their strength of mind, better things should be expected of them. Such persons can not plead violence of passion, or feebleness of judgment — these are the cool, calculating transgressors who have used the powers of their minds not to glorify God but to bring upon themselves dreadful judgment of an indignant Creator. For these there is reserved a deeper hell, though they may for a time escape a present condemnation.

Divorce was granted the hard of heart, but divorce is not for the Christian, except on grounds of fornication or adultery. Jesus seems to be telling us divorce solves nothing, particularly does it fail to correct in either party or both the immature attitudes that are responsible for the breaking up of so many marriages. Jesus also seems to imply that happiness can arise out of sorrow. Couples whose ideas about things are different can be made to see eye to eye on basic issues. By gaining new insight into the complexities of each other's personality, and by continually stripping one's self of layer upon layer of false ideas, attitudes and affections, happiness can be achieved. Mr. A. E. Wiggam, D. Sc., states in a recent newspaper article that "One psychologist asserts that 'divorce begins by age five.' Extensive studies show that prejudice against other social classes, religions, races, as well as delinquency tendencies, are formed by age eight. So with our emotional preparation for marriage. When we are acting from 'pure reason,' we are largely motivated by that vast world of 'lost' experiences that are still lurking in our 'unconscious minds.'" I do

not want to minimize the problems that may arise in a mutual relationship but I do want to give assurance that happiness and much joy can come out of a marriage that may seem to have been a mistake. Telling a lie to someone else is bad, but lying to one's self is often even worse. And, if those couples having trouble would be honest with themselves they would admit that much of their trouble may be traced to him or herself; that while one may be bossy and greedy, the other may be selfish and lazy.

One may not be consciously dishonest but, in a movie-fed, novel-fed, pride filled, vain mind, one may be carrying a lot of dead timber that needs clearing out if he would start living in a better way than before.

Many unhappy people come to God for Help, which is commendable, but they must realize that the Lord helps those who help themselves; *that He requires an effort on the part of those able to make an effort.* Faith, prayer, and worship will strengthen, enlighten and enhance our powers, but we must co-operate by doing what God prescribes, and by availing ourselves of those things and that knowledge which He has provided. For the body He has provided medical doctors; for the emotions and the mind there are psychiatrists and psychologists; for the spirit there are ministers of the Church; and for marital difficulties there are His ministers, His Church, and marriage counsellors.

It would be fine if one would first get acquainted with himself, if he would ask himself "What do I really want to do? What do I really think?" How seldom people ask themselves these questions!

Forms of recreation such as fishing and playing together are helpful and creative. *There are many games that will enliven fellowship.* The sun is bright and the air is good, and the breeze will help blow the cobwebs out of the relationship. There are many lonely people besides yourselves — invite your friends for dinner, make new ones. Become aware of other people's needs and fears, instead of feeling frightened, hostile and involved with yourself. Most people have wonderful qualities and it would help if you did more appreciating things and less worrying about being appreciated. The Church affords a real opportunity for making friends, for fellowship, and for working together in worthwhile projects. To follow Jesus and be busy about the tasks He assigns is a must in a Christian's life. It may occur to you that you have often been inconsiderate and immature in your relationship with each other; that you have often been intolerant of his or her actions and point of view. Too many men and women tell themselves "Well, now that we're married I'll be able to straighten him (or her) out on this or that," instead of looking to their own actions and attitudes. As our realization of the value of human beings grows we become more mature. If we keep ourselves attractive, others will be attracted to us. If we learn to appreciate them, they will appreciate us.

Marriage is an adult relationship. Jesus is right—divorce will solve nothing. If the causes for the difficulties are discovered in both parties and ironed out then love and mutual respect may be restored. A good marriage is the finest relationship in the world. Both the man and the woman have their contribution to make to its success. Let each look into himself and change accordingly and become a more mature person, and they will find as much love for each other as any man can have for a woman or any woman for a man.

Not divorce, but a sincere and earnest effort to develop within himself, with the help of Almighty God, a positive, vibrant and vital personality. For "Whoever divorces his wife and marries another, commits adultery against her, and if she divorces her husband and marries another, she commits adultery."

In the Revised Standard Version of the Gospel according to Mark, the 8th Chapter, verses 34 through 38, we read "And He called to Him the multitude and His disciples and said to them — *'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed, when he comes in the glory of his Father with the holy angels'."*

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LESSON FOR JUNE 9

By THE REV. J. KENTON PARKER

Brothers Reconciled

Background Scripture: Genesis 29 - 33
Devotional Reading: Hosea 14

There are different opinions as to when Jacob was converted. Some believe that his conversion took place at Bethel when he had the vision we studied in our last lesson of the ladder stretched from earth to heaven and the angels ascending and descending upon it, and heard the gracious words and the promise of God that He would be with and not leave him until He had finished the work of grace. This was certainly a momentous event in the life of Jacob, and it may be that we can date his conversion from Bethel. We see little or no evidence of any real change in Jacob's life during the years which followed while he was in the home of Laban, and we know that when they left there Rachel had stolen some of her father's idols to take with her.

It was at Peniel, where Jacob wrestled with the angel, and had his name changed to Israel, that a more radical change took place in Jacob. It is true that he is still called Jacob at times, but his better name gradually becomes more predominant. If he was converted at Bethel, then at Peniel there was a rededication and reconsecration of life.

Our topic is not directly concerned with Jacob's conversion, however, but with his reconciliation with Esau, his offended and angry brother, who had threatened to kill him. In our Devotional Reading we have the plea of the prophet Hosea that Israel return to God. Paul tells us that our message is a message of reconciliation as we plead with men to be reconciled to God. Jesus tells us in the Sermon on the Mount that if we bring our gift to the altar and there remember that our brother has ought against us, we are to leave our gift and go first and be reconciled to our brother and then come and offer our gift.

Our Background Scripture gives us two distinct pictures: (1) Jacob and Laban, and (2) Jacob and Esau.

I. *Jacob and Laban:* Chapters 29 - 31.

This is the story of two selfish, tricky, men of the world. It does not look as if either one was a converted man. It is the case of Greek meeting Greek, or literally, of Jew meeting Jew, except that they got the name of "Jew" later on in history There seems to be some kind of love between the two, (blood is thicker than water, they say), but it does not prevent both from doing all in their power to cheat and outdo the other. Jacob is being treated to the same sort of trickery that he had practiced himself.

The meeting between Jacob and Rachel is beautiful and touching. It seems to be "love at first sight" on the part of Jacob, and it was lasting love. If his romance had not become involved with Laban's scheming and consequently with other women, I suppose we would have had an ideal marriage.

When Laban suggested wages, Jacob was ready with his answer: "And Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy youngest daughter . . . and Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Here is a lovely dream only to be shattered by the crafty Laban, who substituted his older daughter, Leah, for Rachel, when the wedding night came. (I wonder if Jacob remembered how he had deceived his father.) The result was that Jacob had to serve another seven years for Rachel, although he did not wait that long before he married her.

Instead of the home of his dreams with the woman whom he loved, Jacob has a wretched home where two jealous sisters wrangle with each other. To make matters worse Leah becomes the mother of several children while Rachel is childless for a long time. Then, to further complicate the situation, both Rachel and Leah give him their handmaids for secondary wives. I heard a preacher call Joseph's half-brothers "Rough-necks" once and this is a rather appropriate name for them. What could you expect from such a home? In this household of jealousies and intrigues and hatred there seems to be no trace of a godly seed. Jacob and his sons must be chastened and changed before they are in any degree worthy of the covenant promises.

In addition to these home troubles Jacob and Laban have a "tug-of-war" in their business dealings with each other. Jacob charges Laban with all sorts of wrongdoing; that he had served him fourteen years for his two daughters and six years for his cattle, and that Laban had changed his wages ten times. In spite of it all Jacob prospered so greatly that Laban's sons became jealous and felt that Jacob was gradually getting all their father's possessions. When things finally become unbearable, Jacob calls his wives, consults with them, and flees from the scene, turning his face toward the land of Canaan. Laban pursues and overtakes him and they chide each other as I have mentioned. They agree to separate and set up a heap of stones as a witness. Verse forty-nine is called "The Mizpah Benediction" and is often used as such, but, as we see from the context — verses 50-55 — it is not exactly appropriate. Thus ends twenty years of intrigue and hard work. Jacob went out a lonely lad; he returns a rather wealthy man with a large family and household. God has abundantly blessed him materially, but he needs something else.

II. *Jacob and Esau:* 32-33.

Far worse than his fear of Laban is Jacob's fear of Esau. He begins to realize that he is about to meet the brother whom he wronged years ago. Both of them had prospered, but Esau appears to be the stronger of the two, and certainly more warlike, for word comes to Jacob that his brother is coming to meet him with four hundred men. "Then Jacob was greatly afraid." Jacob takes all the precautions possible to assure the safety of his household and to appease the wrath of Esau. He divides the people with him into two bands, hoping that at least one will be spared. Then he approaches God in a very earnest and humble prayer. He confesses his unworthiness but does not seem to realize how greatly he has sinned. It is mainly a plea that God will deliver him out of the hand of Esau, and he reminds God of the promise He had made at Bethel. He next arranges to send what might be called a "Progressive Present" for his brother. It was to be an elaborate present. The droves of sheep and cattle were sent in separated bunches. He was seeking by these presents to pacify him before they met. He had done all he could, and was "at his wit's end."

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day." It was quite a wrestling match, and "the man" had to touch the hollow of Jacob's thigh and put it out of joint. Still he clung to his opponent and said, I will not let thee go, except thou bless me. His name is changed from Jacob to Israel and he receives the blessing. He called the name of the place Peniel. This is either the place of his real conversion or the place of his real surrender to God. From the time of his vision at Bethel until he comes to Peniel we see little or no evidence of a change in Jacob; he is still a tricky man of the world. From now on, however, there is a change. There are times when he is still called by his old name, Jacob, but his new name, Israel, Prince with God, is used more and more. God is still not through with Jacob; he has to go through many trials and chastenings. He is still reaping the harvest of his evil deeds.

Chapter thirty-three describes the meeting between the two brothers. No doubt Esau started out with the intention of revenging himself in some drastic manner, perhaps even killing Jacob, as he had threatened to do, but he is softened either by the presents which Jacob sent, or by the power of God, or by both, for the meeting turns out to be a very affectionate one. "And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept." God had answered Jacob's prayer by changing both Jacob and Esau. Then Esau enquires about the household, and the droves which had met him. Esau seems reluctant to take the presents, but Jacob insists, and Esau at last accepts. This is more or less customary among Eastern people.

Esau wanted them to travel together, but this does not suit Jacob, who makes excuses about the children and herds and tells Esau that he will follow more slowly to Mount Seir, Esau's home. Jacob does not go there but went to Succoth and then to Shechem where he bought a parcel of ground and erected an altar to God, the God of Israel. This seems to show that Jacob did not entirely trust his brother. He chose to remain separate from him. If Jacob was to be Israel then the less he associated with Esau the better.

The reconciliation is complete as far as open hostilities were concerned but there does not seem to be very much real brotherly love between the two. We can easily see why this was true and best for Israel and the future of the covenant people of God. The chosen seed were to be descended from Israel, not a mingling of the two lines. God had His own plans for the welfare of Israel and his sons.

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CHILDRENS Page



Joseph Forgives

The seven years of famine prevailed, not only in Egypt, but in all surrounding countries. Joseph's father and brothers' families were suffering for food, and Jacob (who thought Joseph was dead) sent the ten brothers to Egypt to buy corn from the great store-houses which Joseph had wisely built and filled. This brought them in contact with Joseph, who learning where they came from, recognized them, but they did not know him. They seemed to stand in awe of this mighty man. Joseph at first spoke roughly to them, but he was only testing them; for finally he told them who he was, and forgave them for their evil treatment back in Canaan, when he was wearing his coat of many colors. He put his arms around one of them and kissed him. Also he sent for Jacob, his old father, and provided a home for all of them in Egypt. Jacob's party consisted of sixty six persons, many of them were women and children; and while in Egypt they multiplied into more than two million before returning to Canaan — and that's another story. E.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JUNE 9

By THE REV. B. HOYT EVANS

"What Is Right"

Scripture: Psalm 119:9-16

Suggested Hymns:
"I Would Be True"
"How Precious Is The Book Divine"
"I Am Thine, O Lord"

Program Leader:

When we think of what is right and what is wrong we are fully aware that we ordinarily know far better than we do. In other words, if we lived up to what we already know, we would be much better people than we are. There are times, however, when the problem of what to do or say or think is a very real one. There are times when we honestly do not know what is right. What are we to do when faced with such situations? How can we know what is right? In this program and in the next three after this one we shall be trying to find the answers to these questions.

First Speaker:

We can gain some very valuable knowledge of right and wrong from the laws of the land. We should be very thankful that the legal code of our society is based on morality. In some nations the laws are nothing more than the selfish whims of some powerful individual. The laws of our land find their basis in the fundamental issues of right and wrong without regard to individuals. The laws of the land, however, are not infallible, and unscrupulous persons are sometimes able to violate the intent of the law and use it for unrighteous ends. Then too, there are many situations in our lives which are not covered by the laws of society.

Other valuable knowledge of right and wrong comes from the customs of our society. The customs are especially helpful when the society from which they come is made up of Christians. There is no fully perfect society, and no custom is perfectly reliable as a guide for our living. As in the case of the laws of the land, the customs of society are not applicable to all our problems.

We are all familiar with the adage, "Let your conscience be your guide." The voice within us is certainly helpful in directing our lives and guiding our decisions, especially if it is a Christian conscience. It is possible for our consciences to become warped and perverted. The conscience which is not heeded becomes dulled. The conscience which is not transformed by Christ and dedicated to Him can be fatally misleading. Your conscience is not wholly dependable. All of these guides for living are helpful, and we should make use of them all, but we must look farther in order to find a fully reliable guide to what is right.

Second Speaker:

Our Shorter Catechism says, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." In other words, the Bible tells us what is right to believe and what is right to do. The Bible has the authoritative answer to the question "What is right?"

Most of us understand that the Bible is not a book of magic. We do not expect to open it with our eyes closed and find an answer to our problem in the first verse our finger touches. We cannot seek out a solution to our difficulties by looking in the index as we seek information from an encyclopedia. If we would know the truth of the Bible about right and wrong, we must engage in some diligent study. There is no easy way of knowing the Bible. Whenever we become saturated with the Word of God, then we shall know what is right. The Psalmist said, "Thy word have I hid in my heart, that I might not sin against Thee."

God has spoken to us in His Word, and He has given us His Spirit to help us understand what He has said. The Bible tells us that spiritual things are spiritually discerned, That means that the Spirit of God helps us understand the things of the spirit. Jesus said of the Holy Spirit, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." As we seek the answer of the Bible to what is right, we ought always to ask for the guidance of the Holy Spirit. If you are in doubt as to what to think or say or do, pray to the Lord for an answer, and let the Spirit speak to you through the Scriptures.

Program Leader:

(In order that the idea presented by the second speaker may be demonstrated, divide the

young people into small groups, and assign one of the following Scripture passages to each group to tell how its passage of Scripture goes deeper than law, custom, or conscience in determining what is right and wrong. Matthew 5:21-26, 27-32, 33-37, 38-42, and 43-47.)

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. C. C. Baker

Sunday, June 9, I *Peter* 3:1-12. Some of the women to whom Peter was writing had husbands who were not Christians (v.1). These women could do little talking to win their husbands to Christ; it had to be done through their lives (vv.1-2). Thus they were advised on the kind of behavior that would best win their husbands, a behavior that would bring no reproach on the Christian faith and that would be attractive to the non-Christian (vv.1-6). How would an overbearing wife bring reproach on the Christian faith? What advantages would a stress on the qualities of v.4 rather than those of v. 3 have? How does the behavior expected of the Christian husband (v. 7) balance that expected of the Christian wife (vv.1-2,5-6)? How would this balance together with the characteristics of vv.8-9 add to the happiness and usefulness of your home?

Monday, June 10, I *Peter* 3:13-22. Whenever we are called upon to make a defense of the Gospel (v.15), we must do so in the spirit of v.15b. If our defense is not made in this manner, we can do more damage to the Christian faith than if we do not attempt to defend it. What is probably the dominant factor in putting to shame those who oppose us (v.16)? However, even if our defense is presented well and winsomely, there will still be times when we will meet persecution (vv.13-14,16-17). Christ, Himself, was persecuted (v.18). The Christian has no reason to be afraid of the opposition (v.14b). If his conscience is clear (v.16a), he can be confident that he rests within the will of God (v.17). If Christ is revered in his heart (v.15a), the Christian will find divine resources to be all he is expected to be. Note Jude 20-21, 24-25).

Tuesday, June 11, I *Peter* 4:1-6. Suffering has a purifying effect upon the soul (v. 1). "Ceased from sin" (v.1) does not imply sinless perfection. What verse one is saying is that suffering for the sake of Christ so re-orients a person's view of life that his living becomes centered in the will of God rather than in his own desires (v.2). Through suffering for Christ's sake, the Christian can look to God to do something in his life that will help release him from the tyranny of temptation to obedience to Him (See Psalm 119:67,71). What is the nature of the suffering of the Christians in vv.3-4? What knowledge does the abused Christian have that some day things will be made right (v.5)? Who will do the judging (v.5)? How should this knowledge help a Christian "turn the other cheek?" Can you look upon abuse for the sake of Christ as something that will work for your good?

Wednesday, June 12, I *Peter* 4:7-11. When Peter said, "The end of all things is at hand" (v.7), he did not mean that Christ was going to come right at that time, but that His coming would be the next step in God's program and that it might come to pass at any unknown moment (cf. 4:7 with II Peter 3:8-10). What two primary virtues does Peter list in vv.7b-11 that should be ours in the light of the fact that all things are soon to be destroyed? Is sobriety or frivolity the rule of American life today? In what two ways does Peter say we are to make our love practical (vv.8-10)? What is the ultimate purpose of our living in love one with another? (v.11)

Thursday, June 13, I *Peter* 4:12-19. It is indeed strange that the Christian should rejoice in suffering (vv.13,14,16). What point does Peter make in vv.13,15 about the reason for which a Christian is abused? What is part of the purpose of suffering for Jesus' sake (v.12)? What relation to God the Father can the persecuted Christian find (vv.12,14,16,19)? to Christ (v.13)? Upon what should a Christian keep his eyes when he is tempted to deny Christ rather than suffer for Him (vv.13b,17-18)? Why did the early Christians rejoice under persecution for Christ's sake (Acts 5:40-41)? Do you feel that your relationship to Christ is worth suffering for? Could you rejoice under persecution?

Friday, June 14, I *Peter* 5:1-5. Notice the three ways in which Peter exhorts the elders to perform their Christian responsibilities — willingly, eagerly, as examples (vv.2-3). How do you measure up to these standards? Do you ever work in the church because of pressure put upon you (v.2a)? because of something you gain from it (v.2b)? because of the opportunity it gives you to assume an important, dominant position (v.3)? What reward are we justified in seeking from our Christian work (v.4)? Why is it that Christians really accomplish something for God only when they are willing to assume a humble position (v.5)? Though the Christian is never to exalt himself, in due time God will exalt him (v.6).

Saturday, June 15, I *Peter* 5:6-11. Comfort and help of the most practical kind is given to the

suffering Christian in these verses. Have you ever fully followed the advice of v.7a? Do you believe the statement of v.7b? The Christian's freedom from care (v.7) does not imply that he need not be careful (v.8) to guard against temptation, but that he can know that his God (vv.6-7) is greater than his adversary (v.8), and that his careful efforts to resist Satan in God's strength will be successful (v.10). It always help to know that we are not alone in our difficulties (v.9), and that they will not last very long (v.10). Let us humbly yield ourselves to God's will (v.6). May His control be supreme forever (v.11).

NEWS of CHURCHES around the World

THE GENERAL FUND AND INTERCHURCH AGENCIES

STATEMENT OF RECEIPTS
Jan. 16 - April 30, 1957

The General Fund Agencies	
Budget for 1957	$893,259.00
Receipts to date	131,110.60
Percentage of annual budget received to date	14.68%
Balance needed for the year	762,148.40
Interchurch Agencies	
Budget for 1957	$23,595.00
Budget receipts to date	$4,040.03
Percentage of annual budget received to date	17.13%
Balance needed for the year	$19,554.97

NORTH CAROLINA

Maxton — The Honor Roll and Dean's List for the second six weeks of the second semester has been announced by the Registrar's Office of Presbyterian Junior College as follows: **Honor Roll:** Miss Marilyn Adams, Laurinburg, N. C. **Dean's List:** John C. Adams, Jr., Gibson; Luis Alonso, Venezuela; M. H. Barbee, Kinston; L. E. Barber, Laurel Hill; Tommy Blake, Southport; Dennis Bullock, Greenville; James Clinard, Winston-Salem; Tiffany Cothran, Raeford; Jimmy Deese, Charlotte; Billy Dickson, Waxhaw; Larry Earp, Charlotte; R. D. Evers, Red Springs; Ben Fordham, Kinston; Royce Fulp, Walkertown; John Hamer, Maxton; Bob Holladay, Suffolk, Va.; Wellon Hunter, Chinquapin; Dewey Jackson, Biscoe; Earl Jackson, Jr., Gastonia; James L. Johnson, Jr., Washington, N. C.; Betty Joe Kershaw, Dillon, S. C.; Dick Little, Wadesboro; W. J. Moore, Florence, S. C.; Tommy McClure, Charlotte; E. W. McMillan, Laurinburg; Charles McDonald, Lillington; Bill McRell, Fort Bragg; John Page, Smyrna; Bong Ho Park, Korea; Marshall Purvis, Tatum, S. C.; John Sloan, Jr., Aberdeen; J. K. Smith, Jr., Hamlet; Ed Strickland, Lumberton; Marylin Tapp, Raeford; Teddy Walker, Florence, S. C.; Ivo Wortman, Acme.

Davidson — Ten winners of National Merit Scholarships will enroll as freshmen at Davidson College in September.

Eight will attend as National Merit Scholars, and two as George F. Baker scholars. The latter won National Merit Scholarships at other institutions, but accepted Baker scholarships to Davidson.

Four of the winners are from North Carolina, two each from South Carolina and Virginia, and one each from Texas and Alabama.

Last year only 15 colleges and universities in the United States had eight or more National Merit Scholars.

This year 160,000 outstanding students in 13,000 high schools competed for National Merit Scholarships, and 832 winners were chosen.

Recipients were selected on the basis of their ability to benefit from a college education, an important index of which was their relative scores on scholastic aptitude tests. Stipends payable to the scholar are based entirely upon need, and vary from $100 up to full tuition and expenses.

The program is made possible by grants from American business and industry, and the administrative expenses financed by the Ford Foundation and the Carnegie Corporation of New York.

National Merit winners who will attend Davidson from North Carolina are Elwood Franklin Hartman, Greensboro; Howard Roger Pancoast, High Point; Jerry Pacques, Mooresville; and Spiro Macris, Wilmington.

Macris and Jacques won National Merit Scholarships to other institutions but elected to accept Baker scholarships to Davidson. Davidson's 25 competitive scholars are chosen in a manner similar to that of the National Merit program, and the amounts based upon need.

From South Carolina are Herbert Andrew Blake of Anderson and Joseph Donald Randolph, Jr., of Greenville.

From Virginia are Hansford Muse Epes, Jr., of Lynchburg and James Thomas Anderson of Alexandria.

The other two winners are David Norris McKinnon of Greenville, Ala.; and William Clifford Martin, III, of Longview, Texas.

The Consolidated Presbyterian College

Laurinburg — Actions were taken today by the Board of Trustees of the Consolidated Presbyterian College that the Board of the Consolidated Presbyterian College "give its first attention to plans looking toward the opening of the Consolidated College at the earliest feasible date," . . . "that the Building Committee, with the acting president as interviewer, be directed to proceed immediately to employ architectural counsel so that when the curriculum study is completed, steps may be taken at once to draft plans for the campus and its

buildings," that the Board ask Synod to request "the three Boards of the consolidating colleges to execute papers and instruments of consolidation immediately following the meeting of Synod in Montreat, June 25-27," and "that the chairman appoint a special committee which shall receive and consider any and all proposals regarding the continued operation of or advantageous uses of the buildings and grounds of the colleges involved in the merger, but that for the present the Board give its first attention to plans looking toward the opening of the Consolidated College."

The Board met at Presbyterian Junior College in Maxton, six miles from the new 800 acre campus in Laurinburg, being attended by thirty-three persons, including the acting president and vice-president of the college, the college attorney, and the executive secretary of the Synod of North Carolina. Only three members of the Board were absent. After luncheon in the McNair Cafeteria, Chairman Hector MacLean called the meeting to order in the faculty room of Presbyterian Junior College. Dr. Roy Watts led in prayer. Dr. Marshall S. Woodson, acting president, reported, emphasizing progress in the Curriculum Study which will be completed by a carefully chosen panel made up of the most competent educators available, who will spend a four-week period of intensive study during the summer on the campus of the University of North Carolina where adequate library and other facilities are available. The purpose of the study is to develop an ideal Christian liberal arts curriculum. While this curriculum will be drafted primarily for the Consolidated College, it is hoped that the study might result in a significant contribution to Christian higher education generally throughout America.

Dr. Warner Hall was requested to write a letter of thanks for the cooperation of the University to Dr. William F. Friday, president of the University. Those who have accepted appointment on the panel to date are: Dean Jameson Jones of Southwestern, Dean William Taeusch of Wooster, Dean Sidney J. French of Rollins, Professor Rene Williamson of Louisiana State University, Professor Rowland Fry of Emory, and Dean Price H. Gwynn of Flora Macdonald.

The votes of the Presbyteries of Wilmington, Orange, and Granville to relinquish any claims to Peace College property were reported and the anticipation that Kings Mountain and later Albermarle Presbyteries will do likewise was expressed. The whole matter of the desire of friends of Peace College that the Consolidated Board make some commitment binding it in regard to the future utilization of the present campus in Raleigh was discussed by Mr. William P. McPherson, Dr. James Sprunt, Mr. John Luther McLean, Mr. Dail Holderness, Mr. William H. Neal, Dr. Harry Moffett, Attorney James Dorsett, and Dr. Warner Hall. The action recommending that Synod request "the three boards to execute papers and instruments of consolidation immediately following the meeting of Synod" terminated the discussion. Four members of the Board requested that they be recorded as not voting.

A letter from the chairman of the Scottish Foundation, Inc., Mr. R. D. McMillan, Jr., was given to the trustees. No action was taken in regard to the matters discussed in this letter.

Dr. Marshall S. Woodson in closing his report said, "In the providence of God we have a chance, which may never come to the Synod again, of erecting a college of academic excellency and positive Christian emphasis, and so firmly undergirded financially that it will have a prospect to survive throughout the twentieth century and beyond. We must either go forward with the task committed to us by the Synod or become confused and divided and thus allow the three colleges we all love to retreat to a weaker position than even that which existed before the beginning of our courageous study."

Action was taken to explore with Synod's Committee on Higher Education and with the Presbyterian Foundation, of which Dr. John R. Cunningham will soon become executive, the raising of $1,000,000 for the Consolidated Presbyterian College.

Since the Consolidated Presbyterian College Fund, Inc., has been set up, and since the name Consolidated Presbyterian College has come to be recognized, the opinion was expressed that there was no need for haste in selecting a permanent name for the college. It was decided not to take from the table the recommendations of the committee on name.

The Executive Committee was asked to bring in recommendations for a regular and frequent schedule of meetings of both the Executive Committee and the Board in order that plans for the Consolidated College may be aggressively promoted. Employment of a Business Manager and secretarial help, which will operate the office of the college in Laurinburg, were referred to the Executive Committee with power to act.

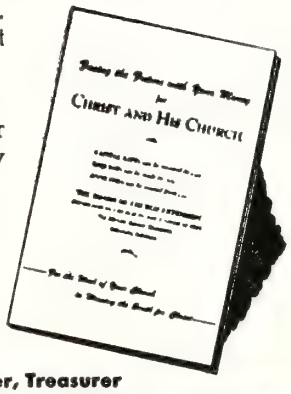
Action was taken "that a plan be devised for enlisting 10,000 people, through the Men-of-the-Church and the Women-of-the-Church organizations, who will give themselves to earnest and importunate prayer that the Presbyterians of North Carolina may become harmoniously united and that God may bless the efforts and work of the Synod in building a Consolidated College which will possess

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academic excellency and become positively and dynamically Christian."

The report made by Mr. C. E. Beman for the Consolidated Presbyterian College Fund, Inc., showed assets of $812,205.75, practically all of which has been paid on pledges.

SOUTH CAROLINA

Clinton — John Knox of Decatur, Ga., will serve as president of the Presbyterian College student body for the coming year.

That's the verdict of recent campus-wide elections which also found Wyatt Aiken of Greenville, S. C., chosen as vice-president and Ron Isger of Clairton, Pa., secretary-treasurer.

Both Knox and Aiken are rising seniors at PC, while Isger is a rising junior.

The balloting for the Presbyterian student government representatives named Guice Potter of Anniston, Ala., as the third senior representative along with the president and vice-president. Representing the junior class, along with Isger, will be Jim Shakespeare of Hollywood, Fla., and Russell Prince of Union, S. C. Sophomore councilmen elected for the coming year are Charles W. Hendry of Hilton Head, S. C., and Tom Wise of Thomasville, Ga.

Freshmen representative will be chosen next fall, after the new class has enrolled at Presbyterian College.

Clinton — Eight winners of Presbyterian College's coveted Founder's Scholarship awards were announced today by Student Dean A. J. Thackston.

These outstanding high school seniors have been selected on the basis of leadership and academic achievement to receive the four-year grants which start next fall:

Jimmy Eason of Clinton; Britt Spann of McRae, Ga.; Miss Brenda Gay Maddox of Spartanburg; Robert N. Jeanes of Easley; Miss Mary Keith Adair of Clinton; Paul O. Ard of Atlanta; James G. Monroe of Latta; and Wayne Donald Kay of Anderson.

Eason and Spann will receive the two top scholarships totaling $1,600 each, $400 annually for the four years of study. The other six students will receive grants of lesser amounts.

A decision on the recipients came after a select group of 19 finalists were brought to the PC campus from a large field of candidates. The competitive awards were made on the basis of leadership, character and intellect after thorough testing and interviews.

Clinton — Presbyterian College will give 99 baccalaureate degrees and three honorary degrees at its 76th commencement exercises on June 2-3.

Honorary doctor of divinity degrees will be awarded the Rev. Allison Williams, pastor of Atlanta's Trinity Presbyterian Church, and the Rev. Neil Truesdell, pastor of the Newberry (S.C.) Aveleigh Presbyterian Church.

An honorary doctor of laws degree will be bestowed upon Douglas G. MacRae of Atlanta, a Christian leader and television Sunday School teacher who serves as assistant superintendent of the Fulton County Public Schools.

Williams also will preach the baccalaureate sermon on June 2. The commencement address on June 3 will be delivered by John Osman, a Presbyterian College alumnus who serves as vice-president of the Ford Foundation Fund for Adult Education.

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L.
Caro...

— EDITORIAL —

Two Aspects of the Race Problem
Some Needed Distinctions
"An Enemy Hath Done This"
Indignation and Wrath

JUN 10 1957

The Christian Gospel: Its Glory
"Our Lord Jesus Christ"
By J. G. S. S. THOMPSON, Ph.D.

Echo to Anglers
By Wade C. Smith

A Southern Christian Looks at the Race Problem
By G. T. GILLESPIE, D.D., Litt. D.

Helps To Understanding Scripture Readings

Sabbath School Lesson for June 16th, 1957

Young People's Department

Children's Page — Church News

Women's Work — Bible Study for Circle Leaders on "Jesus and Citizenship" Lesson 7. SICKNESS AND HEALTH—Prepared by Morton H. Smith, Belhaven College, Jackson, Mississippi

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Rev. Wade C. Smith, Associate Editor.....Weaverville, N. C.

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EDITORIAL

Two Aspects of the Race Problem

In this issue we are carrying an article on the race problem by Dr. Guy Gillespie of Jackson, Miss., and an editorial on the same subject by our associate editor.

The Christian dedication of neither can be questioned, nor can there be any doubt that both of them earnestly desire a Christian solution for the dilemma.

At the same time, the approach of the two is very different. One speaks from long experience in the deep South, the other from a background of many years in China and since then residence in America in an area where tensions have been much less.

Our readers may find in the two presentations a deeper realization of the problems involved and some suggestions for their solution.

—H.B.D.

Some Needed Distinctions

The mounting racial tensions in some areas are beclouding the judgment of some good men. Also, there is a confusion of terms which is often adding to tensions.

First: *Desegregation and Integration* are *not synonymous terms.*

The writer believes that forced segregation is un-Christian because it denies the rights which are inherent in American citizenship.

We would affirm with equal conviction that forced integration is also un-Christian because it denies other rights also inherent in American citizenship.

To abolish laws which humiliate and discriminate against any citizen is something we believe Christians should work for. To make it equally clear that social equalities are earned and not imposed by law is also consistent with the Christian conscience.

Second: *Because a Christian, in good conscience, works for the laying aside of the discriminations and humiliations and restrictions of the past, in so far as they relate to the Negro, this should not place that Christian outside the pale of Christian fellowship, nor should he be accused of "selling out" to his social heritage of the past or to the theological liberalism of the present.*

We believe some of the racial tensions of our day have been caused by ill-advised enthusiasts who have equated desegregation with integration and have looked upon segregated churches as un-Christian and integrated churches as the epitome of brotherly love. Where segregated churches are the result of natural selection and not prejudice they are far more Christian in spirit than churches which have deliberately espoused a forced or unnatural integration to show how good they are.

We also believe some of the tensions of our day are caused by men who are determined to maintain white supremacy by fear and lawlessness.

It is to Christians, Negro and white, that the world should look for both an example and a solution. Far too little is said about the daily contacts where courtesy, mutual consideration and love should characterize our dealings. In fact Christian race relations *begin* in this area.

We all need to consider the feelings of others and put ourselves in their place. Recently the writer was eating in the airport restaurant in Atlanta. Four well-dressed and quiet Negro women came in. For a moment there was hesitation at the door and they were then escorted to a far corner of the restaurant and a screen placed around them after which they were served. White Christian, how would you have felt inside had you been humiliated in

that way? This procedure may have been necessary under Georgia law but what we are considering is the *feelings* of those who are involved.

Of course there are serious problems involved. In some sections of the South integration of schools would be folly. Even in Washington, D. C., integration has created such serious problems that the only solution many are finding is the removal of their children from the public school system.

There are other serious problems because some people confuse legal and spiritual rights with social privileges. The first is acquired by birth in our country. The second is the gift of God. The third is something earned and it cannot be defended as a right nor can it be imposed by law.

We believe entirely too many discussions expend time and energy on theories. What is needed today are practical means of arriving at workable solutions. For the individual Christian this means treating every other person as he himself would want to be treated. For communities this should mean the formation of a group of representatives from both races, under Christian leadership and direction. Let such leaders sit down and talk over the problems involved. We believe the heartaches and tensions in Montgomery could have been avoided by such a conference at the beginning, for the original request of Negro leaders to the bus company was reasonable.

Such conferences will reveal that many Negro leaders are keenly aware of the problems brought about by desegregation and largely prefer that alignments continue on a *voluntary* segregated basis. The crux of the issue is one of legalized discrimination. Remove this and nine-tenths of the tensions will disappear.

But, where mutual conferences are denied, a far greater danger lies ahead, for this intransigent attitude opens the door for the extremists on both sides, men who may let prejudice and hate take precedence over mutual consideration and Christian love.

That which we have written may suit very few but we believe that in this general direction lies the only means of arriving at a Christian solution for a difficult problem.

L.N.B.

"An Enemy Hath Done This"

The Bible tells of a man who sowed his fields with wheat; but, "while men slept," an enemy came and sowed tares in the field and the result was a conglomeration of that which was good and that which was evil. When asked the source of the tares the owner of the field said: "An enemy hath done this."

While the context and application of our Lord's parable of the field and the tares is entirely taken up with another subject it is not unfitting to apply it to the economic philosophy in government in America today.

For generations our government was operated on a concept of sound economics, and honesty of principle and procedure within governmental circles, was taken as a matter of course. Furthermore, Americans believed that the sources of livelihood and of success rested within themselves, not within the government.

Great changes have now taken place. Deficit spending; public services for which we have no money are actively promoted. We have a staggering national debt the retirement of which seems an utter impossibility. Today there is a concept of government with the ever-recurring phrase — "federal aid, federal aid, federal aid", which causes the people to look to the government for support. All of these fundamental changes have taken place until men and parties regard such economic policies as necessary for their continuance in office.

This is a deplorable situation for within it are the seeds of national disaster and of individual deterioration. Those economists who sold this philosophy to our nation beginning in 1931 and who have continued to bolster their teachings in subsequent years are national enemies of the first water. Some of them are sincere, even if playing with economic theories as some play Russian roulette. Others, we believe, have promoted this concept of national economy for a specific and sinister end. In either case they have sown the tares of economic ruin and individual deterioration.

There is a wide-spread cry against the present budget but with few exceptions the anger against and fear of this colossal expenditure is based more on selfishness than on a desire for sound economics.

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We believe national defense is vital and we also believe much of our present foreign aid is buying a measure of military security at a reasonable cost.

Our fear is the atmosphere in America whereby every conceivable group in our country cries out for federal aid in order that they may have prosperity.

Admitting that a complex society and a complex economy may require a degree of governmental control, or at least of supervision, we feel that long since we have stepped over that threshold into a state-managed economy which has the inevitable dangers of quick-sand itself. Once the balances inherent in the law of supply and demand is set aside in favor of a managed economy one step leads to another with economic chaos on the one hand or further regimentation on the other.

The pressures on government today only too often stem from selfishness and ignorance. Man has no right to expect his government to support him; nor should he demand favors at the expense of others. But today Washington is filled with lobbies, each working assiduously for special favors and special grants. The same laws of economics which operate with individuals also operate in government. One cannot continue to go in debt and not pay the price of bankruptcy some day. But we continue to try to get millions and even billions from the government to build homes and schools and render dozens of services we cannot afford and which increase the problems of tomorrow.

Christians have been just as short-sighted as many others in accepting the economic philosophy of the last twenty-five years. What has it brought us? A 47-cent dollar and, worst of all, a philosophy of dependence on government which is like a debilitating illness.

It has been truly said that security bought at the price of freedom is something bought at too great a cost. It is equally true that "prosperity" bought at the price of hopeless indebtedness and mounting inflation is not "prosperity" but a fool's paradise.

Wherever such philosophies have been sold either to our government or to us as individuals we can truly say, "An enemy hath done this."

—L.N.B.

The Christian Gospel: Its Glory

"Our Lord Jesus Christ"

By J. G. S. S. Thompson, Ph.D.

The glory of the gospel is "our Lord Jesus Christ" (Gal.i.3,). Undoubtedly for Paul the glory of the gospel of Christ resided in the glory of the Christ of the gospel. The gospel is all that Christ is. The gospel does all that Christ does. At the heart of the gospel stands the divine Christ once crucified but now risen, exalted, and alive for ever more. At the heart of the gospel stands the *triumphant* Christ who has destroyed the power of sin, of death and of hell. At the heart of the gospel stands the *cosmic* Christ for whom, by whom, and in whom, all things consist.

(1) An adequate conception of the glory of the gospel will save us from unworthy views of Christ. The Christ who is the glory of the Christian gospel is not the nebulous, vitiated, beatified Jesus about whom some sentimentalize, and salute as the saintliest Man, the perfect Example, the greatest Teacher. The Christ of the Christian gospel is not the Jesus over whom the Christian socialist enthuses, and hails as the daring Idealist, the social Revolutionary, the Founder of a new brotherhood of man. Rather, the Christ of the Christian gospel is the Christ whom sinners need: full, complete, the Mighty to save. To take that Christ out of the gospel is to take the glory out of the gospel. It is to empty it of all reality. It is to reduce it to an empty dream, a jumble of vague, meaningless platitudes.

(2) An adequate conception of the glory of the gospel will anchor our souls more securely to the Christ of the gospel. That is what happened to Paul. From the mid-day hour on the Damascus road to the end of his life Paul was obsessed with Christ. In that hour when Christ revealed Himself to Paul, and forever after, the Lord filled the whole horizon of his life. Christ was for him preeminently the Lord of glory and the Son of God; and it was upon this dual foundation of the divine Lordship and the divine Sonship of Christ that the apostle built his Christology.

(3) An adequate conception of the glory of the gospel will give us ever new insights into the love of the Christ of the gospel. What Paul could never cease to marvel at was that the Lord, in whom dwelt all the fullness of the Godhead, should take upon Himself the form of a bondservant, and become obedient even unto death, yea, the death of the cross. With such a grasp of the divine Lordship and the divine Sonship of Christ it was little wonder that His cross should be Paul's only boast (Gal.vi.14,); especially since the Father had now so highly exalted Him (Phil. ii.9-11,).

(4) An adequate conception of the glory of the gospel will give us ever new insights into the nature of sin. We can almost catch the sense of wonder in Paul's voice as he murmurs to himself: "The Son of God loved *me,* and gave himself up for *me*" (Gal.ii.20,). And he leaves us in no doubt as to the reason why Christ had given Himself up for Paul, and for all men: "He gave Himself for our *sins*" (Gal.i.4,). Or even more categorically still:

"Christ died for our sins" (1 Cor.xv.3,). Every one of the five words in that phrase is pregnant with eternal significance. There is the heart of the gospel for sinners. There is the glory of the gospel for sinners. It is true that the essence of the gospel is that a vicarious sacrifice has been offered on the sinner's behalf, but that fact begins to glow with light incandescence when it is remembered who it was who thus sacrificed Himself vicariously in place of the sinner. No wonder the apostle, after explaining to his Galatian converts the motive behind the work of the Judaisers who were in their midst, ("that they might glory in your flesh"), breaks in with the words: "But far be it from me to glory save in the cross of our Lord Jesus Christ" (Gal.vi.13f).

(5) Now Paul's insight into the sheer glory of the gospel was not due only to the vision of the glorified Lord Jesus Christ when the Saviour revealed Himself to the apostle on the Damascus road. It was also due to the manner in which the gospel of the glorious God had been made known to him. He is careful to point out that he had no need to sit at the feet of any man and patiently learn from him the amazing truths unfolded in the gospel. He says that the gospel which Christ had commissioned him to preach was not according to man, neither did he receive it from man, nor was he taught it by man. The gospel which he has been announcing came to him by a direct revelation of Jesus Christ (Gal.i.11f). And this face to face encounter with Christ that Paul was granted finds its counterpart in the face to face encounter with God that Moses had at Sinai when, in answer to the prayer: "Show me now thy ways, that I may know thee, to the end that I may find grace in thy sight" (Ex.xxxiii.13,), "Jehovah descended in the cloud and stood with him there, and proclaimed Jehovah by name. And Jehovah passed by before him, and proclaimed: Jehovah, Jehovah, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth" (Ex. xxxiv.5f.,). And as Moses made haste, and bowed his head to the earth and worshipped, so too would Paul before his Lord and Saviour who was at that moment revealing the gospel directly to him.

Had Paul not mentioned this experience we still would have assumed it when we remember that the Father had called him by His grace to reveal the Son in him, that he should now herald this same Lord Jesus Christ as the gospel or the glad tidings (Gal.i.15f.,). It was inevitable that out of such an amazing experience of the grace of God the gospel should be Paul's only glory, and that Paul should find the glory of the gospel in the Christ of the gospel, a gospel which he should forever after describe as the gospel of Christ.

Indignation and Wrath

Romans 2:8

Those who think that the wrath of God is not found in the New Testament may well re-read this verse, and note its context, especially verses 5,6,9,16, as well as Romans 1.18 and 5.9. In Romans 2.16 Paul declares that God's judgment is part of his gospel, and in one of the Apostle's earliest statements of his primitive *kerygma*, I Thess.1.10, Jesus is to deliver us from the wrath to come. Likewise John 3.36 speaks of the wrath of God abiding upon the disobedient, and our Lord continually reminds his hearers of the worm which dieth not and the flame which is not quenched. The thought is frequent in the Book of Revelation.

Turning back to our text, we note that in Romans 2.8, Paul uses the two common Greek words for wrath, the one describing a more settled emotion and the other denoting passionate anger. Goodspeed translates the two words, "anger and fury." Wrath and anger may be better. Verse 8 follows the thought of verse 5 where the impenitent treasure up for themselves "*wrath* in the day of *wrath* and revelation of the *just judgment* of God Who will render to every man according to his works." It also follows the keynote of the whole Epistle to the Romans, I.16-18, the last verse of which reads, "For God's *wrath* is being continually revealed from heaven upon all impiety and injustice of men."

In the Old Testament a score of words are used to express the wrath of the LORD and over 580 occurrences of these have been found. Yet this is by no means the whole of the Old Testament story. Ten Old Testament passages speak of God as "slow to anger," and Isaiah followed by Luther speaks of wrath as God's "strange work," Isaiah 28.21. Thus God, Who is by nature merciful rather than wrathful, provides ways for turning aside His own wrath, such as animal sacrifices, the intercession of Moses, the zeal of Phineas, ultimately the merit of the Messiah. Because God is the LORD, wrath is not the last word for His people. The Lord is good, His mercy is everlasting. That is, we think of a wrath which is the reverse side of a holy love, a flame which sears but purifies. His is the wrath of a loving Father Who yearns for His sinful creatures to become His trusting children. Since the Holy One of Israel is the Judge of the whole earth, He has a burning zeal for the right and an inevitable recoil against the unholy. Yet according to the whole Biblical view this wrath of the Almighty may be removed by way of God's own appointment. This averting of God's wrath is described by the term propitiation.

The Apostle sets forth this truth in the first five chapters of Romans. As we have noted,

he speaks of the wrath and indignation of God in chapters one and two and then in chapter five he tells us that having been reconciled to God by the death of His Son, being justified by His blood, we shall be saved from this *wrath* of God. Chapters three and four which come between that revelation of the just judgment of God, of His anger and wrath, in chapter 2 and the averting of this wrath in chapter 5 tell us more fully how this merciful act of God in removing wrath is accomplished. It is not done by our works but by Christ's work for us. Being justified freely by His grace through the redemption (deliverance by the payment of a ransom) which is in Christ Jesus Whom God set forth as a propitiation, through faith, in His blood, to vindicate or show forth the justice of God in passing over the sins of the Old Testament believer, and at the same time to vindicate God's justice in the present by showing that God is just even when He justifies or forgives the sinner who believes in Jesus, 3:24-26. By the obedience of the One, Jesus Christ, the many are accounted righteous, 5.19. For to the man of faith God reckons righteousness or just forgiveness apart from that man's works, 4.6. No wonder that for Paul Jesus Christ is the just One, Acts 22.14, even as He is for John, I John.2.1, and for Isaiah, a just God and a Saviour.

—W.C.R.

Echo to Anglers

By Wade C. Smith

A business executive in Sandusky, Ohio, has had a Saul of Tarsus experience in finding a wonderful new life in Christ. With this exception: he was not "persecuting the Church" in his unbelief, as Saul did, but was spiritually strangling his own soul and hurting his loved ones. I came to know this man through his godly mother who lives in one of our Southern cities. She ordered a *Testament For Fishers Of Men* to be sent to him and that resulted in a letter from him telling of his conversion. His account is so interesting that, upon request, even though there is a humiliating confession in it, he has given permission to publish it — as he says, "for the glory of God, I am willing to do anything and everything that will extend and expand His Kingdom. The 'dead end' paths that I have trod would really have been for a lost cause if I did not use them to help guide others to the small door and narrow way. All that I am I owe to Him, and it is so wonderful in comparison to what my life used to be, that it demands my willing service to Him and His will."

This is his statement:

"I will not go into detail regarding my first 38 years of existence except to say that it was a self centered, selfish life. It had led me into an intricate maize of sin and I had explored every avenue or path which the devil had opened for me. Each, of course, led to nothing but wretchedness and a constant frustration. In the case I was in I could find no solid satisfaction in anything. The temporary high points induced by alcohol, sins of the flesh, mind, eye, etc., left me in an increasingly worse state than before.

"I therefore wound up at 38 years of age as a confirmed alcoholic and right on the verge of losing my home due to the fact that my long suffering wife had about reached the end of the 70 times 7. Also, the business which I was supposed to be running was suffering greatly.

"It was at this time that I was approached by our Minister and asked to take over as superintendent of one of our Sunday School departments. We had an adopted boy who was about three years old at the time and was just starting Sunday School that fall. I took the job from a sense of duty standpoint, and not because my heart was in it. So-o each Sunday I would get up and lead the singing and offer the prayers, and repeat with the children the Ten Commandments. Still, I had not found peace of mind, and was all mixed up inside. This continued for two years and during those two years I had managed to quit drinking due entirely to my own will power. However, way in the back of my mind I knew that once I had things going nicely at home and the business back on a smooth running basis, then I would start drinking again. It was at this time, in the fall of 1954, that I just kinda reached the end of my rope and in the quiet of my room I prayed to God to forgive me for all my sins and all the people I had hurt and pledged to Him that I would do everything in my power to follow His Ten Commandments. It was then that I was blessed with Conversion to Christ and I felt clean for the first time in my life, washed with a special kind of detergent so to speak that washed every cell in my body snow white.

"From that time on my faith grew in leaps and bounds. I had been married for about 14 years and we had no children of our own. Had been to different Doctors and a Clinic and all told us the same thing, that we could never have any children. Way deep inside I knew however, that things that are impossible for men are a pretty easy thing for God, and I firmly believed that if He so willed that we would have a child, then it would come to pass. Don't misunderstand me, I didn't ask the Lord for a child, I merely accepted as fact His power to bless us with one, and sincerely prayed that His will be done, not mine. Prior

to my conversion I had not been acceptable as the father of a child of my own. Once I was acceptable the blessing was given us, and we are now stewards of one of the Lord's greatest blessings. She is now about 20 months old and as sweet and lovable as she can be. We hope to bring her up so that her Conversion to Christ will be gradual and that the Lord will use her mightily in His service.

"In looking back now, I realize that everything that ever happened to me that was bad was my own making or doing as a result of living my life without God. Now, all things good are happening because I am trying to put His Kingdom completely first."

This man's conversion and new life has taken an unusual turn in a busy business man's activities. Not only has he become a diligent soul winner, but he also specializes in getting his friends and acquaintances to become soul winners. In the past three months he has purchased twenty five *Testaments For Fishers of Men* (at the retail price of $3.25 - no discount) to present to his enlisted personal workers. One business acquaintance has become so much interested as to order for himself ten of the vest-pocket testaments for a like distribution.

It is possible that some of the testaments will be laid aside and forgotten, but it is reasonable to believe that most of them will be seed sown to a harvest that only Eternity can record.

A Southern Christian Looks At The Race Problem

By Rev. G. T. Gillespie, D.D., Litt.D.
President Emeritus — Belhaven College
Jackson, Mississippi

The charge has been frequently and loudly made that white people of the South are so blinded with prejudice and so filled with enmity against the Negro race that they cannot see the race problem in its true perspective. Personally and on behalf of some thirty million or more other Southern Christians I wish to challenge the fairness and truth of that Charge.

Prejudice is properly defined as "a judgment or opinion formed without knowledge or due examination of the facts." If any people on the face of the earth have had ample opportunity to learn at first hand the facts about the race problem, unquestionably the Southern people must be accorded the pre-eminence in that respect. For more than two hundred years the two races have lived here side by side, in relatively large numbers, in close and intimate contact, and on terms of mutual understanding and good will, so that out of this experience there has come not only to the white people but to the Negro as well, a vast accumulation of knowledge and practical wisdom in meeting the day-to-day problems of personal and race relationships. Moreover, let it be said with all emphasis, in spite of all the hue and cry which has been raised in recent years, we Southern people, as a rule, do not have any enmity or ill-will in our hearts against Negroes, but only feelings of kindliness and genuine sympathy. As friends and neighbors we wish to see them have better homes, higher standards of living, better schools for their children, and the fullest opportunity for development as law-abiding, liberty-loving, self-respecting citizens.

If there is any room therefore for a general charge of race prejudice it would seem to lie not against Southern Christians, but against that very considerable group of sentimental enthusiasts whose knowledge of this problem is limited to what they read in the newspapers and sensational magazines, and to the grossly exaggerated and distorted information furnished to them by self-serving propaganda agencies, and yet who assume that they have all the answers to this difficult and complex problem, and a divine warrant to solve it by remote control.

The Supreme Court Decision

Southern Christians, generally, feel that the Supreme Court Decision, outlawing the principle of segregation and ordering integration of the races in the public schools of the nation, was a tragic mistake. This decree reversed previous decisions of the Supreme Court which had served as precedents for all Federal and State courts for more than a half century, nullified the constitutional and statutory provisions of seventeen sovereign states, and prescribed radical and revolutionary changes in the long established customs and social traditions of a large proportion of the people of the United States.

Southern Christians cherish a deep reverence for the Federal Constitution, and they wish to respect the dignity and integrity of our courts, and yet to many of us this sweeping decision of the highest court in virtually taking over the control and regulation of the schools of the nation seems to be a clear violation of the Constitution itself, and an unwarranted usurpa-

tion of powers distinctly reserved to the several states and to the people of local communities.

The reasons assigned by the Supreme Court for its revolutionary decision are not based on legal or moral principles, but on the *exparte* opinions of psychologists and sociologists, whose knowledge of this particular problem has been clearly shown to be superficial, and whose close affiliation with Socialist and Communistic organizations scarcely qualifies them as safe counsellors in formulating the policies which are to shape the education of the children of this great democracy, for generations to come.

Believing as we do, that this decision was based upon false premises, that it is unsound in principle, unrealistic and impracticable, and that its consequences, if generally adopted, would prove disastrous and irreparable, we do not regard it as a proper or final adjudication of the issues involved. We believe that it should be reversed, and we appeal to the sober second judgment of the Court itself, to recognize and correct its error: failing that, we shall continue to appeal to the enlightened judgment and the unfailing common sense of the fair-minded people of the nation to join us in mobilizing public sentiment in support of some wiser and better solution of the problem. For this attitude we have ample encouragement and high precedent. The Supreme Court has often reversed its own decisions, following changes in the personnel of the Court or in the political climate. Abraham Lincoln, in similar opposition to the pronouncement of a Supreme Court of his time, declared: "That burlesque of a judicial decision must be expunged from the books of authority . . . We mean to reverse it; and we mean to reverse it peaceably" (See Lincoln Encyclopedia, MacMillan 1950, pp. 88ff). The events proved that Lincoln was no false prophet. Men of like vision and courage, who do not give up because the odds are against them, may live to see history repeat itself in our generation.

The Crux of the Problem

In the South and in urban centers in the North, where the Negro population approximates or exceeds that of the white, enforced integration of the schools, just in proportion as the experiment succeeded, would inevitably lead to the cultivation of such attitudes and social intimacies as would result in intermarriage between the two groups, and eventually to the blurring of all racial distinctions, and the amalgamation of the Negro and white races.

Here therefore is the crux of the whole racial problem: Is it desirable that social relations leading normally to intermarriage and ultimate racial amalgamation should be encouraged and approved; or, is it more desirable, in the interests of all parties and society as a whole, that racial inter-marriage should be discouraged or prohibited, and that each race should be enabled to preserve its own racial integrity?

This is the issue which overshadows all other considerations in the minds of parents in typical Southern communities, which explains their uncompromising opposition to the integrated school, and which also explains the traditional Southern attitude with respect to social intermingling of the races in homes, churches, hotels, public assemblies, recreation, transportation and other public facilities.

Many well-meaning civil and religious leaders who now endorse the policy of integration in schools, churches and other areas of life seem to ignore, or deliberately refuse to recognize, that the question of intermarriage and complete racial integration is necessarily involved, and is bound to overshadow all other issues in the minds of people whose children will be forced to serve as guinea pigs in this dangerous experiment in race relations.

To his credit, be it said that the average Southern Negro attaches little importance to the possibility of intermarriage with the white race, and if left to himself would naturally prefer marriage within his own race. For this reason the professional agitators and Negro leaders have had comparatively little to say concerning intermarriage, and have based their appeal on the very natural desire of Negro parents to secure equal educational opportunities for their children, and on the exploitation of some of the (petty) grievances which the Negro feels, by insisting that he is being discriminated against as "a second class citizen."

However, many of the self-appointed promoters of the Integration movement are fully aware of the inherent and logical implications of the race-mixing program with respect to intermarriage, and as one of them has frankly

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stated, the goal which they seek in America is "a social democracy which either begins with marriage, or necessarily includes marriage in its ideals and principles."

The Principle of Segregation From the Southern Viewpoint

After long and painful experience, Southern people are firmly convinced that where two widely different races live together in the same area in approximately equal numbers, that the only alternative to racial amalgamation is some reasonable and equitable form of segregation.

The pattern of segregation which has been in operation in the South, and throughout the nation generally, is the result of a gradual process of evolution for many generations. It must be admitted that it has not always been consistent or equitable, and some of its features cannot be defended on rational or ethical grounds. Like all human institutions, it is still far from perfect. On the whole, however, it has provided a working basis for mutual understanding and effective co-operation between the two races. With occasional exceptions, peace and order have been preserved, mutual confidence and goodwill have been fostered, and each race has been able in the main to preserve its racial integrity, and to develop cultural and social patterns suited to its own capacities and needs.

The evils and injustices which have arisen under the system of segregation have been purely incidental, and have not been due to any fallacy in the principle of segregation, but to the weaknesses and perversities of individual members of both races. Southern Christians do not condone these wrongs, but everywhere condemn them, and are anxious to see them corrected. Up until the recent violent agitation precipitated by the Supreme Court decisions, steady progress was being made in the correction of such abuses and unfair practices and in the improvement of race relations. Even yet, except in a few localities, there is no indication of any serious disturbance of the friendly relations existing between the rank and file of Negroes and whites throughout the South; which is a tribute not only to the good sense and self restraint of both groups, but also to the basic soundness and practicality of the system of segregation under which they have lived and worked.

Recognizing, therefore, that the system of segregation as heretofore maintained has certain obvious defects, but believing that in the course of time these objectionable features may be eliminated without sacrificing the major objective, we Southern Christians, with some exceptions chiefly in the border states, approve the determination of our civil leaders to employ every legal expedient to prevent the integration of our schools, and to preserve the principle of segregation as a permanent feature of our public policy, with the confident assurance that in the long run, it will prove best for the present and the future welfare of both races.

The Moral and Ethical Basis for Segregation

Aside from all questions of expediency, of constitutional technicalities, or of local interests, there is a firm conviction in the minds of Southern people that the principle of segregation is amply supported by scientific, historical and Biblical data, and that it may be defended on moral and ethical grounds, and as consistent with the principles of Christianity and the great traditions of American democracy. The limits of this discussion will permit only a brief summary of several of these reasons, which are believed to be factual and logical.

1. *The widely different characteristics of the White and Negro Races would render complete integration illogical and impracticable.*

Modern anthropologists have discarded the term *race* as applicable to separate groups of people. They contend the differences shade off so gradually within each group, that no valid distinction can be made between the groups. Their contention however appears to be largely a war about words or definitions. Actually, as a matter of common observation, we know that there are broad lines of difference between the several major branches of the human family, and whether they are properly called races or by some other designation, the white, the yellow, the brown, the black groups each have their own distinctive physical and cultural characteristics. For all practical purposes, therefore, we

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may just as well follow common usage, and refer to them as separate races.

Between the white and Negro races, with which we are directly concerned, these differences are quite obvious not only as to the pigment of the skin, but many other physical features. Even greater and more important than these physical differences, are those which relate to mental, emotional, and moral development, esthetic appreciation, social and religious impulses and experiences. It is not necessary to ask or determine whether one of these races is superior to the other; for, after all, that is only an academic question, and the decision would depend upon the standard of measurement and the qualities which were measured. One race is likely to rate high on one point and low on others, and vice versa. Of one thing, however, there is abundant and indisputable evidence, these two races differ in a great many respects. These differences are not incidental or superficial; they are fundamental, and any failure to recognize this fact is bound to generate irritations and tensions resulting in individual and social disorders and the ultimate impairment or destruction of moral and cultural values. That such racial differences have a decisive bearing on the problem of race relations, and that they constitute a valid reason for the separation of the white and Negro races, is corroborated by no less an authority on race problems than President Lincoln, who, in a speech to a group of free Negroes at the White House in 1862, said: "You and we are different races. Whether it is right or wrong, I need not discuss, but this physical difference is a great disadvantage to us both, as I think . . . it affords a reason at least why we should be separated."

2. *Intermarriage between widely different racial groups is unnatural, unfair to offspring, and prejudicial to human progress.*

In all nature God has endowed his living creatures with an instinct to mate only with their own kind. The old adage, "Birds of a feather flock together," only expresses a universal law of nature. Bluebirds never mate with redbirds, doves with blackbirds, or mocking birds with jays. The intelligent farmer does not allow his dairy and beef breeding stock to run in the same pasture, otherwise he would down-grade his herds, and have only a herd of scrubs or mongrels. The same principle applies with even greater force to the mating of human beings of widely different types and cultural backgrounds. The offspring are generally unstable, eccentric, ill-adjusted, unpredictable, unhappy. Extend the experiment on a large scale and over successive generations, and the result is a retarded or decadent civilization. Both science and history confirm the truth that progress for the human species as well as for the lower orders of nature comes through selective breeding rather than through mongrelization.

Lebon, the noted French psychologist and sociologist of the past century, testifies as follows: "It is an historical fact that human stocks that have produced the highest civilizations have been strains of stock without mixture for many generations. Every race of fixed type that has attained the highest civilization, has quickly lost its power and standing after mixing with another race radically different."

In confirmation of the truth of this observation we have but to cite the remarkable virility of the cultures of the Hebrews, the Greeks, and the English speaking peoples, all of whom kept their racial stocks pure, as contrasted with the retarded or decadent civilizations of India, Egypt, Spain, Portugal, who allowed their racial stocks to become mixed with the diverse peoples with whom they came in contact. Or, to take an illustration closer home; compare the achievements and progress of the people of North America, including Negroes as well as white people, where the principle of racial segregation has been generally maintained, with the status of the peoples of Central and South America where there is no color line, since the settlers from the Latin Nations of Europe freely intermarried with the native Indians and imported Negro slaves. Let those who now so strongly urge the integration of white and colored races in this country cross the Rio Grande, and travel all the way to the southern tip of South America, and see the ignorance, poverty, squalor, superstition, undeveloped resources, inefficient and unstable governments, frequent revolutions, ruthless dictatorships, and the many other evidences of the blight that results from the mixing of dissimilar races!

To the same effect is the testimony of the late Dr. Charles W. Eliot, President of Harvard University, who with a staff of experts was sent by the Carnegie Foundation for Peace, to study the effect of race mixtures in the Orient. After spending many months in China, India, Japan, and the islands of the Pacific, they submitted their report, the gist of which is as follows: "First: The experience of the East teaches that the intermarriage of races which are distinctly unlike is undesirable be-

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cause the progeny of such mixtures are as a rule inferior to each of the parent stocks, both physically and morally; a fact which has been demonstrated in large scale. Second: The Orient teaches the world that the pure race is best, and the crosses between unlike races seldom turn out well."

In the light of these indisputable facts, how can we consider any proposal or policy which involves the gradual integration and ultimate amalgamation of the white and colored races in the United States, except as a colossal blunder, a betrayal of unborn generations and a monstrous crime against civilization.

3. *The Principle of Segregation is in harmony with the purpose and will of God as revealed in His Word, and is consistent with the teachings and spirit of Our Lord Jesus Christ.*

God, himself, thwarted the first man-made plan of integration, by the confusion of tongues at the Tower of Babel, and scattered the peoples abroad upon the face of the whole earth. Whether one accepts that as a true story, as do most Southern Christians, or whether the allegorical interpretation of modern liberal scholarship is preferred, the fact remains that divine Providence is directly responsible for the linguistic differences and other factors which have served to keep the peoples of the earth segregated into tribal, national or racial groups, from prehistoric times down to our day. By special divine decree Abraham and his descendants were separated from all the other peoples of the earth, and for fifteen hundred years Israel existed as a strictly segregated nation. They were forbidden by God to mingle socially, to intermarry, or to amalgamate with the nations around them. Violations of this command were considered as a capital offense, and punished with great severity, by Moses and later by Ezra.

Jesus used the Parable of the Good Samaritan to rebuke the smug complacency and narrow minded intolerance of the Jews and to show that the duty to love our neighbors is a practical principle of sympathy and helpfulness which knows no limitation of nationality or race. At the same time he did not ignore or denounce racial distinctions, nor did he set plans on foot to abolish them or to bring about amalgamation of the Jews with the Samaritans or other races. Insofar as we have any record there is no indication that Jesus or the Apostles were ever called upon to pass judgment upon the question of the rightness or wrongness of racial segregation or racial integration; certainly no question was raised concerning the mixing of races as dissimilar as the white and Negro races. Since this is primarily and essentially a social or political question, and since Our Lord on several occasions refused to decide controversial issues of a social or political nature, but left these matters to the reason and conscience of the individual, we are justified in concluding that he has given us no mandate on this matter, but has left us free to decide the question in the light of reason and experience and the broad principles set forth in the Old as well as in the New Testament.

In this connection, therefore, and by way of reply to the statements made recently by numerous church leaders and various ecclesiastical bodies denouncing segregation as "unjust," "sinful," "wicked," "displeasing to God" and "essentially un-Christian," from our point of view we confidently affirm; First: Since the practice of segregation was instituted among the Hebrew people by divine authority, and enforced by stern theocratic sanctions for many centuries, and since Christ and the Apostles demonstrated that the principles of charity and Christian brotherhood could be made operative in all the relations of life without involving revolutionary changes in the social, economic, or political order, there is certainly no valid ground for the charge that segregation is inherently wrong, contrary to the will of God, and essentially un-Christian.

4. *Segregation is a well-considered and time-tested American Policy, and is consistent with the Principles of True Americanism.*

Ample evidence is available to show that segregation is in accord with the best thinking of representative American leadership, and as a time-tested American policy rests upon moral and ethical principles, and not upon blind and unreasoning prejudice, as has been loudly charged by some of its latter-day critics.

Seventeen of the states of the union have incorporated the principle of segregation into their constitutions. Most of the other states

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have approved it by statutory provisions, and all of the states with one or two exceptions, at one time or another, have adopted laws prohibiting inter-racial marriages. State and Federal courts have uniformly approved these constitutional and statutory provisions, and until the violent political agitation was started some years ago, segregation was generally accepted as a firmly established principle of American public policy.

Thomas Jefferson, author of the Declaration of Independence, and Abraham Lincoln, author of the Emancipation Proclamation, both strongly opposed to the institution of slavery, were both so completely convinced of the necessity of the segregation of the races that they earnestly advocated the repatriation of the Negroes to Africa or the West Indies. Since the abolition of slavery many representative leaders in church and state, both in the North and in the South, who felt a keen sympathy for the Negro and wished to help him improve his lot, never questioned or proposed but that this should be done, and could be done, within the framework of a segregated society.

It was the recognition of this truth as an essential feature of the American Way of Life, which made Booker T. Washington an influential national leader and the greatest benefactor of the Negro race in the past generation. All would-be leaders and promoters of better race relations in America today would do well to study his realistic approach to the problem and follow his able and far-seeing Christian leadership. In a notable and epoch-making address delivered at the Atlanta Exposition in 1895, pleading for understanding and co-operation between the races he held aloft the torch which must guide us to the ultimate solution of this great and pressing problem. It is eminently fitting therefore that this discussion should be concluded with a quotation of his wise words. He said: "The wisest among my race understand that agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing . . . In all things that are purely social we can be separate as the fingers, yet one as the hand in all things essential to mutual progress."

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LESSON FOR JUNE 16

By THE REV. J. KENTON PARKER

Joseph, A Favorite Son

Background Scripture: Genesis 37
Devotional Reading: Psalm 68:1-6

We begin today the study of one of the most fascinating men in the Bible. I expect if a group of children were asked to select the five stories they liked best in the Bible, that the story of Joseph would always be included. Not only is it a most interesting story for children, but it demands the attention of older people for it shows the overruling Providence of God in a marvelous way, and teaches us all some very valuable lessons. It is well that we have three Sabbaths to study about him, for he meant much to the whole nation of Israel. Biography can teach us many things, if it is truthful and unbiased, and these chapters are packed with meaning for those who have ears to hear and hearts and minds to understand and apply to our own lives and problems.

I. *Joseph: Loved and Hated:* Genesis 37:1-4.

It was sometime before Rachel, the wife that Jacob loved, had any children, so Joseph came into a home where there were older half-brothers and sisters. We are told of his birth in Genesis 30:22-24. None of the older children seemed spiritually inclined and life at this time in the home of Jacob was not conducive to either happiness or holiness. It takes but little imagination to picture the unwholesome environment of the young lad. It was a miracle of divine grace and power that "any good thing" could come out of such a home. The atmosphere of the home and our religious training has much to do with the formation of a godly character. Many of us look back and remember our mothers and fathers with a great deal of gratitude. It may be that Rachel and Jacob took special pains with this child, but we have no evidence to prove it, and we do see a great many evil influences at work. We are not told about these early days, and our narrative in chapter thirty-seven begins where Joseph is old enough to be out in the fields with the other sons of Jacob. After Jacob's experience at Peniel the home may have been better.

His father made the well-nigh fatal mistake of showing his love and partiality: "Now Israel loved Joseph more than all his children, because he was the son of his old age: (and we might add, the son of Rachel) and made him a coat of many colors." This coat of many colors infuriated his older brothers, for it was a sort of badge of superiority, the mark of a "prince." They hated him and could not speak peaceably unto him. I do not suppose that Israel could help loving Joseph as he did, but he should have refrained from showing it in such a marked way, for he could not but see that the other sons were jealous. Parents often make such mistakes, for some children are more adorable than others. Many homes have a somewhat similar problem today where there are children of different wives or husbands. It is natural to love one's own child better than a step-child, and for children to love their own brothers and sisters better than half-brothers or sisters. It was not altogether Jacob's fault that his home was so mixed up. It was God's grace and providence that kept Joseph from utter ruin. There was but one Joseph in a bunch of rough and cruel men. His being made a kind of "overseer," bringing back evil reports to his father, did not help matters. To be a "tale bearer" is never popular, even when it is justified.

II. *Joseph, The Dreamer:* 5-11.

"And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more." I imagine that Joseph was a bit "spoiled" : I do not see how it could have been avoided under the circumstances. Perhaps he liked to display his coat of many colors, his badge of superiority, and there may have been an exultant tone to his voice as he very unwisely told his dream to them, for the meaning of the dream was all too evident. "They hated him yet the more for his dream and for his words." He dreamed a second time and told his father as well as his brothers. Israel mildly rebuked him, saying, What is this dream that thou has dreamed? Shall I and thy mother and thy brethren indeed come to bow ourselves

to thee to the earth? His brothers envied him but his father observed the saying.

Will his dreams come true? God gave him the dreams, and it was God Who saw to it that after some severe chastening both of Joseph and his brothers, and of Israel himself, his dreams did come true. If God be for us, who can be against us? is a good promise to remember as we continue our study of Joseph and God's wonderful dealings with him. The young lad had much to learn before he was fit to become premier of Egypt and saviour of his family, and his rough brothers had to be dealt with before they were in any sense worthy to become the heads of the tribes of Israel. The world owes a lot to its "dreamers," but there is many a slip between a dream and its realization, as some of our inventors and explorers have found to be true.

III. *Joseph and His Brothers:* 12-36.

Israel acted very foolishly when he sent Joseph on such a mission. He must have known how the brothers felt toward their younger brother, and how this would irritate them. Then, too, Joseph was young and inexperienced, lost his way, and was found wandering in the fields. The man who found him directed Joseph to Dothan, for the brothers had said, Let us go to Dothan.

They saw him afar off and their first plan was to slay him, but Reuben, the oldest of the men, advised against this, and suggested that they put Joseph in a dry pit which was nearby, planning to take him out later and restore him to his father. We see something of Reuben's unstable character in this incident. When Jacob gave his blessing to his sons, he said of Reuben, "unstable as water, thou shalt not excel." He did not have the moral courage to do the right thing and defend Joseph, but he compromised with his conscience. They put Joseph in the pit.

While eating bread they saw a company of Ishmaelites on their way to Egypt. Judah suggests that they make some money out of it, and at the same time not have Joseph's blood on their hands. So they take him out of the pit and sell him for twenty pieces of silver. Looking back we can see the hand of God in all this, but at the time there was nothing seen but the evil intent of these men. Joseph explains it later, (see chapter 50:21), "But as for you, ye thought evil against me: but God meant it unto good." These men by wicked hands and with wicked hearts committed a heinous crime, but God overruled it for the good of Joseph and all the family. We see both sides later; only one side is seen at the time. This is true in many instances. Peter tells the Jews, "Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain." Men are responsible for their wicked deeds. God permits these deeds to be done, but He does not allow men's wickedness to interfere with His plans, but rather to further them. God had a wonderful plan for Joseph's life and a great work for him to do. He makes even the wrath of man to praise Him, and the residue of wrath He restrains.

Reuben returns and is deeply grieved over the disappearance of Joseph. Did they reveal what they had done to him? I suppose they had to, for he fell in with their plan for deceiving their father. Reuben lacked the "inside braces" which give moral courage. The lesson taught us here is sadly needed today. We have men in public life who are not courageous enough to "stand up and be counted." They fall in with schemes which are more or less crooked and when you remonstrate with them they excuse themselves by saying that there is a popular demand for it. I read of one man like this. When his friend said to him, "John, why did you vote for such a measure? you knew it was wrong." The man replied, "Yes, I knew it was wrong, but the pressure was so great I had to give in." His friend exclaimed, "Pressure; man where were the 'Inside Braces'?" I think we might ask many of our legislators the same question. Reuben, rending his clothes in grief, is a pitiable sight. Unstable as water, he had allowed Joseph to be sold.

All of them now agree on a story which they will tell to their father. They take Joseph's coat of many colors, dip it in the blood of a kid, and take it to him saying, "This have we found: know now whether it be thy son's coat, or no. They tell as little a lie as possible. The blow nearly broke Israel's heart. Think how long this guilty secret was kept by them! Years later, as they stood in the presence of Joseph in Egypt, not knowing him, they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us." "And Reuben answered them saying, Spake I not upon you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." (Gen. 42:21,22).

It may take sin a long time to "find us out," but sooner or later, it will do so. Jacob's household, far from happy before this sad deception, becomes now a place of overwhelming sorrow. Sin, unconfessed and unforgiven, festers like a thorn in the flesh. What a "hell on earth" to have to live with such a secret sin and guilt! The brothers must have suffered too, unless their consciences were seared as with a hot iron.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JUNE 16

By THE REV. B. HOYT EVANS

"The Importance Of Right Thinking"

Scripture: Romans 7:15-25 and Philippians 4:8
Hymns:
"O For A Heart To Praise My God"
"Take My Life And Let It Be Consecrated"
"Take Time To Be Holy"

Program Leader:

In our study of some Scripture passages in last week's program we discovered that Jesus taught that the basic thing about sin is not the word or the deed, but the attitude which lies behind it. Proverbs 23:7 says of man, "As he thinketh in his heart, so is he." The teaching of Christ enlarges on this idea. A person may be untrue to his real nature in what he says and does because of various pressures that are brought to bear upon him, but the thought of his mind and heart are the true measure of his character. If you want to know what kind of person you really are, then take an honest look at your thoughts.

We are not to think that what we say and do is unimportant. Our words and our actions make an impression on people and influence their lives. Our influence is always important. God is not only concerned with our words and deeds, He is concerned with our thoughts. He knows why we do things as well as what we do and say. God is most concerned with our thinking because He knows that a man's thinking must be changed before the man can be changed.

In this program we want to discover how to think rightly . . . how to think in a way that will be acceptable and pleasing to God.

First Speaker:

(Read Psalm 19:14.) Many of us have repeated this verse often. Perhaps we have made it our prayer at times. We need to understand that if our meditations and words are to be acceptable in the sight of the Lord, we must look to Him as Redeemer and Enabler. God tells us that we do not think His thoughts. (Read Isaiah 55:8,9). If we are to think His thoughts, our lives must be changed. We must be born again. (John 3:7.) We must be made new creatures in Christ. (II Corinthians 5:17.) The only way of being changed is to accept Christ by faith as our Redeemer and Lord. When we accept Him, we no longer live our own lives, but He lives in us (Galatians 2:20.) Paul describes the mind of Christ (read Philippians 2:5-8), and the only way to have this mind of Christ is to receive Him into your life by faith.

Second Speaker:

(Read Romans 7:15.) Paul was already a Christian when he wrote these words. We learn from his experience that we must continue to guard our lives and especially our thoughts even after we have accepted Christ. It is possible for Christians to be very displeasing to the Lord in the thoughts they entertain. Our lives are secure when we believe in Christ, but we ought to use those lives to honor Him. In honoring the Lord with our lives it is very important that we guard our thoughts. We need to make a practice of examining our thinking in the light of God's revealed way. It is often much easier for our words and deeds to pass the test than it is for our thoughts. In this respect we need to pray for insight so that we may see ourselves as we really are. We need also to pray for strength to overcome our temptations to think unworthy thoughts. We need to make the prayer continually which David made, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

Third Speaker:

It is not enough to guard against wrong thoughts. We must positively seek to think in a way which will be acceptable to the Lord. It has already been suggested that we ought to make an honest appraisal of our own lives and thinking, but we must not spend all of our time thinking about self. One of the best ways to have thoughts which will honor the Lord is to think about Him and the truths revealed in His word. The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11. In Philippians 4:8 Paul lists some of the things which are good to think about. God has given us so much that is beautiful and good to occupy our thoughts that it is a shame that so many of us give so much time to thinking about things that are morbid, evil, and ugly. We are certainly not to ignore the realities of sin and evil in the world, but we would surely be more pleasing to the Lord and happier ourselves, if we gave more time to thinking about Him and His goodness.

CHILDRENS Page



Gave What He Had



This little boy telling his Mother what happened out on the lake shore. "Why, Mother,  there was a great crowd and they didn't have anything to eat. I was close up to Jesus and I heard the disciples say there was no food. I thought of you then Mother, how good you were to fix me a lunch, and I was wondering how I might get off by myself to eat it, when I looked at Jesus, and He looked hungry, too. Then I went up to Andrew, one of the disciples, and held out my  lunch, and said, 'This is for Him; I'm not so hungry but what I can stand it, and I want Him to have it,' and, Mother, he took it to Him, and He looked up and thanked the Heavenly Father for it! and then the  miracle!! He began giving my lunch to the disciples, and they gave to the people, and I said 'O, He won't have any for Himself,' but I looked and saw it still in His hands. And, Mother, everyone had enough, and He had enough, and I had more than I brought. He made it enough! Mother, I wonder if it would be that way with everything you give Him? Maybe that's what He meant when He told us about our lives. 'Your life,' He said, 'if you try to save it, why you're just losing it then; but if you forget all about yourself and give your life to Me, why you are saving it then.' Mother, let's pray that we can do that." 

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. C. C. Baker

Sunday, June 16, *Job* 37:5-14. Read vv.5-13, tracing the line of thought and observing the poetic language. This is Elihu, the fourth of Job's friends (32:1-5), who is trying to give him advice (chapters 32-37). What central fact about God in nature does Elihu mention in vv.5-13? What does he say in vv.12-13 about God's control over nature? Do you think his advice of v. 14 was good? Yet, Elihu, for all of his commendable statements about God, did Job very little good. It was when God, Himself, began to ask Job searching questions (chapters 38-41) that Job was humbled in the dust (40:3-5; 42:1-3). Do the questions God asked Job in chapters 38-41 express a truth similar to that which Elihu expressed in 37:5-13? Friends, in their own wisdom, can tell us of the greatness of God and leave us unmoved, but when God Himself speaks to us, whatever the manner, it brings us to our knees.

Monday, June 17, *Psalm* 19:1-6. The glory of God is proclaimed by the heavens themselves (vv.1-6). Though they speak no tongue or language (v.3), the message they proclaim is universal (vv.1-2,4). In beholding the heavens in vv.2,5-6, what message is proclaimed to you concerning God (v.1)? However, it is the Word of God (vv.7-13) that speaks to us of our relation to the Creator. List the words in vv.7-10 that describe the Law of God. What effects does it have on the Psalmist (vv.7-14)? How does it satisfy his soul (v.10)? keep him from sin (vv.11-13)? give him a spirit of dedication (v.14)? What effect has the Word of God had in your life?

Tuesday, June 18, *Genesis* 9:12-14. We have the assurance that as long as the earth remains, God will never again destroy His creatures with a flood (9:8-11). What does this mean in terms of the seasons of the year (8:22)? in terms of life upon the earth (8:21)? What sign did God give man regarding these promises (9:12-17)? Think of what this promise of God means as man today faces the possibility of exterminating himself. There will be a day when the earth will itself be destroyed, but that will be the time when Christ will return and set up His Kingdom (IIPeter 3:8-13). Thus, as we live in the atomic age, we should live in the comfort of the sign of the rainbow (9:12-17), but be ready in our daily living for the return of Christ (II Peter 3:11-12).

Wednesday, June 19, *Job* 38:4-7. Concentrate on 38:4-7, but, as time allows, read the other questions God asked Job in chapters 38-39, 40-41. What is the basic nature of these questions? What is their main point? What type of response is expected of the one to whom they are addressed? Notice God's opinion of the vain reasonings of Job's friends (38:1-2). What truth did Job come to realize about God through these questions (42:1-2)? What confession did he find he needed to make (42:3)? What attitude did he then adopt toward the Lord (40:3-5; 42:6)? The Christian should also stand in awe before Christ as he realizes that Christ is one with God the Father and was with Him in all the acts of creation (John 1:1-3).

Thursday, June 20, *Psalm* 19. Read vv.7-11 to see what a study of God's laws can do for you. They give life (v.7a), wisdom (v.7b), joy (v.8a), the ability to discern between right and wrong (v.8b). The laws of God are not to be dreaded or avoided but greatly desired (v.10). They do warn us against sin (v.11a), but our heeding of their warning is greatly rewarded (v.11b). Even with the law it is hard for us to be aware of all our sins (v.12), and harder still for us not to be enslaved by the things we know are wrong (v.13). We must study and cherish the law of God (vv.7-11), yet depend wholly upon God for our obedience to it (vv.12-13). Then can the prayer of v.14 become meaningful in our lives.

Friday, June 21, *Matt.* 6:25-30. Christ makes very clear that the things His followers value most highly must not be material things (vv.19-21), that, in fact, it is utterly impossible for them to be dedicated both to materialism and to God (vv.24-25). Why is our attitude toward money and material possessions so important to our spiritual lives (vv.21,22-23)? See also I Timothy 6:5-10. Jesus goes on to say that we cannot excuse our pre-occupation with material things by saying that we must provide for our physical needs (vv.25-32). What reasons does He give in vv.25-32 for the truth of this statement? Many of us are living as though we were not even Christians (vv.31-32), as though we did not believe Jesus meant to keep the promises He makes in these verses (vv.26, 28,30,33). Do you believe them? Could a pre-occupation with material things be blocking your Christian growth?

Saturday, June 22, *Psalm* 46. The words of the 46th Psalm have served as an encouragement to many who have been perplexed by the adversities of life. Verse one sets the theme. Notice the phrases introduced by the word "though" in vv.2-3. How do these phrases strengthen the statement of v.1? It is the Creator, Himself, who is our refuge (vv.7,11). The nations of earth war against Him (v.6a), but by the mere utterance of His voice the earth melts. (6b). Observe how close God is to His own people (v.4): He dwells in their midst (vv.4b-5a); He is a "very present help" (v.1) and "that right early" (v.5). He is *our* refuge (vv.1,7,11). We need to be still before Him (v.10) to know His presence (vv.1,7,11).



WOMENS Work



Bible Study for Circle Bible Leaders on "Jesus and Citizenship"

Prepared by Morton H. Smith

Belhaven College, Jackson, Miss.

Lesson 7. SICKNESS AND HEALTH

Introduction:

The Christian Faith is an all comprehensive world and life view. It does speak, not only of our spiritual needs, but also of our physical and mental needs. This being true, it is proper that we study what the Bible has to say regarding our health, both physical and spiritual. Much of our Lord's ministry on earth was spent in healing the sick. This involves the matter of miracle, which we must study if we are to have a proper understanding of the Biblical teaching on sickness and health.

I. *The Origin of Sickness.*

Man as created was not subject to death nor to the sicknesses of the body that eventually bring death. The entrance of sin brought both sickness and death. Thus sickness ultimately is due to sin and Satan.

II. *The Ministry of Jesus in Relation to Sickness*

A. The Place of Miracle in Christianity.

There is no such thing as a non-miraculous Christianity. The very Person of Christ, as the God-man involved miracle, as did His work also. All the "lesser miracles" point to the ultimate miracle of Jesus Christ and His work. They are all revelations of God in that they teach us of the nature of His redemptive work for us.

B. The Particular Place of Healing Miracles.

Healing miracles point to the healing power of Jesus Christ, and of His Gospel. Just as He healed the bodies of men, so also He heals the souls of men from the disease of sin.

III. *The Christian and Sickness*

A. Attitude toward Medical Profession.

Since sickness is a manifestation of the results of sin, it is proper for the Christian to join in the efforts to curb sickness and disease.

B. Attitude toward "Faith Healing."

Miracles in the technical sense have ceased with the close of the New Testament. God does often answer prayer by special providence, but we cannot expect miracles in the New Testament sense. The special case of James 5:14-15 is studied in the lesson.

C. Attitude toward Socialized Medicine.

Good civil government, according to the Bible, is for the promotion of good. Thus the State may properly concern itself over the health of its people. The State should not interfere with the duty of the individual in such matters.

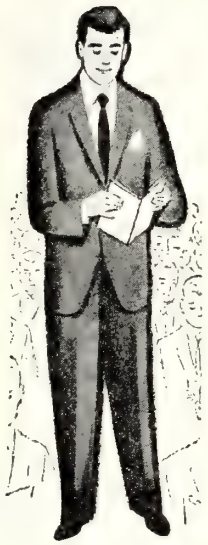
I. *The Origin of Sickness*

It is obvious that man, as created, was not subject to sickness. He was made good, directly from the hand of God, and thus was perfect in body and soul. Of course he was subject to the possibility of change. It was possible for him to sin and thus to lose his original perfection and to bring sickness of both body and soul into this world. The third chapter of Genesis teaches that this is exactly what happened. Man did sin in open rebellion against his Maker. The result of this fall was the infliction by God of the curse on man. This involved the pains and sorrows of this life, as well as the penalty of death, both spiritual and physical. Even as the body became subject to physical death because of sin, so also it became subject to physical ills, which are often the cause of the death of the body. Sickness then should be seen as a result of sin, the work of Satan. Man's fight against disease may thus be looked upon as part of his struggle against Satan and sin.

II. *The Ministry of Jesus in Relation to Sickness*

A. The Place of Miracle in Christianity.

From the beginning to the end of His ministry Christ was concerned with human sickness and suffering. He Himself underwent the extreme of physical hunger during the forty days in the wilderness at the beginning of His ministry. And in His death He suffered the physical anguish of the Roman scourge and the cross. Thus He knows our suffering and anguish. "For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory to make the Author of their salvation perfect through sufferings." (Heb. 2:10).



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From His first miracle at the marriage feast in Cana to the final miraculous act of ascension from the earth His ministry was marked with many miracles. A large number of these were miracles of healing or even of raising the dead. All in all there are some 40 to 50 specific miracles recorded in the Gospels, but these certainly represent only a small fraction of the total number that He performed. Just as we have only a small proportion of His words, so also only a small number of His miracles have been recorded. Mark summarizes one evening of His healing ministry in the following words: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils . . . " In his summary of the Galilean ministry Matthew indicates that it included both preaching and miracles. "And Jesus went about in all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people. And the report of Him went forth into all Syria; and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and He healed them." (Matt. 4:23-24).

The healing ministry of Jesus brings us to the question of "miracle" and Christianity. In order for us to understand this phase of His ministry we must first have some understanding of the general place of miracle in the plan of God.

Many stumble at the miraculous aspect of Christianity. They seek to maintain a non-miraculous Christianity. Actually there is no such thing. Christianity, of necessity, involves, not only a message, but also the acting of God on behalf of man, in a way which man could not act for himself. Man, by his fall, utterly lost his own righteousness and his own ability to live uprightly before God. If peace between God and man was ever to be reestablished, it would have to be done by God, not by the incapacitated man. The good news of the Gospel of Jesus is that God has acted in behalf of sinful man. He has stepped in and intervened with the natural course of sin. This He has done in the Person and Work of Jesus Christ as our Saviour. The plan of salvation is at its heart and core "miraculous."

This may be seen especially in the Christian view of both the Person and the Work of Jesus Christ. He, who was and is the Eternal and Unchangeable God, made Himself of no reputation and entered into this life, by taking unto Himself our human nature. Our own Mediator He is both God and man, in two distinct natures, and yet One Person forever. His entrance into this life was by the miracle of the Virgin Birth.

Not only does His Person involve miracle, but also His works include it. His ministry was marked throughout by miracles. His work as Saviour and Redeemer reached its climax in the death and resurrection. He who was the Author of Life conquered death by laying down His life and taking it up again. The necessity of the death and resurrection of Christ for Christianity is seen in the early preaching

throughout Acts. This is the message that the Gospel preachers preached. Paul said: "If Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:17). The glory of the Gospel of Christ is the fact of the miracle of Christ's Resurrection.

In addition to the work of Christ involving the miraculous, so also does the work of the Holy Spirit in applying the Gospel to sinners. It takes His supernatural operation to implant the new heart in sinners so that they shall be enabled to exercise faith in Christ. Thus miracle is seen to be at the very heart and core of Christianity. Without miracle, there is no Christianity.

Having seen that miracles are an essential element of the Christian Gospel, there is one more point that needs to be made before we examine the particular use of healing miracles. It is the fact that miracles were not used indiscriminately in the Scripture. They were always used in connection with the special revelation of God. In many cases they were used to authenticate the servant of the Lord as God's servant. This was the case of the plagues of Moses. Generally they were not merely signs of power, but were revelational themselves. That is, the act itself revealed some special message. The plagues of Moses seem to have been directed against the various Egyptian deities, and thus were a direct demonstration of God's power over all pagan gods. The passage through the Red Sea was the picture of God's supernatural redemption of His people from the land of bondage. It was a clear demonstration to the Israelites of the fact that they could not save themselves, but had to depend upon God alone for salvation. Abraham Kuyper, the great Dutch theologian, summarizes this view of miracles in these words: "Every miracle is a real prophecy of the parousia (Second Coming of Christ) and of the *restitution of all things* which it introduces. The miracle is the basis of the *hope*, in that entirely peculiar significance which in Scripture it has along with *faith* and *love*. It shows that something different *is* possible, and prophesies that such it shall sometime *be*." (Encyclopedia of Sacred Theology, p. 501).

B. The Particular Place of Healing Miracles.

Having seen that miracles are themselves revelational, let us now return to the miracles of healing to see just what they reveal to us of God and His plan of salvation.

Satan had brought sin into this world, and as a result the pains and misery of this life in the sickness of body and soul. Christ by healing the sick and casting out demons demonstrated His power over Satan and sin. He Himself confirmed the fact that miracles were revelational of His ultimate saving power in the case of the healing of the paralytic. There



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GRAND RAPIDS 8 MICHIGAN

He said, "Son, be of good cheer; thy sins are forgiven." (Mt. 9:22). When He knew of the questioning in the hearts of the scribes, He said, "Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven; or to say, Arise and walk? But that ye may know that the Son of Man hath authority on earth to forgive sins (then saith He to the sick of the palsy), Arise, and take up thy bed, and go unto thy house." (Mt. 9:4-6). Here it is clear that the forgiveness of sins and the healing of the body are related. In the last analysis, as we have already indicated, sickness of body is the result of the fall of man into sin. Thus, when Jesus was dealing with the sickness of this man, He dealt first of all with his sickness of soul, and then with that of the body. In fact, the physical healing was given as a demonstration of the fact that He had the power to deal with sin itself. In other words, to be able to heal the bodies of men implied the ultimate victory of Jesus over sin itself.

Matthew saw the implications of the relation between the healing of Christ and His redemptive work, when he records: "And when even was come they brought unto Him many possessed with demons; and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

(Mt. 8:16-17. Matthew is quoting Isaiah 53, in which the prophet presented the suffering of the Servant in behalf of His people. It is the substitutionary atonement that is described in Isaiah 53, and Matthew, under the inspiration of the Holy Spirit identifies the healing work of Jesus as a fulfillment of a part of this prophecy.

Perhaps the real significance of this fact can be illustrated from the healing of the leper that Matthew records earlier in this same chapter. Jesus is described as reaching forth and touching the leper. To touch a leper was to become ceremonially unclean. It was to take on the uncleanness of the leper. Jesus, by His touch, portrays for us His whole work as our Substitute. "Him who knew no sin He (God) made to be sin on our behalf; that we might become the righteousness of God in Him." (II Cor. 5:21). "Christ redeemed us from the curse of the law, having become a curse for us . . . " (Gal. 3:13). Just as the physical healing described by Matthew involved the assumption by Jesus of the infirmities of the sick, so also the salvation of sinners involved His taking of our penalty on the Cross. The healing miracles of Jesus thus give us a picture of the spiritual work of salvation that He has wrought for sinners. He has taken our sin sickness upon Himself, and paid its penalty. The result of this work is the free offer of spiritual health to the world of sinners. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are *healed*." (Isaiah 53:5).

Not only do the healing miracles portray the saving work of Christ, but they also indicate how we receive the benefits of His work. It is to be noted that these miracles were performed in response to faith. By analogy, those who come to faith in Jesus Christ as Saviour find the salvation of their souls. The healing miracles also throw light on the relation of God's sovereign activity in salvation and man's response to this activity. Notice how Jesus commands the sick to do that which they cannot do, namely, to arise and to take up their beds. It is Christ who enables them to stand and walk, and yet it is the one healed who does the standing and walking. When we grow perplexed over the matter of God's calling sinners, who are dead in trespasses and sins, to come to Him by the exercise of faith, a thing they are unable to do in their own strength, let us remember that it is God who gives faith to His elect. (See Ephesians 2:1-10), even as Christ enabled the sick to rise and walk despite their sickness. Here we see the absolute sovereignty of God coupled with the responsibility of the man.

From all of this we see that the healing miracles of Jesus serve to reveal to us most clearly His saving work and its application to us.

III. *The Christian and Sickness*

A. Attitude toward Medical Profession.

It seems scarcely necessary to say that since sickness is due to the entrance of sin into the world, the Christian should combat it by every means that God has given to him. It is certainly entirely proper that Christians enter into the medical profession, and that they support the war against disease being waged by medicine.

B. Attitude toward "Faith Healing."

We have seen that the miracles of healing in the Bible were directly related to God's special revelation of Himself and His plan of salvation. With the close of the New Testament we have the completion of God's special redemptive revelation. This being the case, miracles in the Biblical sense have also ceased. It is true that God still answers prayers, and that He may do so by special acts of providence, but this is hardly the same as a Biblical miracle.

In denying modern "faith healing" we must reckon with those passages in the Bible that seem to teach that they are possible. Perhaps the most prominent of these passages is James 5:14-15. "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

The first thing to be noted in the passage is the context. This case of the sick is the third of a group of three. The main thrust of the over all passage is that we should be Christian, whether suffering, cheerful, or sick. In each case we are to call on God, either for help or to praise Him. The case of the sick is treated in more detail than the others. It is interesting to note that the sick person is to call on the elders of the Church to come and pray for him. This clearly teaches that the Church has a responsibility to pray for the sick. In this connection it should be observed that the ultimate result of this prayer is not just the healing of the body, but the spiritual blessing, the forgiveness of sin. This, after all, is the basic need of all sinners. God may use sickness to bring us down to submission to Him.

There is also the promise of physical healing in the passage. Some have argued that this does involve the miraculous healing of the New Testament period, and thus have no relevance for the present time. Others, who teach that it does apply to the present age, indicate that it does not necessarily imply a miraculous healing, but simply the answer to prayer. As to why all are not thus raised up, the answer is given either that the Holy Spirit does not

lead such prayers to be uttered except in cases where He intends to heal, or that the promise was not ever intended as an each and every case promise. Both of these arguments may be valid. It is a fact that the Apostles themselves did not cure every disease. Paul refers to the sickness of Epaphroditus as that which took him nigh unto death, "but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow." (Phil. 2:27). It is clear that Paul did not expect the healing of Epaphroditus, but recounts it as something unusual. On another occasion he left Trophimus sick at Miletus. (II Tim. 4:20). Or again in his own case, though he prayed over the thorn in the flesh three times, he learned in the negative answer from God that His grace was sufficient for him. (II Cor. 12:9). In other words, it may be God's purpose to manifest His power in us through our weakness or sickness, in which case, the disease may not be removed, but He shall give us grace to help in time of need. (See Hebrews 4:14-16). Jesus Himself is the great example of this very case as He prayed in Gethsemane that the cup of His suffering might pass from Him if possible, yet not His will but God's be done. May we learn to follow Him in this!

C. Attitude toward Socialized Medicine.

The question of socialized medicine is one of increasing debate in our country. Remembering that sickness is due to sin, and that the state is established for good, it does not seem necessarily wrong for the state to enter into the problem of the health of its people. The case for the state entering into the field of health and medicine can be made especially where the general public is involved, such as, an epidemic, sanitation, etc. The state's primary sphere of activity is that of justice and peace or security. The case of the general health of the public might fall under the realm of national security.

To admit the need of state action in such matters of public health is not to accept the principle of socialized medicine. The Bible teaches that there are several different spheres of example. For example, the individual has certain privileges and certain responsibilities before God that no one else can perform for him. The same is true of the family, of the church, and of the state. As we have already indicated, the state's primary task is that of maintaining justice and civil peace and security. For the state to infringe on the sphere of the Church is certainly recognized as wrong, and it is just as wrong for it to infringe on the sphere of the family and of the individual. It would seem that the individual's health problems are very largely his own problem and responsibility, unless he is endangering the public. Thus the normal case of sickness is not the affair of the state, but rather that of the individual and his family. We see in the present trend toward socialized medicine in this country a serious threat to sovereignty of the individual's or the family's sphere of action. As Christian citizens we should seek to direct our government toward the Biblical ideal in this and all matters.

NEWS of CHURCHES around the World

MISS PEGGY ROSS
EDITOR OF YOUTH MATERIALS

Richmond, Va. — Miss Peggy Ross will join the staff of the Board of Christian Education, Presbyterian Church, U. S., on July 15 as editor of youth materials.

Native of Greenville, South Carolina, the new editor is now completing work for the degree of Master of Religious Education at the Assembly's Training School in Richmond. She holds bachelor's degrees from Columbia Bible College and Furman University.

Miss Ross has taught Bible in the public schools of Concord, North Carolina, and Bluefield, West Virginia, for ten years. Active in youth work during school years, she has served as adult adviser to young people in local churches and taught at summer conferences.

Miss Bettie Currie, director of youth work, said in announcing the appointment, "She brings to her job as editor of youth materials a penetrating and informed mind in the content of the Christian faith and the Bible, and a concern for the Christian growth of young people and their adult leaders that will provide a richness to the Church's program in this area."

Board of Christian Education

Richmond—Plans for opening a new Presbyterian Book Store in Charlotte, North Carolina, were approved by the denomination's Board of Christian Education at its regular May session.

Mrs. Lex Luttz, Richmond native who has operated the church's summer book store at Montreat, North Carolina, for the past four years, will become manager of the new store when it opens in the late Fall.

Re-elected as chairman of the 24-member board was the Rev. Matthew B. Lynn of Midland, Texas.

Two of three new board members attended and were given committee assignments. These were Dr. McFerran Crowe, president of Belhaven College, Belhaven, Mississippi, and T. Mack Blackburn of Knoxville, Tennessee. The third new member, Dr. Houston St. Clair of Tazewell, Virginia, was unable to attend because of illness.

Dr. S. J. Patterson, secretary of men's work, reported that more than 1,500 registrations had come in for the men's convention at Miami in October. He noted that this figure is far ahead of the 1954 New Orleans convention and predicted an attendance of 12,000. The board's next meeting will be held in Miami immediately after the convention.

Appointment of William J. Dawson, Jr., as assistant book editor of John Knox Press was confirmed by the board. Dawson has been merchandising manager of the Richmond book store.

Cameron Deans, general manager of the board's publication division, announced plans for a two-month trip to eight European countries this summer. He will interview 21 publishers about European rights for publishing present and future John Knox Press books and secure American publication rights for foreign books.

ADVANCE IN CHURCH BUILDING

New religious construction may exceed $900 million in 1957, if the pace set in the first quarter of the year is maintained, according to the current Bulletin of the American Association of Fund-Raising Counsel.

Official statistics show religious construction in the first three months of 1957 is 17 per cent above the same months of last year. During the first quarter new religious construction put in place was at the rate of $2.1 million a day. Expenditures for new construction represent about one third of all money contributed to religious purposes.

Over $4.5 billion has been spent in new religious construction in the United States in the past decade.

The value of religious structures in the United States is now estimated at approximately $12,650,000,000.

Value of new religious construction in the United States in the past ten years is as follows in millions: 1947-$126; 1948-$251; 1949-$360; 1950-$409; 1951-$452; 1952-$399; 1953-$474; 1954-$588; 1955-$736; 1956-$773.

Church Business Managers' Association

Over 150 church business managers and their wives are expected to gather in Dallas July 10-12 for the first national convention of Church Business Managers' Association.

Dr. Willis Tate, President of Southern Methodist University, will be the keynote speaker for the three-day meeting which will be held in the First Methodist Church .

The one-year-old organization is open to all Protestant business managers. This group is already composed of representatives from six denominations. These persons hold such titles as church manager, administrative assistant, financial secretary and treasurer.

Those attending the Dallas meeting will gather from as far as California, Ohio, Indiana, Tennessee, Virginia and Oklahoma. This convention has been designed to be an educational experience. The main areas of the business manager's work will be touched upon by experts in these various fields.

For example, Dr. William Leach, editor of "Church Management," will discuss the growing field of church publications. The subject of church insurance will be studied under the leadership of a representative from one of Dallas' leading insurance companies. The most effective methods of fire and panic prevention will be revealed by an inspector from the Dallas Fire Department.

The latest types of office equipment will be demonstrated, and the multiplicity of church dining room and kitchen problems will be tackled by a panel of experts. Other authorities will present pertinent information concerning wills, trust, stocks and estates, budget development, volunteer service programs and maintenance and housekeeping.

A tour of four of Dallas' largest churches will give the delegates a chance to do some first hand

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observing. Host churches for this excursion include Highland Park Presbyterian Church, Park Cities Baptist Church, Highland Park Methodist Church and First Baptist Church.

Special observers from Southern Methodist University, Texas Christian University, Austin College and Baylor University will sit in during the conference and then participate in a "Critique and Evaluation" at the closing session.

A program of special activities and entertainment has been planned for the wives of the delegates.

Any business manager who would like to attend this convention is invited to do so. Since no list of these persons is available, invitations could not be sent to all business managers; however, those who are interested in this meeting should contact Mr. K. E. Smith, East Dallas Christian Church, 629 North Peak, Dallas, Texas.

This unique organization was begun in Dallas four years ago when several business managers from the larger churches decided to have lunch together once a month and exchange ideas.

Last summer 14 of the 16 Dallas members attended a Business Managers' Conference in Oklahoma City which was sponsored by the Methodist Church. At this meeting the 50 delegates decided that a conference should be held annually on a national and interdenominational level.

By pooling ideas and drawing upon past experiences, the Dallas group has solved many problems. For instance, the churches were faced with the common dilemma of poor janitorial help. After "brainstorming" the problem at one of the luncheon sessions, a school for janitors was set up by the executive head of a janitor supply firm. Sixty-five janitors from the various churches attended five two-hour sessions at which lectures and demonstrations of proper maintenance techniques were presented.

In an effort to aid the operation of the church kitchen and dining room, the business managers helped to organize the church hostess club which has a membership of over 25 and meets once a month in one of the representative churches.

GEORGIA

Atlanta—A 550-tract near Lovejoy, Ga., has been secured for a camp and conference center of Atlanta Presbytery and a fund-raising campaign for development of the tract is now underway. The Presbytery's present Camp Smyrna, in use since 1922, has become inadequate for the growing presbytery.

The new camp will consist of a central fellowship building, a dining hall, a staff house, a director's quarters, and 20 cabin-styled lodges. Additional plans also call for a lake, a swimming pool, and an outdoor chapel. Total facilities are expected to accommodate about 200 persons.

D.C.E. and Church Visitor wanted. Contact W. E. Hill, Jr., 2401 City Point Road, Hopewell, Virginia. Telephone CEdar 9-7391 or CEdar 9-6765.

Atlanta—Roy LeCraw, elder in North Avenue Presbyterian Church, Atlanta, and a former Sunday School superintendent of that church, has been elected president of the Presbyterian Officers Association of Greater Atlanta. He succeeds E. C. Hammond, also an elder at North Avenue.

Mr. LeCraw, a former mayor of the City of Atlanta, served as a colonel in the U. S. Air Force during the recent Korean strife. For one year he directed the denominational Program of Progress.

The organization to which Mr. LeCraw has been elected to head, consists of some 1,500 officers from 85 Presbyterian churches in the Atlanta area. Its main activities revolve around the sponsorship of new Presbyterian churches in the area, and last year alone, $40,000 was granted six new churches.

NORTH CAROLINA

High Point—At the April meeting of the Board of Trustees of the Presbyterian Home, High Point, N. C., W. H. Sullivan of Greensboro was reelected to serve for the coming year. Also reelected to the Board were J. B. Watt, Charlotte, as vice president; Mrs. Henry V. Koonts, High Point, secretary; and F. Logan Porter, High Point, treasurer. The Board also approved a budget of $149,500.00 for presentation to Synod's Stewardship Committee. Members approved contracts for additional landscaping and paving, and heard reports from all of its committees and the executive director.

The Presbyterian Home in High Point is owned and operated by the Synod of North Carolina.

Construction of ten apartments at the Presbyterian home here (owned and operated by the Synod of North Carolina) has been completed at a cost of $100,000.00. Construction of the apartments began last October.

They are located behind the main building and a covered walkway connects all ten apartments and storage room. A paved driveway adjoins the walkway.

Each apartment has two single bedrooms with bath between, a living room, an efficiency kitchen, small front porch, and a screened-in back porch.

At the completion of the apartments the capacity of the Presbyterian Home has been increased from 60 to 75-80 persons.

TEXAS

Dallas—Dr. Charles ("Chuck") Templeton, internationally-known Presbyterian evangelist, conducted eight days of special services at the Highland Park Presbyterian Church, May 5-12. Dr. Templeton spoke twice daily, concluding his evangelistic mission with the Sunday night service on May 12th.

Among his topics, Dr. Templeton spoke on "Somebody Said to Me, 'Why Pray?' "; "How To Get Along With People You Do Not Like"; "What To Do With Your Troubles"; "Peace of Mind Is Not Enough"; and "Steps to Successful Living".

L.
Ca[illegible] Room

The Southern PRESBYTERIAN Journal

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—EDITORIAL—

Another Gospel
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Jesus Christ the Just One
"Not as an Enemy but . . . as a Brother"

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"That He Might Deliver Us"
By J. G. S. S. Thompson, Ph.D.

Preaching Jesus Christ and Him as Crucified
By Wm. C. Robinson, D.D.

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EDITORIAL

Another Gospel

A clear-cut distinction between evangelical Christianity and the "gospel" of social reform is not always easy. On the one hand the Gospel has its social implications and Christians have unquestionable obligations as citizens. On the other hand cause and effect are not always distinguishable and at times are confused in our thinking.

For this reason it is fortunate when advocates of a "gospel" of social reform make their position clear.

In a recent sermon the distinguished dean of one of our great national cathedrals did much to clarify the situation when he said: "The emphasis on personal reform rather than social reform is 'terribly misleading'." He went on to say: "The tragedy of today is a social one. There is a dimension of sin that goes beyond the individual. It infects the very society in which we live. The remedy does not rely on individual repentance."

Speaking further he said: "Preachers should face up to such great concerns as racial brotherhood, foreign aid, disarmament, peaceful uses of atomic energy and immigration."

He observed that political leaders are cast in a prophetic role today even more than ministers. "Perhaps," he said, "God can use them more effectively than he can us preachers . . ."

Such statements show the abysmal difference between the Gospel of Jesus Christ and the gospel of social reform. The evangelical believes the Gospel is a message of personal redemption from sin through the work and merit of the Son of God who died on Calvary. He believes that a result of personal redemption is a quickened social consciousness and a dynamic for both witnessing and service.

But here we find that there are those who believe the *primacy* of the Christian message rests in racial brotherhood, foreign aid, disarmament, peaceful use of atomic power and immigration and that its most effective ministers may be politicians, not preachers of the Word.

Within the week one of America's best known theologians was quoted much along the same line. He inveighed against those Protestant leaders who are sharing in the old approach of personal redemption, asserting that while some individuals may be helped in their own simple problems the needs of society as a whole are far more complex than to lend themselves to any such solution.

The abysmal difference in these two concepts is there for all to see. Here we have an insistance on reform rather than redemption; on a building without a foundation; on fruit without the tree; a new society without the new-birth; on man-devised social progress without Christ-made people. Little wonder that the Scripture tells us that the wisdom of this world is foolishness with God.

Some evangelicals doubtless have limited their preaching to an exclusive emphasis on personal salvation, without an accompanying sense of any social responsibility but this in no way invalidates the fact that personal redemption must come *first*. That men with a prophetic vision and social concern have chafed at the inertia and, at times, resistance to reforms by Christian people in no way justifies the by-passing of the one thing necessary for the individual, faith in Jesus Christ as Redeemer and Lord.

It is also of historical significance that great social reforms follow in the wake of great spiritual awakenings. Let us beware of trying to build a "brave new world" without that Foundation which is laid—the Lord Jesus Christ.

Our Lord's words in His great intercessory prayer are worthy of prayerful pondering: *"I pray not for the world, but for them which thou hast given me."* How can we claim for the world those blessings which come solely through faith in the living Christ?

Social reforms are desperately needed.

New creatures in Christ are the agents through which such reforms become effective.

L.N.B.

Being First or Being Faithful

David had 400 men around him. They were a bad lot, bitter, disappointed, sullen. We wonder how he ever got along with them. But he succeeded and turned out a band of men who did wonders. David was used to the best soldiers and equipment. But it turned out that these men became so efficient that they took David from the cave and put him on the throne!

This seems to me a parable of our redemption. Christ gathers sinful men around Him. By His grace He changes them. They came just as they were. They accepted and yielded to Him and to His teaching. They doubtless heard David in prayer presenting their names before the throne of God. They beheld His life of patience under persecution and his prayers for those who "hated him without a cause." They fell in love with him. The grace of love transformed them. They risked their lives for their king. "Christ receiveth sinful men." It is the glorious story of redeeming love.

Among these 400 we find there were those who "attained not" to the first or highest place. They were not Generals. They were a second lieutenant class. But just take a look at what they did: Abishai who lifted up his spear and slew three hundred; Benaiah, Eleazer, Shammah. These men were not among the *first mighty* men, but they did not seem to care. They were indeed the ones who won the battles. They did their best where they were. Where every man does his best there is honor enough for all. To serve our God and King with all our powers is the "chief end of man."

The love of attainment is a natural desire. He who does not have this desire is abnormal. Every one should desire to win. This urge keeps the world pressing forward. But taking second place and being content and faithful in it is often life's hardest and best lesson. It saved Saul when he heard praises being sung of David more than of himself. God keeps no man from honor provided he seeks it unselfishly and for the honor of God. God has the best place for each one. Some must be captains and some stokers. The Kohathites were stationed near the tabernacle because they were the janitors and did the hard, menial work. There was no envy among the tribes. God has a place for all tribes. Not all can be of the tribe of Judah nor of any other tribe. One great man had his life's motto: "I will do *my* best, if not *the* best." "There is one glory of the sun, another glory of the moon and another glory of the stars."

Some observations:

1. Extraordinary responsibility imposes a terrific strain. The foreman has double duty and should be made of cast-iron. He is often separated from his friends and must study and work alone. He has few close friends and is hard to see. President Wilson went to a theater and was called on to speak. He replied that he was just a tired man and sought a rest. If one makes 100 he can never lower his grade. Hospitals are full of those who break under strain. It is easy to work when you know you are where you ought to be and when you work for the honor of God.

2. Being faithful in that which is least is the ideal. The man in second place may be the most important one. Just listen to the orchestra and you will hear the altos or tenors giving sweetness that brings tears. The accompanist is seldom appreciated, but is most important. A good nurse is often better than a doctor.

3. Some Scottish writer said "there is no satisfaction in life doing any thing until he finds an object which he reveres and where he can rest his life." And that brings one to trust in God forever. Then he can take second place and sweeten life and give finish to the orchestra by playing second fiddle.

—C.T.C.

Jesus Christ the Just One

An interesting feature of the addresses in Acts is the description of our Lord Jesus as The Just One. Preaching in Solomon's porch, Peter condemns the act of those who denied "the Holy and Just One," 3.14. Stephen's sermon flays the fathers who killed the prophets that showed before of the coming of the Just One, 7.52. Ananias tells Saul that the God of our fathers appointed him to see the Just One and hear a voice from His mouth, 22.14.

Peter takes up the thought in his First Epistle, 3.18, declaring that Christ suffered for sins

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once, the Just for the unjust. Likewise First John 1.2 assures us that we have an Advocate with the Father, Jesus Christ the Just One Who is the propitiation for our sins. According to Paul, the redemption wrought by Christ, in that God set Him forth as a propitiation, shows that God is Just even in justifying the sinner, Rom. 3.26, and in the blessed exchange He was made sin for us that we might be made the righteousness or justice of God in Him, 2 Cor. 5.21.

There is much more evidence for the justice of God, e.g. Rom. 2.5-6, as of His judgments here and hereafter. But the references to the loving Saviour as the Just One are enough to make one pause and ask himself, Am I giving this aspect of my Lord's character and work the place God gives it in His Word?

His justice makes the fine,
His mercy quits the score.
See God descending in the human frame
The Offended suffering in the offenders' name.
All thy misdeeds to Him imputed see
And all His righteousness devolved on thee.

—W.C.R.

The Christian Gospel: Its Goal

"That He Might Deliver Us"

By J. G. S. S. Thompson, Ph.D.

The goal of the gospel might well be described in these words: "that he might deliver us out of this present evil age" (Gal.i.4). But notice that the goal here is not some far off event. The deliverance spoken of here is one that takes place now. It is deliverance from *this* present evil age *now*. Two obvious things follow.

(1) The gospel promises deliverance. The Christian gospel which we have been considering is not a dream. It is not a set of dry-as-dust doctrines. It is not an enthusiastic program for the new age that is yet to come. The gospel of grace *works*. It achieves something. And not only so, but it achieves the impossible. Let Christians cease from speaking of the gospel as if it were just another new religion. The Christian gospel is not just the basis of a social revolution, or the inauguration of a new brotherhood of man, or the manifesto of a new era of peace. There is a sense in which the gospel may be one, or all, of these, but it is infinitely more.

(2) The gospel possesses dynamic. What is the secret of the gospel's ability to achieve this seemingly impossible goal? The explanation of the gospel's being able to do the impossible is that "it is the dynamic of God" (Rom.i.16), and it is the dynamic of God unto salvation because the triumphant Lord Jesus Christ is the glory of the gospel. He it is who makes the gospel's claim to deliver from sin a reality. It promises deliverance from sin, and it makes that promise good because it has within it the dynamic "to break the power of reigning sin, and set the prisoner free." It *can* liberate from the bondage of this present evil world.

(3) But how does the gospel get to work in a man in order to effect this liberation from sin's bondage? The first step towards achieving the goal is set out in Gal. ii.15,16. These verses are taken from the passage in which Paul tells how he had to take Peter to task because he was in the wrong. So seriously did Peter stand condemned that Paul had to resist him to his face. The following are the salient facts.

(a) When Peter came to visit the believers in Antioch he had no compunction whatever about eating with Christians who had come into the Church from paganism. However, when certain brethren came up to Antioch from Jerusalem from the apostle James, Peter withdrew from the Gentile Christians, and refused to eat with them (Gal. ii.12).

(b) The reason for Peter's vacillating conduct on this occasion was his fear of offending the members of the Jewish-Christian party (Gal. ii.12), who had looked with grave disfavor upon the coming into the Church of the Gentile Christians (Ac.xi.1-3); but who, having been compelled by force of circumstances (cf. Ac. xi.4-17) to accept the fact that to the Gentiles also God had granted repentance unto life (Ac.xi.18), had attempted to impose the Jewish rite of circumcision upon Gentile Christians, and the keeping of the Law of Moses (Ac.xv.5); an attempted imposition that was originally successfully resisted, first by Peter (Ac. xv.7-11), then by Paul and Barnabas (Ac. xv.12), and finally by the Church leaders in general, of whom James was a spokesman (Ac. xv.13-20).

(c) Unfortunately, the rest of the Jewish Christians in Antioch followed Peter's example on the occasion of his refusal to have fellowship with Gentile Christians. Even Barnabas allowed himself to be carried away by it (Gal. ii.13). For Paul such behaviour could not be tolerated. "They were not walking uprightly according to the gospel" (Gal.ii.14).

(d) What stirred Paul's indignation so much was the *implication* of Peter's action. In fact Peter was saying exactly what the Judaizers in Galatia were saying: That grace, by itself, was not sufficient. It had, perforce to be supplemented by Law to ensure one's standing before God. Paul, the apostle to the Gentiles, could have no truck with any such perversion of the Christian gospel.

(e) What, then, is his answer to this travesty of the Christian gospel? He asserts that Christ has completely superseded the Law. It follows inevitably, then, that a man is not justified by works of the Law but by faith in Christ. The only other possible alternative to that position is that righteousness is through the works of the Law. But if that is true then Christ died for nought (Gal. ii.15-21). And even if we assume that Christ did not die for nought, if those who have believed in Him receive circumcision after having believed, then notice what follows: i) Christ profits them nothing; ii) They are debtors to do the whole Law; iii) They become severed from Christ; iv) They fall away from grace (Gal.v.2-4).

(f) We can well imagine how the heart of the apostle to the Gentiles recoiled from any such perversion of the gospel of the grace of God; a perversion that was being preached by the Judaizers in Galatia, and by Peter in his withdrawing from the Gentile Christians in Antioch. Paul's own experience of that act of God by which he had been declared righteous by God through faith in Christ (Phil. iii.4-9), had forever anchored his soul to the gospel which announces justification by faith in Christ apart from the works of the Law.

(g) And now, once one enters into that status of justification that the Christ of the Christian gospel by His death had made possible, the gospel's power to save from this present evil age becomes a glorious reality. Those who, by faith in Christ, are declared righteous by God can now go on to prove that the gospel is the dynamic of God that delivers them from the bondage of sin. The gospel becomes the proclamation of the deliverance of sinners from their sin by the God of redemption. The Christian gospel *can* achieve this seemingly impossible goal. It is, therefore, good news that never fails to amaze and thrill the heart of "everyone that believeth."

"Not as an Enemy, but . . . as a Brother"

Theological controversy is inevitable; it is also necessary. But for controversy the Church would long since have been swallowed up in the foibles and follies of man and in the accretions of man-made doctrines.

Controversy is a healthy reaction, a sign of life and the result of conviction.

But controversy can also become a deadening disease, not through a stand for principle or a witness for truth but through the injection of the human element at the expense of the spiritual. When controversy becomes a sword wielded by the arm of flesh it can be a sickening exhibition of misplaced zeal and soul-shrivelling hate.

The New Testament gives illustrations of controversies carried on in the spirit of Christ and for the furtherance of the Gospel. It also warns us against the dangers of letting our zeal for truth lead us into paths which God cannot bless.

Paul, writing to the Christians in Thessalonica, lays down a principle which consists of both advice and warning: *"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."*

To the everlasting shame of some, there has been silence when a witness for the truth demanded a protest against deviations from the Christian faith.

Equally shameful have been the attitudes and actions of others who have engaged in controversy in the Church on the basis of personalities, and in a spirit of enmity and hatred.

Admonishing a Christian brother is not easy. While silence may be sinful, an unloving belligerence may be equally sinful.

Paul resisted Peter to his face and won his point. In later years he found Mark, the deserter, "profitable" to him for the ministry.

Again, we would say that controversy for truth is a Christian responsibility, but if we are to honor God and be a channel of the Holy Spirit's power we must keep in mind at all times our own attitude towards those with whom we disagree, — "Not as an enemy, but . . . . as a brother."

Writing to Timothy, Paul gives this principle for Christian conduct:

> *"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Never forget, — the object of controversy is not to win a battle but a soul.

—L.N.B.

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Preaching Jesus Christ and Him as Crucified

Baccalaureate Sermon

By Dr. Wm. C. Robinson

Delivered at the Fortieth Anniversary of His Graduation from Roanoke College, Salem, Virginia

"For I determined to know nothing among you save Jesus Christ and Him as crucified."

—I Cor. 2:2.

The ancients built the tower of Babel to scale the parapets of heaven. Athens erected her altars to gods known and unknown. Modern man acclaims six great religions as good roads up the mountain to God. Today as yesterday, men are pinning their hopes on intellectual principles, survival values and ethical ideals.

On the other hand, Roanoke College's great teacher, Luther Augustine Fox, had grasped the fact that the Christian faith is founded not on an idea but on a person. With Paul, Dr. Fox presented that Person, Jesus Christ, and proclaimed Him to us as crucified and as risen from the dead.

God came down for us and for our salvation in His only Son. In utter self-abnegation, He came all the way to the Cross of Calvary. He Who was in the form of God took the form of a slave. The Most High became the most humble. Yet in that love and lowliness, God is still the Lord. For that man dying athward the sky beyond the walls of Jerusalem is the Lord of Glory, I Cor. 2.8. God revealed Himself to us in Jesus Christ Whose face can be seen only with the eyes of faith. Thus the apostolic procedure is to portray Christ as crucified for our sins, and to pray the Holy Spirit to bring men to faith by this testimony of God. It pleases God by the preaching of the Cross to save those who believe His message. As this Gospel is preached God puts us into Christ Jesus and makes Him to be our wisdom, our righteousness, our sanctification and our redemption.

Accordingly, this section of First Corinthians teaches us: first, how God does not reveal Himself; secondly, how the Father of mercies opens the fellowship of His family to sinners; and thirdly, the applications thereof.

I

First, then, God does not reveal Himself to us sinners for our salvation by the wisdom of our philosophers, by the height of our places in the world, by the eloquence of our orators, nor even by His own majestic work of creation.

The Jew looked for a Messiah who would receive Divine blessings without measure. But "he that is hanged is cursed of God." Stumbling over the fact that Jesus did not present the portentous sign of a messianic warrior delivering Israel from her enemies, the Jews rejected the revelation that God made in Him.

As the law was given to convict the Jew of sin, to school him in his insufficiency, and thus lead him to righteousness where alone it could be found, so was philosophy given as a tutor to the Greeks. Only let us be sure that we carry the analogy through.

> "Was reason given to make us wise? Just as little as the Law was given to the Jews to make them just. Rather, it was given to convince us of the opposite; to show us how irrational our reason is, that our errors may be increased through reason as sin was through the law."—J. G. Hamann.

Plato has some glimmering of the situation when he urges us to

> ". . . lay hold of the best human opinion in order by it to sail the dangerous sea of life as on a raft unless we can find a stronger boat, or some word of God, which will more surely and safely carry us." *Phaedo,* 85 Jowett, 1.434.

Luther understood that the world owes the Gospel a grudge because the Gospel condemns the wisdom of the world, *On Galatians.* Even when speaking of Genesis Calvin begs us not to begin with the elements of this world, but with the Gospel which sets Christ alone before us with His Cross and holds us to this one point.

> "It is vain for any to reason as philosophers on the workmanship of the world, except those, who having been first humbled by the preaching of the Gospel, have learned to submit the whole of their intellectual wisdom to the foolishness of the Cross."

When the Apostle looked at the Christians in Corinth, he found that God had not called into his fellowship many that were wise according to the flesh, not many mighty, not many noble. Likewise Jeremiah, 9.23, warns the wise

man not to glory in his wisdom, nor the mighty in his power, nor the rich in his wealth; and the Psalmist, 49.6-8, testifies that no man can give to God a rich enough ransom to redeem the soul of his brother. According to the *Magnificat,* God lifts the lowly to confound the mighty. Believers are born not of the nobility of bloods, not of the will of the flesh, not of the will of man, but of God, John 1.13. In Corinth, God chose the foolish things of the world to answer the wise, the weak things to shame the strong, the base-born, the things that are of no account, those that are not, in order to put to nought the things that are. Yes, it pleased God that the world by its wisdom should not know God.

Accordingly, the Apostle did not set forth to meet the wisdom of the world with a torrent of his own oratory. To have fought the world with its own weapons, would have been to betray the cause committed to him. The Gospel is like a trumpet "more powerful and penetrating when it does not follow the range of the scale but keeps to one penetrating note." It is not a philosophy proved by the persuasive words of man's wisdom, but a message from God to be attested and accepted. The good news of God's great acts for our redemption needs and admits only of plain, straightforward telling, anything else is to empty the Cross of Christ of its power. Luther is sure that one does not need to shout or cry aloud in his preaching; for the power of the Gospel is not in the lungs of a man but in the might of the Spirit. Though the world count the Gospel folly and weakness, it is the power of God and the wisdom of God to those whom He calls. This foolishness of God is wiser than men, this weakness of God is stronger than men. Though it be Paul, the Apostle, who plants, and Apollos, the orator, who waters, it is only God who gives the increase. As the success of the Gospel is wholly of God, so we may expect Him to honor only that message which He has given, which is,

"Christ! I am Christ's and let the name suffice you;
Aye, for me too, He greatly hath sufficed
Lo! with no winning words I would entice you;
Paul has no honor and no friend but Christ."
—F.W.H. Myers, *St. Paul.*

The vast diamond-studded milky way is but as dust from the Almighty's moving chariot wheel. But He Who measures the heavens with a span and comprehends the dust of the earth in a balance, the Most High, has revealed Himself for our salvation not in His majestic might but in the weakness of the dying Saviour, not in His unfathomable wisdom but in the folly of the Cross. It is the Crucified Who is the mediator between God and men, the One by Whom we come to the Father.

Twenty years ago, the "German Christians" insisted that the great issue was theism against atheism, that the Nazis were believers in God and revivers of national religion, consequently that religious fealty should be given to Hitler in his leadership against atheistic communism. The Confessing Church countered this effort to by-pass Jesus Christ with the Barmen Declaration: The one word we have to hear in life and in death and obey is Jesus Christ our Lord.

As college men, let us not fancy that because we stand in a grain or two of knowledge above our fellows we can, without the Gospel, immediately comprehend the Almighty in His infinitude. Beware of the current hyper-intellectualism which presumes to describe the ways of God's self revelation as mere symbols. Who are we that we should classify the God and Father of our Lord Jesus Christ as a mere symbol for some term of man's making such as the ultimate ground of being?

> "Biblical religion discloses God's self-disclosure, Jesus Christ, the Wisdom of *God,* which not only transcends and transforms, out also confounds and judges all human wisdom, ontology and theology not excepted." Kraemer, H., *Religion and the Christian Faith,* 1957, p. 433.

II

On the other hand, it pleases God to honor the preaching of Jesus Christ and Him as crucified with the power of the Holy Spirit Who brings men into the Father's fellowship.

According to First Corinthians, preaching Jesus Christ means confessing as Lord this Jesus Who has been raised from the dead on the third day, 12.3; 15.5f. It means calling upon Him for the grace and the peace which the Church needs, 1.2-3. It means looking forward to His revelation in the day of our Lord Jesus Christ, 1.7.

In the first and second chapters of this Epistle, however, preaching Jesus Christ means pre-eminently preaching Him as crucified. The Church has never found the symbol of her faith anywhere but in His Cross. Since the Cross met Luther everywhere in the Scriptures, the Reformer declared: "When I listen to Christ, there is sketched in my heart a picture of a man hanging on a Cross, just as my countenance is naturally sketched upon the water when I look therein." *W. A.* 3.63.1; *W. A.* 18.83.9. Calvin is certain that only by the preaching of the Cross will any man ever find his way back to God as his Father. *Institutes* II.vi.1. In their chorus, we unite:

"Our glory, only in the Cross,
Our only hope, the crucified."

Paul preached Jesus Christ as crucified because there at the Cross, He consummated His

work as the one Mediator between God and men. In His holy majesty God is justly offended with our rebellious race. And "whoever thinks he can smile at God's wrath, will never praise Him eternally for His grace." H. Vogel, *The Iron Ration of a Christian,* p. 102. Without Christ, God and man are further apart than heaven and earth. But in Christ, true God and true man, God and man are much more intimate than two brothers. In Him, sun and moon do not come so near us as He does, for Emmanuel has come in our flesh and blood. God the Creator of heaven and earth became true natural man, the eternal Father's Son became the temporal Virgin's Son, *Luther on Is.* 9.1. He became our flesh and blood Brother, one of us, standing where we stand, representing us before God, offering for us His perfect obedience. As our fellow, He became our substitute, the Lamb of God Who took on Himself the sins of the world. He Who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On that Cross, He was made a curse that we might receive the blessing of God. Thus He satisfied for us the demands of the law, averted from us the wrath of the holy God, delivered all those who trust in Him from the thralldom of the Devil and from the fear of eternal death.

God was in Christ reconciling the world unto Himself. As His ambassadors preach the revealing, reconciling, crucified Christ, the risen Lord Jesus puts forth the hand of the Holy Spirit and draws us unto Himself. The Spirit takes of the things of Christ and shows them unto us. He works faith in us and thereby unites us to Christ in our effectual calling. In the covenant of grace, the Father gave unto the Son a great host that no man can number out of every nation and kindred and tribe. The Son became man and in His atoning death suffered and endured enough to avert the wrath of God from this world of sinners. Now God the Holy Spirit comes as the Inward Teacher to open our hearts to the preaching of the Cross, to Christ as our Saviour and our Lord. We halt and hold back, too weakened by sin even to decide . . . and indecision is the first evidence of frustration. Then the Spirit places our hands in the riven side of the Saviour and calls us into the obedience of faith.

The objective revelation of God in Jesus of Nazareth proclaimed in the Gospel, the subjective work of the Holy Spirit by which we receive Christ in faith, these are the two hands of God by which the gracious Father brings back the prodigal to His own forgiving bosom. Here God acts in His love, His righteousness, His wisdom and His power to save sinners. The Gospel is not the mere proclamation of man's ideas. It is God's mighty work by which He snatches the victim of sin and death from the thralldom of Satan and transports him into the Kingdom of the Son of His love. Preaching Jesus Christ and Him as Crucified is the Gospel, the power of God unto salvation.

Or in the words of Martin Luther to the Duke of Savoy:

> "The commencement of salvation and the sum of Christianity is faith in Christ, Who by His blood alone, and not by our works, has made atonement for sin and put an end to the dominion of death . . . This faith is a gift of God, which is created by the Holy Spirit in our hearts and not found by our labors."

III

Thirdly, the Apostle calls upon us to realize the implications of this gracious action of God in our own faith and in our outward activities. By this preaching of the Cross, God has put us into Christ. "I have begotten you in Christ Jesus through the Gospel", 4.15. The Creator, Who said, Let there be light, has shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4.7. It is not our wealth, our wisdom or our might that has made us Christians. It is something greater and more wonderful than all these. It is of God that we are in Christ Jesus, I Cor. 1.30. Our faith rests not on the wisdom of men, but on the power of God, I Cor.2.5.

> "Let me no more my comfort draw
> From my frail hold on Thee;
> In this alone rejoice with awe—
> Thy mighty grasp of me."
>
> —J. C. Shairp.

If we would know that we belong to God, let us find ourselves where God has graciously placed us IN CHRIST JESUS. He is made unto us wisdom from God and righteousness and sanctification and redemption. The Christ of

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God is our wisdom, our righteousness, our sanctification and our redemption. He won all this for us by His human life of perfect obedience, by His death in our stead. He revealed it to us by His Word. He gives it to us, makes us partake of it by His Spirit. To lay hold of Him by faith is to appropriate the wisdom, the righteousness, the sanctification and the redemption that comes from God. To find ourselves by faith in Him is to see ourselves filled with wisdom, clothed with His righteousness, liberated from the thralldom of Satan, and transplanted into the Kingdom of Grace. To have Him is to have forgiveness, peace, victory, the hope of glory! However manifold our sins, we were washed, we were sanctified, we were justified in the Name of the Lord Jesus Christ and by the Spirit of our God, I Cor. 6.11.

As we find our salvation in Christ Jesus so the Apostle calls us to begin our thinking and acting in Him. Begin intellectually where God has graciously placed you. Begin where the light is brightest, that is, the light of the knowledge of the glory of God that shines in the face of Jesus Christ. In the bequest that established our oldest university, John Harvard directed:

> Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies: to know God and Jesus Christ which is eternal life and therefore to lay Christ in the bottom as the only foundation of all knowledge and learning and see the Lord only giveth wisdom. Let everyone seriously set himself by prayer in secret to seek Christ as Lord and Master.

For as the Apostle adds, other foundation can no man lay than that which is laid, which is Jesus Christ, I Cor. 3.10.

The problems of life today are too great to be faced in the strength of puny man. God gives us His power to meet the issues of life only when we stand upon the foundation He has laid. May we not turn from His testimony to the nostrums of men. Why should one forsake the fountains of living water for man-made cisterns which hold no true water? When we start with Christ as the foundation, the absolute, the subject, there are blessings for each issue in life. But when one takes up every popular project that culture offers, when he treats some great cause as God's new Messiah before which he relativizes Jesus Christ, everything is thrown out of order.

Some have taken total abstinence, others pacifism, others economic collectivism, others racialism as their primary interest and treated Jesus Christ as secondary. Thus, one man decides that all use of force is wrong, and that if Jesus struck anyone with the whip of cords in cleansing the Temple, he will have nothing more to do with Jesus. Another starts with current studies on the evils of alcoholism and concludes that Jesus was wrong in turning the water into wine. Then he undertakes to excuse Christ on the ground of some kind of kenotic theory. Jesus Christ is the Lord, the Subject Who declines to be made the predicate for any human scheme. He is not a being Who ceased to be God when He became man. He is the living God Who became also man for us men and for our salvation. We begin with Him as absolute, we do not apologize for Him before the cultural program of alcoholism, pacifism, or any other ism.

First Corinthians twelve warns us that no man is speaking by the Spirit of God when to escape persecution he says, Let Jesus be anathema. Would the Apostle say that a man is speaking by the Spirit of God when he by-passes or relativizes, or corrects the Lord Jesus Christ in order to give first place to some popular program? Positively, Paul adds that only by the Spirit can a man call Jesus Lord. We do not take account of Christ and fit Him into our programs, rather He puts us into His shock troops with which He fights and wins His battles. As we face the sundry issues and problems of the day may God the Holy Spirit give us grace to call Jesus LORD, to recognize Him as the Absolute, the Beginning, the Foundation beside which no other can be laid. For when Christ is presented in His full-orbed grace and glory, the living God touches hearts and lives and saves them from drunkenness, fightings, selfishness, and race hatred. The Christian Church has no commission to reverse the process. Take God's way and His Spirit blesses it. Try to reverse God's way and the Church becomes no longer the ambassador of God, her preaching becomes merely the chaff of man and no longer the wheat which brings the bread of God to hungry hearts of men. The ambassador of the living God preaches the LORDSHIP of Jesus Christ, the Crucified.

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LESSON FOR JUNE 23

By THE REV. J. KENTON PARKER

God's Steadfast Love

Devotional Reading: Psalm 105:1-6, 16-22
Background Scripture: Genesis 39-41

Verse two of chapter 39 is translated this way in one of our old English Versions: "And the Lord was with Joseph, and he was a luckie man"; using the word, "luckie" in its old meaning of "fortunate." The element of chance is prominent in our thought and use of the word, "lucky". It was not chance that took care of Joseph, and prospered him, but the Steadfast Love of God: "And the Lord was with Joseph". People who believe in "luck", as we commonly use the word, would say that up to this time Joseph had had a lot of "bad luck", but God had a purpose in all the hard experiences of Joseph's career. It took forty years in the wilderness to fit Moses for his work, and it took all these trials — with more to follow — to make Joseph the man he had to be to fill his place in God's plan for his life. "I thank God for all the hard things which have come into my life," said a missionary who had lost all her children in a most tragic manner. Joseph could look back and say the same thing, I have no doubt. It was not easy for him at the time, however, and a man of less faith would have become discouraged and given up.

Our Devotional Reading had this to say about Joseph: "He sent a man before them, even Joseph, who was sold for a servant: whose feet were hurt with fetters: he was laid in iron: until the time that his word came : the word of the Lord tried him. The king came and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom." It was the Providence of God, His Steadfast Love, that was back of all Joseph's experiences in Egypt. The lesson naturally falls into three sections: Joseph in Potiphar's House; Joseph in Prison; and Joseph, Ruler of Egypt.

I. *Joseph in Potiphar's House:* 39:1-19.

Joseph was bought by Potiphar, an officer of Pharaoh, captain of the guard and was soon promoted to the position of overseer of his house, having entire charge of all that he had. The young man Joseph had his father's business ability without his father's trickery. He was a fine looking man and naturally would be subject to the varied temptations which come to such men. The greatest of these temptations came through the wife of Potiphar, who became enamored with him. When she saw that he would not yield to her enticements, she turned upon him in anger and falsely accused him to her husband. I wish to notice his reply to her: "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand: there is none greater in this house than I : neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God?" This noble answer is a revelation of Joseph's fine character. He recognized two supreme loyalties; loyalty to his master, and loyalty to his God. There is a combination of purity and strength of character; moral courage. As a slave he might have had resentment in his heart against the man who owned him, but instead, he was loyal to him. It reminds me of the loyalty of many Negro slaves in the South, who loved their masters and mistresses. Joseph might have felt, too, that God had forgotten and forsaken him. He might have felt like asking the question, Where is thy God? Why have I been sold into slavery? Why did the God of my father Israel allow me to suffer in this way? But Joseph, although he could neither see nor understand, was loyal to God. We do not find a nobler man in the Bible than Joseph, and this reply is a striking testimony to that fact.

There is no anger like the anger of a wicked woman when she is scorned or rebuked. She makes her false charge and had her "sweet revenge," for Potiphar's wrath is naturally kindled, and he puts Joseph in prison. Was there not some doubt in his mind? If the charge had been true, a death sentence would seem more natural than a prison sentence. He had, no doubt, become fond of Joseph and he must have been aware of his wife's character.

II. *Joseph in Prison:* 39:20 - 40:23.

Joseph was now in the depth of disgrace and discouragement. He might have felt like saying, What is the use of my trying to be a true follower of God? The more I try, the worse off I get. Instead of moping and complaining with a feeling of self-pity, he set about being the best prisoner in the prison: "And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it . . . because the Lord was with him, and that which he did, the Lord made it to prosper." These last words give us the secret of Joseph's life. It is an old saying that "you can't keep a good man down," and man has his part to play, of course, but a far bigger truth is found here in the words, "because the Lord was with him." When the Lord is on our side, when He is with us, who can be against us?

There were two officers of Pharaoh in the prison, the chief of the bakers, and the chief of the butlers. These were very important positions, for either one would have the life of Pharaoh in his hands. Probably there was some suspicion of a plot of some kind, but we are not told the particulars. Both of these men dreamed a dream and neither could interpret his dream. Joseph asked them, Do not interpretations belong to the Lord? Tell me then, I pray you. Joseph was evidently living in touch with God.

The chief butler told his dream first and Joseph interpreted it to mean that in three days he would be restored to his office. He prays this man to make mention of him and show kindness to him. When the chief baker saw that the interpretation was good, he related his dream. Joseph told him very plainly that in three days he would be hanged and the birds would eat his flesh. And it came to pass the third day that Pharaoh made a feast to celebrate his birthday and restored the butler and hanged the baker, as Joseph had said. The twenty-third verse is a sad reminder of the thoughtlessness and ingratitude of men: "Yet did not the chief butler remember Joseph, but forgot him." Dr. Macartney has a book on "The Man Who Forgot," which contains an interesting sketch of this butler, with applications. How prone we are to forget what our friends have done for us! How easy to forget "all His benefits"; all that God has done! Moses insisted that his people, "Remember"; "Forget not", in Deuteronomy.

When men forget: God remembers. It may look like He has forgotten too, but He only delays, and these delays are for our good. When Jesus heard that Lazarus was sick, He remained three days where He was. It looked as though He had forgotten His three friends at Bethany, but the delay was for the glory of God and for the good of all concerned. In Joseph's case the delay meant a later opportunity.

III. *Joseph, Ruler of Egypt:* Chapter 41.

God now steps into the picture. How easy for Him to work on the minds and hearts of men! There have been many instances of His intervention. Sometimes we do not see His Hand until much later. The turning point in many decisive battles has been some small incident; a snow storm ruined Napoleon when he invaded Russia. Nations have been saved, as England, from the Spanish Armada, and the whole course of history changed.

This was a period when "Dreams" were used to carry out God's purpose. They are often used as in the time of Daniel, and when Christ was born. Pharaoh dreamed. His dreams are familiar to us. The two-fold dream has one interpretation. He was troubled by his dreams and all the wise men of Egypt failed to help him. Then the chief butler remembered Joseph just at the right time, and spoke to Pharaoh about him. Then Pharaoh called for Joseph and they brought him hastily out of the prison. I want to call attention to a seemingly trivial thing, but I believe it reveals another side of Joseph's character. "He shaved himself and changed his raiment." He was going into the presence of the king; he wanted to look his best! I expect this had something to do with Pharaoh's decision later. Notice, too, that Joseph is careful to give God the credit: It is not in me: God shall give Pharaoh an answer of peace. Seest thou a man diligent in business? he shall stand before kings. Standing before this heathen monarch Joseph bore testimony to the True God.

The interpretation of the repeated dream, in different form, was a natural one, and seems simple to us as we look back on it, but it had "stumped" all the wise men of the kingdom. How easy things appear when God opens our minds! Joseph not only interprets the dreams, but goes on to suggest a plan for storing up food during the "lean" years. Pharaoh immediately sees in this young man the very one to undertake such a task. Joseph was now thirty years old. His severe discipline during the days since he left his home has fitted him to assume the responsibilities of such a position. The seven good years come and go; so much food is stored up that it cannot be numbered, and then the famine comes.

Not a Medicine

"Since alcohol cures no disease, it is not a medicine. It has no place in medical practice."—Dr. Howard Kelly, Johns Hopkins University, "Alert" Jan.-Mar. 1957.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JUNE 23

By THE REV. B. HOYT EVANS

"The Importance Of Right Speech"

Scripture: James 3:1-12.

Hymns:

"Lord, Speak To Me, That I May Speak"
"I Love To Tell The Story"
"We've A Story To Tell To The Nations"

Program Leader:

Last week we considered the basic importance of our thought life. This week we want to discover the very close connection between the words of our mouths and the meditations of our hearts. Of course, it is possible for a person to talk one way and think another, but ordinarily, it is not so. Jesus said, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matthew 12:34-35. As a usual thing, then, the words of our mouths are the overflow of our minds and hearts.

One of the modern methods used in the training of public speakers is to record their speeches and then play back the very words of the speaker so that he can hear himself. It would surely be helpful if our words could be played back to us as we bear in mind that what we say is indicative of what we think.

The only way to make sure that our speech will be right before God is to first make sure that our hearts are right before Him. This can be accomplished in only one way . . . we must yield ourselves in faith to Christ so He can make of us new creatures. Even after our hearts have been changed by Christ, we must still be careful of the words we speak. In the Scripture passage which we read in the Letter of James, he is writing to people who are already Christians about the use of their tongues. In this program we want to consider the importance of our words and some of the ways of making our speech more acceptable to the Lord.

First Speaker:

Our speech is important because of the damage it can do. It is by words that we give and receive information and instruction. Sometimes by carelessness and sometimes by design, false information is dispensed. Many people have been led to commit serious and dangerous mistakes because someone was not careful in giving information. Wrong words can lead people astray physically, morally, and spiritually.

The thoughtless use of words often needlessly wounds feelings and brings discouragement to people. A word, like a bullet from a gun, cannot be brought back once it is released. We ought to be especially careful that our words will not wound any heart before we speak them. What is true of the damage which may be done to a person's feelings is also true of his reputation. Many a person has had his good name destroyed by ugly and untrue words.

Whenever we are called on to speak, we ought to tell the truth and nothing but the truth, but there are times when it is best to remain silent. God knows all the truth about everything but He does not tell all He knows. Why should we? There is no reason for spreading evil reports about a person, even though they be true, if no real good will be accomplished by it. We need to ask God to keep us from all malicious speech and from unwise use of the truth.

Second Speaker:

On the positive side, our speech is important because of the good it can accomplish. The very finest use we can make of our speech is to praise God. He desires our words of praise, for the Scriptures say, "Take with you words, and turn to the Lord: say unto Him, take away all iniquity, and receive us graciously: so will we render the calves of our lips." Hosea 14:2. The sincere praise of our words is always an acceptable offering to the Lord.

Our words are most useful in helping other people and enriching their lives. We can use our words to comfort the sorrowing, to encourage those who are disheartened, and to advise and instruct those who are ignorant. We can use words to defend things which are good and to combat things which are evil.

The most wonderful use we can make of our speech is to bear witness to others for Christ. (Read Romans 10:13-15.) We might also ask, How can they preach, or witness, without words? The Gospel comes to us in words, and it is our privilege to repeat those words of good news to others. Spoken words are used of the Lord in the salvation of souls. We may have the blessing of speaking those words.

Third Speaker:

We who are Christians need to make a more determined effort to practice Christian speech. We need to practice it negatively and positively. That means we must endeavor not to say things that are harmful to others and dishonoring to God, and we must try earnestly to make every word we speak count for good and for God.

If we are Christians, our hearts have already been changed. We need to practice speaking like the kind of people we really are. A person who thinks the thoughts of Christ will surely speak Christian words. Likewise, a person who tries to speak right words will find it easier to think Christian thoughts. The habits of the tongue can become the habits of the heart, whether they are good or bad. If Christ cannot control all of us, especially our tongues, then he cannot control us at all.

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. C. C. Baker

Sunday, June 23, *Psalm* 65:9-13. Try to picture in your mind the imagery that is used in vv.9-13 to describe God's goodness to His creation. Here is a scene of nature's contentment in the utter goodness of God. This God, who is the creator of all the earth (vv.6-7) watches over all His creatures everywhere (vv.5,8). He is a holy God (v.4); yet He has made provision for the forgiveness of our sin (v.3). He hears prayer (v.2) and is the hope of His people (v.5b). Thus He is able to satisfy the souls of wayward men (v.4) even as He satisfies nature itself (vv.9-13). Praise is due to Him (v.1).

Monday, June 24, *I Kings* 19:8-12. In chapter eighteen Elijah had won the dramatic contest at Mount Carmel with the priests of Baal. He then fled for his life before Jezebel who sought revenge (19:1-3). Observe the despondency of Elijah (v.4). Notice his feeling of the situation in vv.10,14. Was he justified in feeling this way in the light of the events of chapter eighteen (see 18:36-38)? Even in Elijah's despondency God provided for his needs (vv.5-7) and revealed Himself to him (vv.9-18). What lesson did Elijah learn about God from the revelation of vv.11-12? Elijah had been used of the Lord in a spectacular manner, but God has a more basic way of working with men (vv.11-12). It is easy for us, when we are anxious only for big numbers and visible results, to become despondent as we forget the true nature of God's work.

Tuesday, June 25, *Genesis* 2:4-9. The Garden of Eden consisted of more than a garden as we think of one; judging from the geographical location of the rivers in it (vv.10-14), it must have included hundreds of square miles. In this garden man was to live and propagate (1:28-29). It was a place of blessed fellowship with God (2:7-9). No sin was present (2:25). The physical environment left nothing to be desired (v.9a). Mankind was not to be idle (1:28; 2-15); life was to be full—purposeful, fruitful, and centered in a relationship with God (2:15-17). Self-desire was the factor that brought all of this to an end (3:1-7). So, too, does self-desire bring to an end the richness and beauty and fulness that God intends for our Christian lives.

Wednesday, June 26, *Deuteronomy* 8:7-11. Contrast the hoped for life in the Promised Land (vv.7-10) with that of the wilderness in which the people had wandered (v.15). What phrases used in vv.7-10,15 point up the sharpness of the contrast? God, however, was with His people in the wilderness and cared for them (vv.3-4). What divine purpose was there in the wilderness experiences (vv.3,5,16)? What solemn warning did God give the people as they looked forward to the Promised Land (vv.11-14,19)? What could they expect if they wandered away from the Lord (vv.19-20? It is often in the wilderness experiences of our lives that we learn the greatest spiritual lessons (vv.3,16). We must be careful in better times not to forget these lessons (v.14) lest we fall away (v.19).

Thursday, June 27, *Luke* 2:41-52. Verses 40 and 52 summarize the period of our Lord's life between His infancy and the beginning of His ministry. Make a mental list of the characteristics of Jesus mentioned in these two verses and see how each is illustrated in the story. What does the very fact of the long journey from Nazareth to Jerusalem each year indicate as to the boy Jesus' physical health? Does v.44 give the impression that he was a normal boy in his social relationships? What does the mention of obedience (v.51) reveal about his home life? What in vv.46-47 reveals extraordinary traits for a boy of twelve? The Christian young person should be a normal, all-round person with a healthy interest in spiritual things. Do you stress the supreme importance of the spiritual life with your children?

Friday, June 28, *Jeremiah* 23:23-24. Whenever the people of God need messages of warning concerning sin there are prophets of reassurance who say that everything is all right (vv.16-17). God, however, is aware of what is in the human heart (vv.23-25). Notice the contrast that is presented between false hope and the Word of the Lord (11.28-29). It is only the Word of God that is dynamic (v.29), that has the power to change the hearts of men (v.22). Only with repentance comes real hope. We who proclaim the Word of God must be careful that what we preach is the Word of the Lord and not simply what people want to hear.

Saturday, June 29, *Song of Solomon* 2:11-13. The Song of Solomon is "a love song set in blossoming spring-time." It is a story of wedded love.

Read through chapter two. What words describe the beloved of the speaker? What does he mean to her? Observe each for the other. What atmosphere is suggested by vv.11-14? Some think that the picture of wedded love in this book can help us to understand something of Christ's relationship to His Church. The Church is spoken of as the Bride of Christ in II Corinthians 11:2; Revelation 19:7. Read back through the chapter, using the above questions, thinking in terms of Christ's relation to the believer. The same longing and intimacy that is characteristic of true wedded love should be characteristic of the believer's relationship to his Savior (see Ephesians 5:22-30).

NEWS of CHURCHES around the World

GEORGIA

Atlanta — Approximately 200 persons gathered at Atlanta's North Avenue Presbyterian Church recently for the 20th anniversary of a Sunday School class — and to honor Nathan T. Moore, teacher of the class during all that time. Mr. Moore is an elder at North Avenue Church.

Mr. Moore began teaching the class in the spring of 1937, in answer to a call from Sunday School superintendent Roy Le Craw that he "temporarily" teach a class of young adults until they could find a permanent teacher. At that time Mr. Moore was already successfully teaching a class of young boys.

The "United Class" which Mr. Moore began teaching "temporarily," was then a group of young married couples. Now the members are older and the class is no longer made up only of couples.

Dr. Vernon S. Broyles, Jr., pastor of North Avenue Church, says of Teacher Moore, "He is one of the most dedicated and talented laymen I've ever known."

The teacher is vice president of Atlanta Milling Company, but devotes many hours each week to church work, especially in study for his Sunday School lesson.

KENTUCKY

Louisville — President Frank H. Caldwell has announced the appointment of the Rev. David A. Steere to the faculty of Louisville Presbyterian Seminary. Mr. Steere has been named Assistant Supervisor of Student Field Work and Assistant Professor of Pastoral Leadership.

David Steere is a graduate of Centre College (1953) and of Louisville Presbyterian Seminary (1956) with a distinguished record in both institutions. At Centre he won four letters in varsity football and four letters in varsity tennis, being twice intercollegiate tennis champion of Kentucky. Upon his graduation from the Seminary he received the Olof Anderson Fellowship and an award in practical preaching.

Thirty-nine graduates received degrees at the 104th commencement of Louisville Presbyterian Seminary on May 27. Dr. Jean S. Milner, pastor of Second Presbyterian Church of Indianapolis, presented the commencement address. Four fellowships and six prizes were awarded including the new E. O. Sutherland memorial prize of $197 presented to graduating senior Paul Bingham to help him establish his library as a pastor.

Dr. John Bright of Union Theological Seminary in Virginia will present the Centennial Class lectures at Louisville Presbyterian Seminary January 21-24, 1958. Subject for Dr. Bright's lecture series is "The Authority of the Bible." Dr. John Calvin Reid, minister of Mt. Lebanon Presbyterian Church of Pittsburgh, will be preacher for this 1958 period. All friends of the Seminary are invited to attend.

NORTH CAROLINA

Montreat — Mr. Ernest W. Evans of Iva, S. C., was elected president of the Men of the Synod of South Carolina when the annual conference of the synod was held here May 18-19. More than 700 persons attended the conference with over 570 men and 130 wives registered.

Mr. Evans succeeds Robert T. Stephenson of Orangeburg as president of the South Carolina men. Elected first vice-president was Howard W. Kemp of Pineville. Harold Thompson of Greenville is the new second vice-president, and Lonnie J. Jennings of Spartanburg is the new secretary. The Rev. Denny M. Hills of Mayesville is the new ministerial adviser for the Men of the Synod.

The conference program put special emphasis on the Miami Men's Convention and South Carolina Synod registrations for the Convention were raised to 275 when almost 150 of the men attending the conference signed up to attend. The newly elected president, Mr. Evans, is the South Carolina Synod Chairman of the On To Miami movement.

Red Springs — In an effort to assure the continuation of Flora Macdonald College here, Red Springs citizens and other friends of the college have pledged a reported total of $375,000 for the operation of Flora Macdonald over the next five years.

Announcement of the pledges was made at the organizational meeting of the Scottish College Foundation, Inc., held in Red Springs in April. The purpose of the Foundation is to continue a college on the present campus.

Red Springs citizens have pledged to raise $25,000 a year, and an undisclosed donor has pledged $50,000 annually to be given the school each year. The trustees of the Foundation expressed the belief that an additional $500,000 for improvements or endowment could be raised if the college is continued permanently.

Approximately 250 alumnae and friends of Flora Macdonald College attended the April meeting and were made charter members of the Foundation. Trustees elected at the incorporation meeting were:

Dr. W. S. Golden of Carthage, N. C.; M. C. Benton of Winston-Salem, N. C.; H. D. Jones of Graham, N. C.; Miss Virginia Franks of High Point; Dr. C. T. Johnson and R. D. McMillan, Jr., of Red Springs; John L. McLean and Judge M. B. Seawell of Lumberton.

Mr. McMillan was named chairman, and Mr. McLean vice-chairman of the trustees. Hiram Grantham of Red Springs was named treasurer, and Miss Martha Gaitley of Red Springs is secretary.

The executive committee is composed of Miss Franks, Mr. McMillan, Mr. McLean, Mr. Jones, and Judge Seawell.

The Synod voted last year to consolidate Flora Macdonald, Peace Junior College, and Presbyterian Junior College to one campus at Laurinburg, N.C.

The board of trustees of the new Foundation passed a resolution stating: "Regardless of the turn of events at the end of five years, the Scottish College Foundation, Inc., shall continue as a permanent organization for the continuance of Flora Macdonald College in Red Springs.

"The greater part of the Foundation's fund will be used for annual support and improvement of the college in Red Springs."

The plan is that the funds of the Foundation would be offered to the college as a supplement to the income from the Synod and would be administered on a cooperative basis with the college authorities.

The Foundation hopes that during the five-year period the Synod would agree to continue the college permanently.

Superior Court Judge Malcolm B. Seawell, trustee of the Foundation and speaker at the meeting, said: "If the Presbyterian Church abandons this college it is our expressed desire to gain control of the physical assets of this college and with that same money and with funds to be procured, to operate this school as an accredited four-year institution of Christian higher education."

He continued, "We are convinced that the preservation of what we now have will result in increased interest in, and support of, the new (consolidated) college.

"Unity within our Presbyterian family is more important in the long run than consolidation," he added.

"We are not against a new college — a new Presbyterian college in Laurinburg. We will support such a college, but not at the expense of Flora Macdonald. We oppose the destruction of a well-founded four-year liberals arts college which has served and will continue to serve our people and our Church," he concluded.

Tryon — An anonymous offer of $85,000 was recently received by the members of Tyron Presbyterian Church to aid them in their projected $125,000 building program.

In a letter the donor offered the money for a church sanctuary and its furnishings. The donor wrote:

"I wish to make this sanctuary principally a memorial to the glory of God, and much more humbly a memorial to my sister who was buried at sea October 7, 1918, while en route to the front in France for war service.

SOUTH CAROLINA

Clinton—John Knox will serve as president of the Presbyterian College student body for the coming year.

In the recent campus-wide elections when the students chose Mr. Knox of Decatur, Ga., to lead the student government, they also elected Wyatt Aiken of Greenville, S. C., as vice-president, and Ron Isger of Clairton, Pa., secretary-treasurer.

The third senior to serve as class representative along with Knox and Aiken is Guice Potter of Anniston, Ala.

The junior class, along with Isger, chose Shakespeare and a Prince to represent them — Jim Shakespeare of Hollywood, Fla., and Russell Prince of Union, S. C.

Sophomore councilmen next year will be Wise, and Hendry. They chose Tom Wise, of Thomasville, Ga., and Charles W. Hendry of Hilton Head.

Union — During the week of May 5 through May 12, the Rev. J. Edward Craig, Effingham, South Carolina, conducted revival and evangelistic services at McCutchen Memorial Presbyterian Church, Union, South Carolina, where the Rev. Robert G. Balnicky is pastor.

The Youth Rally on Saturday night highlighted the week of services, at which time twelve young people came forward indicating their desire to dedicate their lives for full time Christian Service. This was most inspiring and rejoiced many hearts to see these young people take their stand for the Lord.

Greenwood — The Men of the Church of South Carolina Presbytery held the annual spring rally in April at Camp Fellowship on Lake Greenwood. An afternoon program of recreation was followed by a barbecue supper. The evening program featured an inspirational message on "Christian Citizenship" by Mr. William T. Jones of Greenwood, solicitor of the eighth judicial district.

The meeting was presided over by Mr. Harry Cocharan of Abbeville, president of the Presbytery's Men's group.

Board of World Missions

Nashville — Nine new missionaries were appointed, and new officers for the Board itself were named during the spring meeting here of the Board of World Missions, Presbyterian Church, U. S.

Dr. Jas. A. Jones, president of Union Theological Seminary, Richmond, Va., formerly vice-chairman of the Board, was elected chairman in the reorganizational meeting following the meeting of the General Assembly. Dr. Jones succeeds Dr. Wm. M. Elliott whose term of service on the Board ended with the Assembly at which he was elected Moderator.

Elected first vice-chairman is Dr. Frank Alfred Mathes, pastor of South Highland Presbyterian Church, Birmingham. Mr. W. H. McCord of Nashville was named second vice-chairman.

Missionaries appointed included four each for Africa and Brazil, and one to Korea. Three very unusual appointments were included. Miss Dawn Kyoko Aoto, Japanese graduate of Shorter Col-

lege of Rome, Ga., and Assembly's Training School, Richmond, will go as a missionary to the large Japanese colony in West Brazil Mission. She is the first of her race to be appointed by the Board. A native of Tokyo, Miss Aoto has been working in that city for the past year. She attended the institute for out-going missionaries in Montreat in 1956, so she will go directly to Brazil from Japan.

The appointment of Mr. and Mrs. Anton John Gillies of Austin, Texas, as Mass Communications and Literary missionaries also marks a "first" in Presbyterian, U. S., mission work. Other missionaries with special skills in radio work have been named, but these are the first to go out with the specific assignment of using script-writing and programming experience in missionary work. They, too, will work in Brazil. Both have had wide experience in radio and television work.

The fourth appointment to Brazil is that of Miss Rose Cameron of Raleigh, N. C., going out as an evangelistic missionary to North Brazil. She is a graduate of ATS, and a former DCE in Washington, N. C.

The new missionary to Korea will be Miss Patricia Mae Heilig, of Hendersonville, N. C., who will go as a medical missionary for a three year term. Miss Heilig is now working in Mississippi Baptist Hospital, Jackson.

Going to Africa will be two medical and two educational missionaries. Dr. and Mrs. Hugh Lanier Farrior are appointed medical missionaries to the Congo. He is currently working at Eastern N. C. Sanatorium, Wilson, N. C., and is a graduate of Davidson College and the Medical College of Virginia. Dr. Farrior is a native of Chinkiang, China, and his wife, the former Miss Ellen Avis, is from Charleston, W. Va., and Vero Beach, Fla. She is a graduate of Florida State and ATS.

Miss LaVerne Geneva O'Rear, of Idabel, Okla., will go out to the Congo as matron for Central School at Lubondai. She is now field representative and guidance counselor for the Oklahoma Presbyterian College, Durant.

Miss Mary Ethel Talley of Waco, Texas, was also appointed for a three-year term, as a teacher of missionary children at Central School. A graduate of Austin College, Sherman, Texas, where she was president of the Presbyterian school's student body, she has been a church extension worker in Indian Presbytery since graduation in 1956.

Another action of prime importance was taken as the result of the action by the General Assembly in Birmingham, which raised the benevolence budget of the Church 20% for 1958. The action means an increase of $755,000 in the World Missions budget, to a total of $4,530,000. The Board was asked to indicate how this money would be used, and approved the following distribution:

For 50 additional new missionaries	$300,000
For approximately 15% salary increase for missionaries	$154,000
For approximately 17% increase in field appropriations	276,000
For a 20% increase in relief of human need and distress	25,000

The Board noted that although much of the "field appropriations" figure would probably be spent for capital developments in the foreign fields, the total would still fall more than $1,000,000 short of the currently urgently needed capital investment for improved facilities for doing the work.

The Board also took special note of detailed statistics which were presented by the Rev. Paul B. Freeland, secretary of Overseas Relief and Interchurch Aid, showing that religious relief organizations are now carrying 91% of the load of surplus commodities relief distribution. The U. S. Department of Agriculture provided data which "points up again the importance of the ministries of the Churches in relief and rehabilitation," Mr. Freeland declared, "and emphasizes the fact that these agencies are the ones which are really doing the job."

The Missions Board was informed that Mr. Everett Earl Gourley, Jr., of Nashville, and missionary to Brazil, has accepted the position of assistant to the Candidate Secretary of the Board, effective August 15. Mr. Gourley, business manager of the West Brazil Mission until his return to this country early in 1957, is a native of Nashville. Mrs. Gourley died in Brazil late in 1956, leaving two small sons. Mr. Gourley's major responsibility will lie with work with students, the Rev. Eugene Daniel, Candidate Secretary, informed the Board.

A study of Board policy in contributing to educational expenses for missionary children will be made as the result of another action. The Board currently pays half the tuition or other cost of education for missionary children, with the parents contributing the other half of the cost, whether the children are attending a mission-supported school (as in the Congo), are attending a public school, or are studying by the Calvert System. The Japanese Mission has requested the Board to increase its portion of the cost.

The Fields Committee presented resignation or retirement requests from nine missionaries serving in four fields. All were approved, with expressions of regret and appreciation for services rendered. These include:

Dr. and Mrs. Henry Pressly, of Taxco, Mexico, retiring effective January 1, 1958.

The Rev. and Mrs. J. Hoge Smith, Jr., of Garanhuns, North Brazil Mission, resigning because of health, effective in December, 1957.

The Rev. and Mrs. Charles Butler, formerly of the Brazil Mission, resigning effective June 1.

The Rev. and Mrs. Harry M. Punt, formerly of the Congo Mission, resigning effective April 1, 1957, to accept a call as pastor of the Port St. Joe Presbyterian Church in Florida.

Miss Claribel Moles, of Soonchun, Korea, resigning effective June 1, to marry Lt. Samuel Crawford.

Nashville — The Rev. and Mrs. Paul B. Long of our Congo Mission announce the birth of a son, Stephen Dalton, in Bibanga on April 23.

Mr. and Mrs. Long and family are scheduled to arrive in the United States on July 15 for regular furlough. They will make their home in Louisville, Ky., during their furlough.

The Rev. and Mrs. Harold Borchet and family of our Japan Mission arrived in the United States on May 7 for their regular furlough.

The Rev. and Mrs. Jack Scott and family of our Korea Mission are scheduled to arrive in the United States on May 17 for their regular furlough. The Scotts and their two small children plan to proceed to Paris, Ky., upon their arrival in this country.

Miss Lena Fontaine of our Korea Mission is scheduled to arrive in the United States on May 17 for her regular furlough. Upon her arrival in this country Miss Fontaine plans to go to Wytheville, Va.

Miss Ivy Yeaworth of our Mexico Mission has arrived in the United States for furlough. She has been connected with the religious education and evangelistic work of our Mexico Mission. Upon her arrival in this country she proceeded to Baltimore where she will make her home during this furlough year.

The Rev. and Mrs. J. W. Allen of our Congo Mission have arrived in the United States on an emergency health furlough. They arrived in New York in April. At the present time Dr. Allen is in the hospital in New York. Dr. Allen has served in the evangelistic work of the Congo Mission for over forty years, much of that time devoted to the training of African students for the ministry.

The Rev. and Mrs. Edward C. Langham, Jr., of our Brazil Mission have announced the arrival of a daughter, May Parker, born in Brazil on March 30.

Nashville — The question has been asked: "What will the recent action of the General Assembly in increasing the benevolence budget of the Church by 20% mean to the World Mission program of the Church.

The Board of World Missions answered that question in part at its spring meeting in approving a distribution of the $755,000 increase that would come to World Missions by the Assembly action. Underlining the fact that every penny of the increase would be spent abroad, the Board stated that among other things, the 20% increase will mean that 50 new missionaries can be sent to the field, even though it costs $6,000 to maintain a missionary in the field for a year. This would use $300,000 of the $755,000.

The new budget for missions, totaling $4,530,000 for 1958, will also make possible adjustment in the salaries of the missionaries. As a result of the record benevolence giving of the Church in 1956, the Board was able to grant a small salary increase for 1957; the increase in benevolence budget for 1958 would allow for an approximately 15% increase in salary, worth $154,000. Even this increase, the Board found, would not fully off-set the inflationary trends in the mission fields.

Another large chunk of the 20% increase will be designated for field appropriations. This would represent such things as better salaries for more than 4,000 native workers, ministers, teachers, evangelists, doctors, nurses, technicians, and colporteurs, now employed in the mission enterprise; better operating support for schools and hospitals; more literature; a wider outreach in evangelistic work in pioneer areas; and enlargement of radio evangelism efforts. It would also include money for schools and hospitals, homes for missionaries, automobiles and trucks for carrying on mission work, and other construction projects. An expansion by approximately 17% of the work budget for the fields would provide $276,000 for these many purposes. It would still find the Board with more than $1,000,000 worth of unfulfilled requests from the missions, for buildings and equipment. These requests, itemized in detail with prices attached, have already been recognized by the Board as urgently needed, but even the 20% increase voted by the Assembly will not cover them.

The work of Overseas Relief and Inter-Church Aid will also share in the increased benevolence giving, as the Board has assigned $25,000 or a flat 20% increase, to the work of alleviating human need and distress in emergency situations. Put into the Share Our Surplus program of Church World Service, through which the Board does its relief work, the increase will provide for distribution of 6,250,000 pounds of foodstuffs for relief of hunger.

To summarize the proposed distribution of the $755,000 that the General Assembly action added to the 1958 budget for World Missions:

For 50 additional missionaries	$300,000
For approximately 15% increase in salary for missionaries	154,000
For approximately 17% increase in field appropriations	276,000
For a 20% increase in relief of human need and distress	25,000
	$755,000

Appalachia

Tellico Plains — Knoxville Presbytery held its Stated Spring Session in the Center Presbyterian Church, near Tellico Plains, Tennessee. The members of Presbytery were all impressed with this beautiful church building. The former church building burned about a year ago, and has been rebuilt, and made even more beautiful than the former building.

There were 44 ministers present and 36 elders. The Rev. J. Hoge Smith, Jr., who is at home on furlough from Brazil, was elected Moderator.

Routine business and Committee reports occupied most of the session.

Bethel Church, which is located in North Carolina, was dismissed to Asheville Presbytery.

Four young men were taken under the care of Presbytery as Candidates for the Gospel Ministry. Douglas Wayne Oldenburg is a member of the Signal Mountain Church, and the other three are members of Knoxville First Church. They are: Gerald Lee Bell, Jr., Raymond Curry Bell and Robert Edwards Reeverta. Two of the young men are brothers. This was the first time, in the memory of anyone present that two brothers were taken under the care of Presbytery at the same time. This makes a total of 22 young men on the roll of Candidates of this Presbytery.

An Adjourned Meeting will be held in Sweetwater on Tuesday, July 2nd at 10:30 A. M. The Stated Fall Meeting will be held in the Central Presbyterian Church in Chattanooga on September 23rd.

D. R. Greenhoe, Stated Clerk

TENNESSEE

The Presbytery of Memphis held its Stated Spring Meeting on April 23, at the Whitehaven Presbyterian Church of which Rev. Landern Childers is Pastor. Elder John Wallace of the First Presbyterian Church of Memphis was elected Moderator.

Rev. Thomas Davidson, formerly pastor of the West Point, Mississippi, Church, was received into the Presbytery, and accepted a call to the Buntyn Church in Memphis. Herbert Hurst, a recent graduate of Columbia Seminary, was licensed and a Commission was appointed to ordain and install him as Pastor of the Rosemark and Kerrville Churches.

The Presbytery received and approved a petition of 57 adults to organize this group into the Raleigh Presbyterian Church.

Rev. Gene Canestrari was elected Moderator Nominate, and the invitation of the First Presbyterian Church of Jackson, Tennessee, to hold the Summer meeting in its new Church edifice was accepted.

Plans for the construction of two new Churches in fast growing areas adjacent to the City of Memphis are progressing satisfactorily and with enthusiasm.

The Home Missions Committee last year purchased a 6 1-2 acre lot one mile east of the present city limits and plans for the construction of the first unit on this site are under way. A survey of the area by the men of Idlewild Church brought encouraging results, a definite interest in this project being expressed in approximately 150 families. Arrangements have been made for this group to hold regular worship services at the Memphis University School during construction of the first unit. Rev. Taylor Reveley will preach each Sunday pending organization.

The Committee has also purchased a 10 acre site on Austin Peay Highway at Raleigh, just northeast of Memphis, and a Church will be built there. The group interested in this new Church have been holding worship services for three months in the Raleigh Community House under Rev. Dan Rhodes. The Church was organized on May 19th, with 63 charter members.

To assist in the financing of these two new churches and additions to the Woodland Church and Parkway Gardens Church, a goal of a minimum of $125,000.00 as this Presbytery's part of the One Million Dollar fund for Church Extension to be raised in 1957 has been set. The campaign is being headed up by Mr. Waddy West of Idlewild Church and he has set up a city wide organization to promote it.

Rev. W. J. Boyd is Chairman of the Home Missions Committee and Rev. R. M. Hudson is Home Missions Superintendent.



BOOKS

PETER. Oscar Cullmann. Floyd V. Filson. Westminster Press. $4.50.

Since 1938, Dr. Cullmann has been Professor of Early Christianity at the University of Basel. He has also served as Professor in the Sorbonne, Paris, since 1949. He is one of the greatest living New Testament scholars. His former volume "Christ in Time" which gave the primitive conception of time in history has been recognized as one of the most important books produced during the past decade.

Dr. Filson remarks that although we have hundreds of lives of Christ, scores of lives of Paul, there are few thorough presentations of the life and work of Peter and none is up to date. This book therefore meets a real need in contemporary Christian thought. The author does more than delve into the questions of Peter's ecclesiastical office. He discusses the significant role that Peter played in influencing the Apostolic church and carrying out the missionary task of the first generation of Christians.

The first section of the book deals with the historical question involved in the career of Peter relative to his alleged residence in Rome. The second part is exegetical and theological and constitutes the most important part of the work. The author is at his best in dealing with the exegetical question concerning Matthew 16:17-19.

Relative to the wide publicity given to the excavations under St. Peter's Cathedral, Dr. Cullmann is of the opinion that these new excavations did not bring any new results and that the tomb of Peter cannot be identified. He states that all we can be sure of comes from the literary sources, but in all probability Peter did visit Rome and died there as a martyr probably within the territory of Vatican Hill.

Concerning Peter's place in the Church, Dr. Cullmann concludes that Peter is the Foundation of the Church in a temporary meaning. He affirms that there is no authoritative word about succession and less for binding this succession to one city. He states that Peter's person and work and his role as the Foundation of the Christian Church was only a single act in "Redemptive History" which cannot be repeated. He holds that if Peter really died in Rome as a martyr, it would not mean anything concerning the Papal pretensions.

In view of present controversies between Roman Catholicism and Protestantism, it is well to bear in mind this conclusion of Dr. Cullmann, "Moreover until the beginning of the third century, it never occurred to a single Bishop of Rome to refer the saying in Matthew 16:17ff to himself in the sense of leadership of the entire Church. It was probably Callistus (217-222); according to others it was actually Stephanus (254-257) who first applied to himself the words 'You are Peter' and this did not pass without contradiction."

Although written in a dispassionate spirit, this book shows us Peter as he actually was without the preposterous claims of the Roman Catholic Church and also without the minimizing of the Apostle by some Protestants. From this volume we see Peter as a great leader in his own right and significant not only for the early Church but for the Church today. J.R.R.

THE INVINCIBLE CHRIST. Massey M. Heltzel. Abingdon Press. $2.00.

Dr. Heltzel has written this volume of 13 sermons with the conviction that the preacher's one theme is Christ and that He must be central in all our preaching and teaching, and furthermore that His eternal significance in human history and His redemptive work in the plan of God must never be absent from the preacher's message. His aim is practical: to show what Christ was and is, what He has done and what difference this should make in our lives. It makes a tremendous difference, says the author, when we believe that Christ is invincible.

These sermons are of higher quality than many we find published today. The message entitled "The Proclaimed Christ" is exceptionally fine. The thesis of this message is that when the church separates itself from its original source of power it endangers its very life. For this reason, the church must return to its sources and think upon the most important of the things concerning Christ. If a church proclaims with fervor the foundation facts of its faith, the author insists, the gates of hell shall never prevail against it. —J.R.R.

CHILDRENS Page



A Blind Beggar (Luke 18:35-43)

Jesus opened blind eyes so they could see. One day when He was passing through Jericho with a crowd following Him, a poor blind beggar sat on the roadside. He asked one of the men what was all the excitement about, and he answered, "Why Jesus of Nazareth is passing by." The blind man must have heard of Jesus before, for he cried out, "Jesus, thou Son of David, have mercy on me"! The people told him to shut up!, but he cried all the louder. And Jesus stopped still and told them to bring the man to Him. And He asked him "What do you want me to do"? The blind man said, "Lord, that I may receive my sight." Jesus said, "Receive thy sight; thy faith hath sared thee". And the man's eyes were immediately opened, so that he could see perfectly well. Then, he praised the Lord, and followed Him.

Jesus can open our eyes to the Truth, if we ask Him - believing.

E.

Of interest to Presbyterians who are concerned in Christian Higher Education is the TRUSTEES CONFERENCE

for trustees of church-related colleges, to be held June 28-30 at Lake Junaluska, North Carolina sponsored by

THE NATIONAL COMMITTEE OF CHURCH MEN FOR CHURCH COLLEGES, THE BOARD OF CHRISTIAN EDUCATION, PRESBYTERIAN CHURCH, U. S. THE BOARD OF EDUCATION OF THE METHODIST CHURCH.

ADDRESSES:

"The Place of the Trustee in the Church College"
Dr. Theodore A. Distler, Executive Director of the Association of American Colleges.

"The Imperative for Creative Thinking Today in Church Colleges"
Dr. Henry T. Heald, President of the Ford Foundation.

"A Business Man Looks at Our Church Colleges"
Dr. Robert E. Wilson, Chairman of Board, Standard Oil Company (Indiana).

"The Role of the Trustee in Making Our Colleges Christian"
Dr. John O. Gross, Director, Commission on Christian Higher Education.

"A Call to Trustees to Action"
Mr. Milburn P. Akers, Executive Editor, Chicago Sun-Times.

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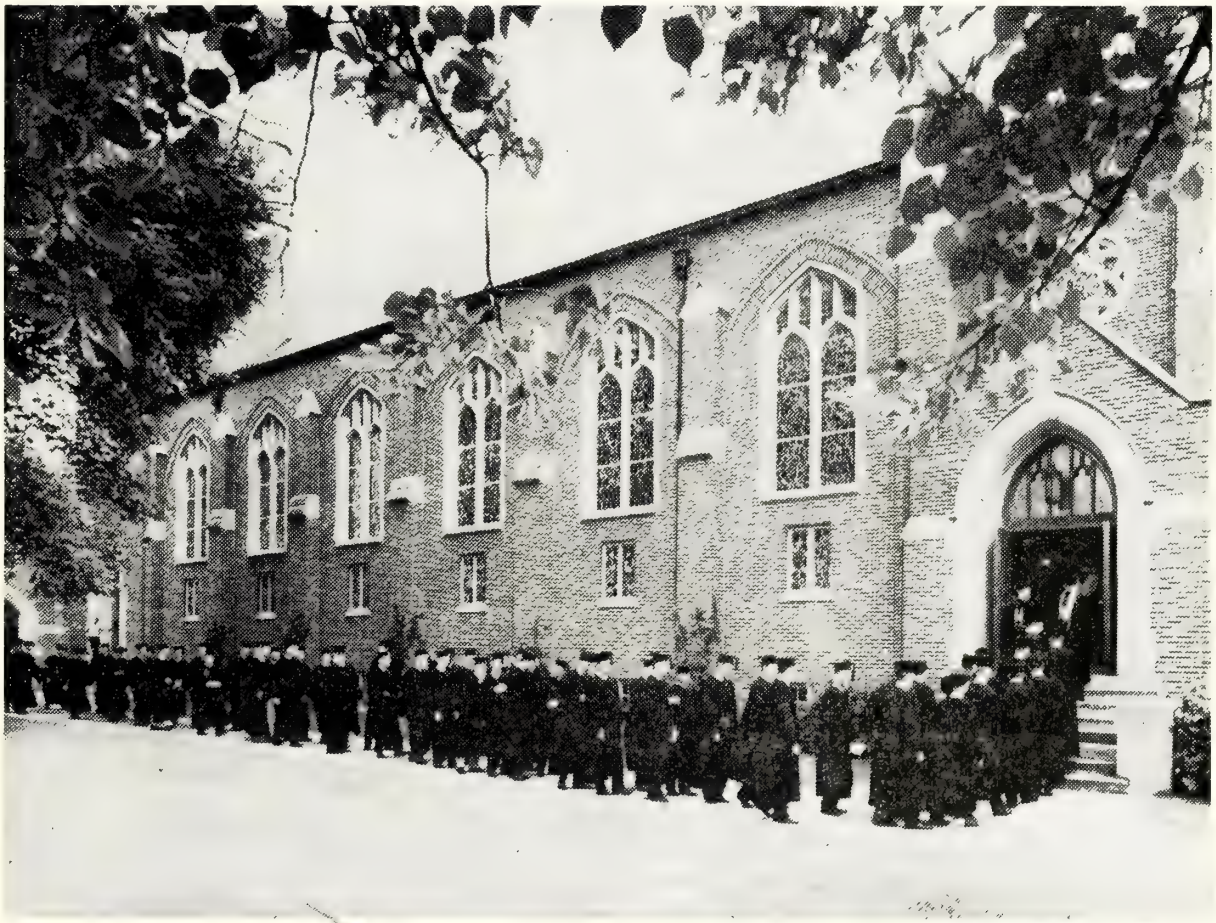
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EDITORIAL

What of Tomorrow?

The writer was recently invited to sit in a group called together to hear a recording produced by some Army officers to whom had been assigned the task of ascertaining why so many American prisoners of war in Korea succumbed to "brain washing," and as a result collaborated with their captors.

It was a depressing experience. This report is the result of several years painstaking study; of personal interviews with hundreds of our men; a study of the backgrounds of these men; and also an appraisal of Communist reports and material which fell into the hands of our intelligence.

Several things stand out in these findings.

Thirty-two per cent of those captured died under the rigors through which they passed. Of the remaining number thirty-three per cent eventually collaborated with the enemy.

A study of the latter group revealed a number of startling facts; conditions which can well have a serious effect on the future of our nation, either in peace or war. The majority of these men seemed to have lacked (a), Spiritual and moral convictions. (b), Understanding and appreciation of the American heritage. (c), Discipline in the sense of a basic concept of right and wrong. (d), An understanding of Communism and its propaganda methods.

Many of these men came from broken homes while few of them had Church training or religious ties.

It is interesting that this report repeatedly laid stress on the value and importance of home and Church training, repeatedly speaking of the Sunday School and Church and urging a return to both the values of the past and the effective means of transmitting those values.

As we listened to this report (which lasted for an hour and a quarter), there gradually developed in our mind some steps which seem imperative for us to consider. These fall into the *physical, political* and *spiritual* fields.

Physical

We hate to admit it but America has become a land of softness. Easy living, transportation by car, long hours before a TV or watching sporting events, all have conspired to take the hardness from our muscles and while other things have taken the convictions from our souls.

During our visit to Korea last winter we visited one of the Turkish units near the DMZ (Demilitarized Zone) and heard tales of the hardness of these troops. In one POW camp in North Korea it was reported there were 1,657 American prisoners of war and 300 Turkish soldiers. 450 of the Americans died from the rigors through which they passed. *Not one* Turk died although subjected to the same privations.

Some months ago one of our leading news weeklies gave a report showing how greatly European youth excels American youth in health and stamina. There young people *walk* to school or travel for miles by bicycle. Few of them know the luxury (?) of sitting at home watching TV and eating ice cream. America may have the highest standard of living in the world but it is not necessarily the best standard for the developing of youth.

Political

By a strange change of emphasis in history, patriotism has become passe in some circles. Love for country, pride in her achievements and a patriotic thrill at the sight of the American flag is something which in past generations was encouraged and without which man became suspect. Much of this has changed and it is not good.

Little wonder that young men brought up without proper indoctrination in American tradition and national appreciation fell prey to

the clever propaganda of the Communists. Confronted with allusions to "capitalistic dupes," "slaves of Wall Street," etc., etc., these young men did not know how to answer. Too few of them had learned that while the workers of Russia may own the factories *it is the workers of America who own the things produced by the factories.*

In fact, much in American education which leads to a proper appreciation of our land had been left out; and, along with superficial education there has gone hand in hand a lack of those disciplines which strengthen both body and mind.

Spiritual

The most significant part of the report referred to at the beginning of this editorial had to do with the recognized need for spiritual and moral training.

Such training begins in the home and is augmented in the Sunday School and Church. That the Army should turn to the Christian home and the Church for help is a credit to those who have made this study and a tribute to our historic faith.

Shall we fail our young people and our nation in this? Few there are who would wilfully neglect a responsibility but as we look at our land today, with its millions of broken homes, its emphasis on sex, its glorification of crime and brutality on TV and over the radio, its book stalls crowded with young people (and older ones too), avidly reading the lewd literature to be had for a price, what are we doing to effectively combat this degenerative process?

We would not for one moment minimize the much fine work which is being done already. But we must not be blind to the fact that the conditions faced by this hard-boiled Army study are not yet being met head on. Nor do we believe they will be met until we begin as individual Christians, trying by God's help to make our own homes as Christ would have them be, then as local churches and communities take steps to make an impact for Christ and His Kingdom.

A Herculean Task

The future is not bright because that which we face is so difficult. A pattern has been set, a trend established and the pattern must be broken and the trend reversed.

Instead of physical softness we need hardness.

Instead of political ignorance we need a genuine patriotism for which men will die.

Instead of spiritual and moral decay we need good soldiers of Jesus Christ.

Can such a change take place? Yes, but only by the grace of God coupled with the determination of men and women who see the situation for what it is, the future for its inevitable debacle, and the Christ who can make all things new.

—L.N.B.

Members of His Body

Christianity is a relationship. To be a Christian means to be related to Jesus Christ; to be vitally connected with Him; yea, to be a member of His Body—with His Divine life, the very Life of God, surging through us. This is the miracle of Christianity; this is the mystery of the New Birth; this is the manner of the Christian life; this is Christianity in its practical, positive, powerful outworking. It is nothing short of the Christ who died for us and rose again from the dead, living His life in us and through us—communicating by the Holy Spirit His very nature to us. "You He made alive who were dead through trespasses and sins," Paul writes to his converts (Ephesians 1:1 RSV). We are spiritually alive only by virtue of our relationship with Him who conquered death. Hence, we can say with the apostle: "For me to live is Christ." (Philippians 1:21). To the Corinthian believers, Paul declares: "Now you are the body of Christ and individual members of it." (I Corinthians 12:27).

Has this great truth dawned upon our own hearts as those who have received Christ? Are we aware that we are members of the Body of which He is the Head? More crucial still, do we daily ask ourselves the question: "Am I, as a member of Christ's Body, allowing Him, the Head, to direct my actions, my thoughts, my words, my business ethics, my professional practices, my social habits, my recreation, my every movement, my very life?"

Here is the nub of Christian living. Here is Christian totalitarianism—Jesus Christ, the

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Lord of all life, controlling, directing, motivating, energizing our lives. None claims such mastery over our lives as Jesus Christ. But, who can protest His claims? We belong to Him by creation and by redemption. He made us; He bought us. We are doubly His. Nor should we hesitate to acknowledge His rightful sovereignty over our lives. For who knows better what is best for us than He who created us, "loved us and freed us from our sins by His Blood?" (Rev. 1:5).

Those who are most completely His captives are most truly free — free from the bondage of sin, the burden of guilt, the tyranny of fear. Those who are most wholly surrendered are the most satisfied. They know the meaning of His words: "I am come that they might have life, and that they might have it more abundantly." (John 10:10b).

I have never met a person who was allowing the Lord Jesus to hold full sway in his life, who had any regrets about the relationship. Indeed, as members of His Body we must accord Him, who is our Head, complete control or else we shall be crippled members, malfunctioning members, who fail to operate effectively for His glory. As a result, there is loss to us and to Him.

May our daily prayer be: O Lord Jesus, my Saviour and my King, live Thy glorious, full, satisfying Life through Me.

—G.S.

The Christian Gospel: Its Gifts

"Grace to you and peace" (Gal. 1:3)

By J. G. S. S. Thompson, Ph.D.

Our main concern in this last study is to meditate upon these two of the many gifts that the gospel mediates to the believer. Our first main point is in the nature of a preliminary observation, which is nonetheless important because it is a preliminary.

(1) We should notice the order in which the two gifts stand in Gal. i. 3, *"Grace* to you and peace." Grace is primary. All other gifts are subsidiary. In the Pauline epistles this and similar forms of greetings occur no less than thirteen times, but it is intriguing to notice that in every instance peace is placed second, when he prays that grace and peace may be the portion of his converts. Such consistency must be significant. Of the thirteen times Paul uses this form of greeting grace and peace are conjoined ten times. Of the remaining three occasions peace is conjoined with grace and mercy. But the order is always grace and peace, or grace, mercy and peace. This is surely another way of saying that the peace here referred to is the peace of God. But this peace of God is the portion only of those who are at peace with God, the God of peace. And they are at peace with God, but on God's terms. And the terms of the God of peace are grace, or grace and mercy. This Christian gospel of which we have been thinking is "the gospel of peace" (Eph. vi.15); but it is so because it is the gospel of the God of peace who has made peace through the blood of Christ's cross. And now let us consider each of these two gifts which are mediated to us in the gospel.

(2) Grace. What a matchless word is this word grace. How shall we define it? In order to answer this question let us consider its nature, and its effect.

(a) What is the grace of God?

(i) *Passively* it is the self-renouncing love of God. It is that within the divine nature that enables God to surrender His own wealth and welcome our poverty. *Actively* it is that amazing act of self-sacrifice, or self-emptying, on God's part in Christ (Phil.ii.5ff). And so strong is this yearning on the part of the God of grace to show His love that the cross of Christ becomes its absolute expression.

(ii) The grace of God, then, is not just compassion for the sinful, or sorrow for the weak, or pity for the fallen. Were the grace of God only that then we would be no further forward than the Old Testament psalmist who exclaimed: "I am poor and needy yet the Lord *thinketh* upon me" (xl.17). Such an assurance is great, but how infinitely greater is Paul's insight into the grace of God when he cries out: "The Son of God *loved* me, and *gave Himself up* for me" (Gal. ii. 20). There is grace indeed! No wonder Paul was constantly writing of the "riches" of God's grace; of the superabundance of grace that was constantly abounding unto many. It is true that sin abounds; but grace much more abounds.

(b) And now what does this superabounding grace of God effect in human experience?

(i) This grace of God is the grace that redeems and forgives (Eph.i.7), and therefore justifies (Rom. iii. 24). This is the grace that breaks the power of sin in the believer's heart. "Sin," exclaims Paul, "shall not have dominion over you." And why? "Ye are not under the Law but under grace" (Rom. vi. 18).

(ii) Grace is the dynamic of the Christian's life and witness. He is to grow in this grace (2 Pet. iii.18), not merely stand in it as the ground of his justification before God. That was why Paul urged his converts to "continue in the grace of God" (Ac. xiii. 43). This is necessary because it is grace that generates

strength in Christian experience (2 Tim. ii.1), and joy (Col. iii. 16), and power for service (I Cor. xv. 10), and patience and submission in time of sore trial (2 Cor. xii. 7-9).

"The grace of the Lord like a fathomless sea;
Sufficient for you, sufficient for me;
* * * *
Sufficient for every need."

(3) Peace is the other gift of the gospel to which we shall refer. The New Testament was preoccupied with peace and reconciliation because it was realized that man, through sin, was living in a state of open and active rebellion against God. Since the gospel, then, is the announcement that peace and reconciliation have been effected it is the gospel of peace, the word of reconciliation. And in this proclamation of peace three things are announced.

(a) The gospel of peace proclaims the peace *of* God. That is to say, God effected it, God maintains it, God gives it. How? Through the blood of Christ's cross, by which He became "our peace" (Eph. ii. 14). It is, therefore, the peace of God that is proclaimed in the gospel.

(b) The gospel of peace proclaims peace *with* God. The rebel sinner may now be reconciled to God through the death of His Son. The middle wall of partition has gone through Christ's cross and now access to God is a reality. It is this truth that is emphasized when the New Testament makes grace precede peace. Peace with God is now possible, but only on God's terms: the grace and mercy of God as manifested in Christ the Prince of peace.

(c) The gospel of peace proclaims peace *from* God. Those who are at peace with God through the blood of Christ begin to understand the significance of Christ's own words: "My peace I give unto you . . . let not your heart be troubled . . ." (Jn. xiv. 27). Now this peace from God manifests itself in two areas in the Christian's experience.

(i) This is peace for the pilgrim road, for the battlefield, and for the vineyard. This peace from God is peace in conflict, not in the cloister.

(ii) This is peace for a Christian's relations with his fellows. Being at peace with God he desires to be at peace with others, forgiven he now forgives, reconciled with God he becomes reconciled with his fellows. The cross reconciles us to God *and* to our enemies. Enmity should die at the foot of the cross.

Small wonder, then, that this gospel we have been thinking about should be Paul's only boast, and the supreme concern of his life. May this unique gospel, whose genesis is the will of God, whose glory is the Lord Jesus Christ, whose goal is justification of the sinner by God and his deliverance from sin, and whose dual benediction is grace and peace, be *our* only boast, to the end that Paul's claim will be ours: "I am proud of the gospel" (Rom. i. 16).

LETTERS



(Editor's Note) — No article that we have carried in years has met with the response given to Dr. G. Aiken Taylor's, OUR PRESBYTERIAN LITERATURE: GOOD OR BAD, which appeared in our issue of May 15th.

We are printing below only a small part of the resulting correspondence. Most significantly, not one letter of disapproval has come to this office.

—The Editor

Dr. Aiken Taylor's article on our Presbyterian materials in the *Journal* this week is excellent. ———— Presbytery protested our Vacation School materials last year and then this year we get materials that are just as bad as ever. Some of my teachers have refused to use the material this year. . . . *South Carolina.*

I would like reprints of the article "Our Presbyterian Literature: Good or Bad?" by Dr. G. Aiken Taylor in the May 15th issue if available. Otherwise could I get about ten copies of that issue. If so, please send them to me and bill me for the cost. . . . I think it was one of the best approaches to our literature problem and the same thing has long been a concern of mine. I pray for God's blessings upon your publication and witness you are making through it. . . . *Georgia.*

I hope you will continue to bring to the attention of the church the need for revision of our Sunday School literature, as brought out by Dr. Aiken Taylor in a recent issue. If there are to be reprints of this available I would like to have some and if not I would like to have a few extra copies of the *Journal* containing this article to place in the hands of members of our Christian Education Committee and certain other elders. . . . *Tennessee.*

I have just read the article by G. Aiken Taylor entitled "Our Presbyterian Literature: Good or Bad?" . . . This article should be placed in the hands of each ruling elder in our denomination. . . . *Mississippi.*

Thanks for publishing the article by Aiken Taylor on church literature. That has been needed and I think will do some good. . . . *Tennessee.*

I have just read the article, "Our Presbyterian Literature: Good or Bad?" in the May 15th issue of the *Journal.* To it I say Amen and Amen. The Sunday School material contains nothing that is bad and much that is good but it impresses me as being rather aimless and lacking in emphasis on the distinctive essentials of the Christian Faith. To put it figuratively, it seems to be stuffing the spiritual stomachs of the children with candy and popcorn and leaving out the meat and vegetables and milk necessary for their spiritual growth. It is a case of the good crowding out the best. . . . . *Kentucky.*

I read the splendid article in the last issue of the *Southern Presbyterian Journal* with regard to Southern Presbyterian Church literature, with a lot of satisfaction. I have been hoping for sometime that just such an article would be published. . . . *West Virginia.*

The *Journal* has just come and in looking through it hurriedly my eyes fell on "Our Presbyterian Literature: Good or Bad?" I immediately stopped and read it through, this being a sore subject with me. For twenty-five years I protested the weakness in the Sunday School and then when the Day by Day came out without the "In Christ's Name" our Sunday School protested. . . . *Tennessee.*

We are so glad some one had the courage to write and you to publish the article "Our Presbyterian Literature: Good or Bad?" . . . *Florida.*

I am interested in having the members of my Session read an article appearing in your May 15th issue of the *Journal* regarding the literature of our Church. Therefore, I would appreciate your sending me nine copies of this issue. . . . *Virginia.*

"You have put in writing that which many of us have said time and again and did it in such a way that the Board of Christian Education can hardly take offense. Or rather I hope the members will not. When I have written letters about literature which I thought was not 'in line', I always received a courteous answer but nothing or little was changed. So I do hope and pray that the members will take your article, sit down and prayerfully and frankly consider it. I do believe you have made a very definite contribution, and I congratulate you upon your 'bravery.' I do not mean to be unkind to our Committee but you did 'stick your neck out.'" . . . *South Carolina.*

The problem of the content of our Sunday School literature has been of much concern to me, and I am most pleased to see your article appearing in the May 15th issue of the *Journal.* . . . . *Alabama.*

Your article on our literature was excellent; tolerant but positive and very well taken. I have written from time to time to our Richmond Committee. It seems to me that the writers (experts) are not aware of a full and avowed Christian experience. . . . *Virginia.*

I have been hoping for sometime that just such an article would be published. . . . *West Virginia.*

Thank you for article on our literature in the *Journal* of May 15th. I agree with you. I think you concede too much in your third paragraph ("both have been right" - "both have a point"). . . . *Mississippi.*

I wish to thank you for the article, "Our Presbyterian Literature: Good or Bad," which came out in the *Journal.* I find the literature very unsatisfactory, especially for Daily Vacation Bible School. I like to be loyal to our own Board and use their material. In one school at ———— last year we discarded one of the courses. Our teacher, who was another minister from our Church, substituted a simple course — the Bible. . . . *North Carolina.*

It has thrilled me to read G. Aiken Taylor's (Ph.D.) article on "Our Presbyterian Literature: Good or Bad. . . . *Virginia.*

Montgomery, Alabama
June 3, 1957

Board of Christian Education
Presbyterian Church, U. S.
P. O. Box 1176
Richmond 9, Virginia

Dear Brethren:

In all brotherly love and affection we address this communication to you relative to certain marked trends and definite emphases which for several years we have observed in our church literature and programs. We realize that yours is an important and not an easy task and this communication is written not just to be critical but to express our deep and sincere convictions and our firm protests and at the same time offer what we hope will be constructive suggestions.

This is not a decision which has been quickly or superficially made but is a conclusion of our experience, observation and prayerful study of this

matter for sometime. The Education Committee of our Session has not been altogether pleased with some of our programs and literature. The head of our Primary Department for sometime has felt that there was too little of the Bible and the characters and stories of the Bible in the literature for this Department, much of which resembles that which could be found in any kindergarten or pre-school group not connected with the church. Those working with our Pioneers have had to eliminate or omit much that was in the literature and programs for this group. Those directing the work of our older young people have been unable to use some of the programs and literature. Our Sunday School officers and some of our teachers have not been satisfied or happy with the situation and have made complaints. Our women of the church have found themselves unable this year to use the suggested course of study because it is largely a series of social studies rather than Bible Studies. Recently a Committee of our Session with the Superintendent of our Sunday School and others has rather carefully reviewed and studied much of our literature and programs.

We feel that over the years those who have prepared our literature and programs have done a splendid job and there is much in some of the literature now to commend it and with which we agree. We have always used our church literature and it is our desire to continue to do so and this desire prompts us to direct to you this communication.

We are not theologians but have been elected to serve as Ruling Elders by our people. We feel that our literature and programs are gradually getting away from the historic Presbyterian interpretation of the Scriptures and are not stressing sufficiently the basic beliefs of our Church. We would not say that those things to which we object strenuously are in direct conflict with our Presbyterian Standards but certainly the trends and emphases have become very different from what they were in years past and are not Bible centered, Christ centered and Church centered as we would like to see them.

We believe that for some years in our literature and programs we have been emphasizing the Social Gospel to the neglect of the Gospel of the Grace of God through our Lord Jesus Christ. We feel that our literature and programs are stressing entirely too much social theories and studies, partisan economic theories and highly controversial questions on which sincere and honest Christians differ greatly. Race relations are being emphasized at a time when these relations are strained as never before in much of the area covered by our Church. We recognize the responsibility of Christians in all of these fields but we believe that our church in its programs and its literature — from the Primary Department on through — should be concerned more with the teaching of the Bible itself and the beliefs and doctrines of our Church. We need more emphasis at every level — from the Primary through the Adult Departments — on our individual need of a Saviour, on what it means to accept Jesus Christ as one's personal Saviour and to commit our lives to Him. As Christians we are citizens of Christ's Spiritual Kingdom and citizens of our own country. We cannot neglect the duties and responsibilities of either. It is all right to be concerned with Christian attitudes and behavior in all walks of life but not to the neglect of the Church's greatest responsibility; namely, that of developing strong consecrated individual Christians of those committed to its care. We all desire and should work for more Christian communities but there is only one way in our opinion in which any community can be made more Christian and that is to develop more individual Christians in the community. We all desire and should work for better government but we know of no way to have better government unless we elect better men, Christian men, to office and we as nominal Christians vote for such men and not for those who promise us most.

The problems of government, economics, race, servitude, class and social conditions all existed when our Lord was upon the earth and some of these to a greater degree than today, yet He did not devote His primary efforts to these problems and their solution but He laid down the principles for the citizens of His Spiritual Kingdom and offered up His life as a Saviour from sin and commissioned His followers to preach this Gospel throughout the World.

The recently publicized program materials for the Youth Fellowship Rally of Wilmington Presbytery held on March 17th last is to our minds an example of exactly what can be expected as a result of the trends and emphases contained in our Young people's programs and literature in recent years and we object strenuously to such a program.

We all believe sincerely in the great basic truths of Christianity and in the interpretations set forth in the Standards of our Church. Why not return to these basic beliefs and teachings and deal less in the so-called fringe benefits? Cannot we have more of the substance of our religion in our literature and programs and less of sociology?

In the field of race relations and the advocacy of complete integration in churches, schools and social life there are strong and sincere differences of opinion on the part of equally sincere and devout Christians. We recognize the right of some of our brethren to differ from us in these matters and we ask that we be accorded the same Christian courtesy in our views. We see no reason why this question of race relations should continually be injected into our literature and programs and presented in such a manner as to give only one side of the question and to leave the impression that to believe and think otherwise is un-Christian. We believe our own people have been through the years and are still able to determine their Christian duty in these matters and to follow what they believe to be Christian attitudes and action. It is our belief that the unity and usefulness of our Church is being imperiled by our Church Courts, Agencies, and Boards seeking to bring about a program of integration on all levels of our social and religious life. In these matters we recognize only "One Law-giver in Zion" notwithstanding the deliverances of our last two General Assemblies.

While we object to these trends and emphases in our own literature and programs we also object to the source and reference material given in some of our programs and literature. Has our great denomination become so impoverished that we must use as source and reference materials the pamphlets of the United Nations which are frequently void of Christ and His teachings or the pamphlets of the National Council of Churches which are frequently socialistic and political and at times the writings of others who are not of basic Christian Faith? We believe we speak in these matters the sentiments of thousands of members of our denomination throughout our Assembly. We know we speak the sentiments of the people of our own Church. We are humbly grateful to our Heavenly Father for His blessings on our particular Church. To Him we give the glory that we are the largest Presbyterian Church in our

State; that we can look over our Presbytery and count four churches we have established and four others in the establishment of which we played the major part; that we can count seven strong and active ministers who have gone out from our church and that we have a fine student in the Seminary at the present time. We are not living in the past — we are only sixty-five years old as a church and we have even greater plans and hopes for service in the future — we believe these plans and hopes can be realized only by placing greater emphasis on the Bible, on our Confession of Faith and on the great commission of the Church to preach the Gospel and bring individuals to a saving knowledge of Jesus Christ. We earnestly request that your Board and others in charge of our programs and literature give prayerful consideration to these expressions. We would like to continue to use our Church literature and programs but unless there is a change in the present trends and emphases we shall, of necessity, have to look to other sources and ultimately reconsider the direction of our financial support. This communication has the unanimous approval of the twenty-three elders of our Church. May God direct us all in our consideration of these matters and lead us to the point where we can work together in Christian love and fellowship.

Yours faithfully,

THE ELDERS OF
TRINITY PRESBYTERIAN CHURCH
MONTGOMERY, ALABAMA

—Reprinted from The Messenger June 7, 1957

The thing that makes me so mad is the fact that much of the opposition is to the so-called co-operative materials. Richmond hands us a textbook prepared by the Disciples of the Congregational Church. If we use it, we are good Presbyterians; however, if we choose one of our own, we are rebellious outlaws. In other words, the content of the material does not matter, but the pontifical blessing of a Richmond Committee. . . . *South Carolina.*

Statement Adopted by the Session of The First Presbyterian Church of Jackson, Mississippi

Respecting Report of The Council on Christian Relations to the Ninety-Seventh General Assembly

The Session of the First Presbyterian Church of Jackson, Mississippi, pursuant to the recommendation of the Committee on Christian Relations of the Ninety-Seventh General Assembly, has studied the Report prepared by the Council on Christian Relations, which Report was adopted by said General Assembly, and the Session does hereby take the following action with reference to said Report:

1. The Session does not feel that the Presbyterian Church in the United States should take any action with reference to current social, political and economic problems, but that the Church should confine itself to its mission, as stated in a brief statement of beliefs drawn from the standards of the Church, as same appears in the bound volume of the **Confession of Faith** under Section XII, entitled "The Church," which mission is set forth therein as follows:

> ". . . The church exists to bring to Christ those whom the Father has given Him and to establish the Redeemer's kingdom. **The mission of the church is spiritual, and its work is to witness to the truth of God to the ends of the earth and to preach the gospel to all men in every generation. We believe in the separation of church and state . . .**"

This is more specifically set forth in the **Confession of Faith** itself in Ch. XXXIII, Sec. IV, as follows:

> "Synods and Councils are to handle and conclude nothing, but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they are thereunto requested by the civil magistrate."

The Session feels, therefore, that the Report of Council on Christian Relations covers subjects completely outside of the mission of the Church and that the time and cost incident to the preparation of the Report has not only been wasted, but, in addition, the Report has unnecessarily caused resentment among the individual members of the Church so as to adversely affect the real and only mission of the Church as above set forth. In lending its official approval to this Report, the assembly has virtually denied the right of private judgment to its constituents, and thus under the pretext of defending and promoting freedom, with ironic inconsistency, is undertaking to bind the consciences of the members of the church with these man-made opinions and judgments.

2. Since the Report has been prepared, however, and adopted by the Ninety-Seventh General Assembly, thus giving the impression that it represents the thinking of the members of the Church, and in line with the recommendation by the Committee on Christian Relations that said Report

be studied, this Session feels that it is impracticable to comment in detail on every aspect of the Report, but that the following observations should be made and brought to the attention of the members of this congregation.

(a) The attempt in the Report to answer the admitted proposition that Jesus Himself made no social pronouncements is evasive and does not answer the proposition. The fact remains that the very Son of God did not during his earthly ministry make any attempt to change the form of government, to abolish the social customs and patterns of the day, or take any action outside the realm of the spiritual, though the Pharisees tempted him and tried to get him to do so.

(b) This Session feels that it is unfortunate and ill-advised that the Council on Christian Relations or the General Assembly attempt to pass judgment on the people in the Koinonia community near Americus, Georgia, and on the Protestants in Americus, Georgia. Especially is this true since the statements made in the Report are not apparently based on any first-hand investigation of the situation, but simply on hearsay evidence and since the statements in the Report are not in conformity with the Report of the Grand Jury of Sumter County, Georgia, which Grand Jury Report was released on April 5, 1957, and was available to the Council on Christian Relations, had it sought the facts.

(c) It is not within the province of the Presbyterian Church in the United States to determine the basis on which the public schools should be operated. Additionally, in discussing the so-called "freedom to learn," it is to be noted that it is assumed that the separation of the races is "racial discrimination"; this is not a valid assumption.

(d) The Report has entirely misconceived the meaning of the term "freedom of speech." This term, as defined and discussed by numerous Federal and State court cases, secures to individuals "the right to express and disseminate their views without governmental interference" (**People v. Passafume,** 22 N.Y.S. 2d 785). The term does not mean, as indicated in the Report in question, that an individual shall be free from the consequences (including antagonistic attitudes toward him by his fellow citizens) of expressing his opinion. The Report appears to condemn the defeat of a Congressman who is out of step with the people he is supposed to represent, and the investigation of a school teacher as a result of pro-Communist teachings by that teacher. While lip service is paid in one sentence to a condemnation of Communism, many times more space is devoted to condemning those who are suspicious and distrustful of Communism. The Report appears to be oblivious to the fact that Communism is an enemy of freedom; it seems to ignore the ruthless methods employed by the Communists of turning people against the existing form of government and of pitting class against class and race against race. The Report encourages us to relax our guard against Communism and to cease trying to uncover it or its sympathizers in our schools and churches.

(e) The use of "severe literary tests" as requirements for voting is condemned in the Report. This Session wonders if the Council on Christian Relations favors the use of any type of literacy test as a requirement for voting, and if so, whether it would have the Church determine how strict such tests should be. This Session believes in the right of all qualified individuals to vote, regardless of race, but it does not approve of the Church attempting to make a determination which is and should be within the province of the State.

(f) The Report misconceives the meaning of the term "freedom of assembly." This term has always meant freedom of the people "peaceably to assemble" as set forth in the First Amendment to the Constitution of the United States. This right remains inviolate throughout the Southern States. Police protection is furnished for meetings advocating immediate and forceful integration of the races, though same is against the overwhelming sentiment of the people and contrary to State laws. The term "freedom of assembly" does not mean, as apparently it is understood to mean in the Report, that any individuals or groups should be free from public antagonism toward the group in question. We doubt that even the Council on Christian Relations would advocate that the Government regulate the thoughts and sentiments of individual citizens. The inference appears in the Report that "citizens" groups who "desire to maintain the status quo in social patterns" should not have the right to assemble and express their views, but only those whose views coincide with the views of the Council on Christian Relations should be accorded that privilege. This, of course, would be tyranny in its worst form. This Session believes that both such "citizens" groups and others disagreeing with them should have the right peaceably to assemble, and we believe that this right has been accorded to all groups throughout the Southland.

(g) Perhaps the most far-fetched so-called "freedom" discussed in the Report is the "freedom of fellowship." It is elementary that in this country people have the right to choose their own friends and associates. The word "fellowship" as defined by Webster involves "community of interest"; it does not mean an unnatural association of people.

(h) The Report unequivocally considers "freedom from want" as being "essential to proper growth." It deplores the fact that some people in this country "find life hard" and "know the . . . strain of providing for themselves and their loved ones." Yet, numerous examples of people who have become great because of hardships could be cited. It is to be noted that nothing is said or intimated in the Report about the necessity or desirability of people working diligently in order to avoid want. We are exhorted to share with the rest of the world on the basis of their need, without any mention of our doing so within the bounds of our own ability, so as not to impair the financial stability of this country, which is already in debt over 270 billion dollars. We question the right of our Church or of the National Council of Churches to determine what housing in this country is "sub-standard," and how much rural housing "fails to measure up to satisfactory living standards." We challenge the sweeping statement that people are being denied medical care because of race, and we would commend the medical profession as a whole who treat and minister to people of the colored race who have limited finances and many of whom have brought on their particular physical diseases by lax and loose moral habits and practices.

(i) It is to be noted that the Report lumps together in the same category "citizens'" groups and "klans". This Session would point out that there are numerous citizens' councils and groups throughout the South which are composed of Christian citizens of the highest type, and that these groups not only do not resort to or condone violence, but, on the other hand, are actually deterrents to the use of violence.

3. The Session is advised that the Report of the Council on Christian Relations was not, as it should have been, included in the Blue Book which was sent out to all of the Commissioners of the General Assembly several weeks in advance of the Assembly. The Session deplores this practice, since it prevented any advance study of the Report. For all but a very few of the Commissioners, the first exposure that they had to this Report was at the time it was presented to the Assembly for approval.

4. Our Presbyterian forebears participated in the Reformation and then came to this country, primarily seeking freedom from a church hierarchy and from governments that would not allow them the individual freedom for which they yearned. Notwithstanding this background, the Repart fails to mention freedom from a church hierarchy which seeks to instruct the people as to what they should believe and do with reference to various social, economic and political problems. There are other churches which are available to people who desire to be told exactly what they should believe and do in connection with these problems, but the Presbyterian Church in the United States is not such a church. We desire no pseudo-pontifical pronouncements from any church board or council. Likewise, the Report fails to mention freedom from excessive governmental regulation of the lives of its citizens as being a desirable "freedom," and seems to be oblivious to the lessons of history that the main threat to all basic freedoms is excessive governmental interference and control.

5. This Session sincerely believes that the mission of the Church, as stated above, has not changed, and that it will remain unchanged, and that the only correct solution, within the bounds of real Christian freedom, to the various complex social, economic and political problems is to be found not by church boards, councils or courts, nor by a government which attempts to regulate the details of the lives of its citizens, but only by the work of individual Christians, who know the truth and freedom which is found only in Christ Jesus as Lord and Saviour, and who will share Him with others in their social and business experiences by their daily lives and witnessing. This Session encourages participation by its members in politics and governmental service. In conformity with the **Confession of Faith**, this Session believes, however, that an organized church should exist only for the purpose of stimulating and strengthening its members and for coordinating and implementing their activities in bringing others to know Him and serve Him. This Session believes that Christian citizens, as individuals, should and will continually seek to correct injustices and defects in our social, political and economic order, and that only in that way will solutions be found, within the bounds of real Christian freedom, which will be equitable and lasting.

6. This Session also has before it, in addition to the Report above discussed, a pamphlet distributed last year by the Council on Christian Relations of the Presbyterian Church in the United States, entitled "Questions for Christians in 1956". This pamphlet deals with current social, economic and political questions, and indicates answers to said questions and makes statements with which we disagree. For example

(a) This pamphlet asks the question, "How can we extend our basic freedoms to all our people?", thus clearly indicating that some of the people in this country are being denied their basic freedoms.

(b) This pamphlet indicates disapproval with investigation of subversives.

(c) This pamphlet asks the question, "Should public control of basic resources be expanded to assure their conservation and use in the public interest, or should government pass this responsibility to private enterprise through 'partnership' arrangements?", thus indicating that the Government should control all basic resources.

(d) With respect to military protection, the pamphlet frowns on the effort of the United States to maintain military superiority, and asks the question, "Has the priority given military programs resulted in harmful reductions in civilian services, such as housing, health and education?"

(e) This pamphlet urges the individual members of the Church to have our pastors discuss these social, economic and political subjects in their sermons.

(f) The pamphlet states that our Church will make available upon request the voting records of the members of the Eighty-Fourth Congress.

This Session feels that the pamphlet has gone completely outside of the mission of the Church and that neither that pamphlet nor any other literature should be distributed by our Church which attempts to pass on current social, economic and political questions. Sincere Christians can have individual differences as to the answers to these questions, and the Church should not presume to speak for them on these matters.

7. Therefore, exercising that freedom which we believe to be God-given and truly Christian, we reaffirm the right of private judgment in all secular matters; we respectfully but firmly challenge the authority of the General Assembly to handle, or make deliverances concerning social, political and economic questions; and we call upon all likeminded lovers of freedom and of truth in the church to join us in opposing and resisting by all reasonable and proper means the attempt to use the courts of the church as agencies for partisan propaganda, and thus to divert the church from its spiritual mission. Furthermore, in order to implement our convictions that the Council on Christian Relations, as presently organized and operating, is an unnecessary and disturbing agency of the church, we direct the Treasurer of this church to withhold that portion of the Assembly benevolences allotted to the Board of Church Extension (which Board provides the financial support of the Council on Christian Relations) until such time as the Assembly may see fit to abolish the Council on Christian Relations, and that in the meantime such funds be sent to the Treasurer of Church Extension in the Presbytery. Anticipating that some who disagree with our views on this subject may claim that our local Church alone has this attitude, we would welcome a submission to the Presbyteries of the question of whether or not the Council on Christian Relations should be continued.



LESSON FOR JUNE 30

By THE REV. J. KENTON PARKER

Joseph, Man Of Mercy

Background Scripture: Genesis 41:53 - 50:26
Devotional Reading: I Cor. 13

We are coming to the close of the beautiful story of Joseph. The best part about this story is its happy ending. I like stories that end this way. This cannot always be the case in true stories like this one of Joseph. I know that a tragic and sorrowful ending is often thought to be the mark of a great piece of fiction. People lay the book down with tears in their eyes and an ache in their hearts. I like fiction, also, to have a happy ending. No story could have a happier ending than the story of Joseph; there is joy in all hearts.

Our Devotional Reading is very appropriate, for it was LOVE that was back of the mercy and forgiveness of Joseph. The Background Scripture covers so much that it will be possible only to touch the main points.

I. *The First Journey to Egypt:* 41:53 - 42:38.

The seven good years passed and the seven years of famine began. This famine was over all the face of the earth and Joseph opened up the storehouses and sold grain to the Egyptians and then to all countries.

When Jacob heard that there was corn in Egypt he determined to send his sons down there, but refused to let Benjamin, the second son of Rachel, go. The older sons make the journey and bow themselves before him. He knew them, but they did not recognize him, which was only natural. He remembered the dreams he had concerning their bowing before him. We can easily imagine his feelings as he looked upon them and thought of their cruel treatment. Here was the chance for revenge, for he had them in his power. A man of less noble character than Joseph would have swiftly taken that revenge. He decides to put them to a test, speaks roughly to them, and accuses them of being spies. When they protest that they are the sons of one man and have a younger brother, he tells them to send one of their number back to fetch that brother to prove that they are telling the truth. He keeps them shut up for three days and then tells them that he will keep one of their number as hostage while the others go back with corn, and commands them to bring their younger brother the next time, in order that their words may be verified. Their guilty consciences begin to hurt them as they said one to another, We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. Reuben is especially moved, and said, Spake I not unto you saying, Do not sin against the child; and ye would not hear? therefore, behold, his blood is required. They did not know that Joseph understood them. When he heard their words his heart was touched and he turned and wept. He had Simeon bound before their eyes and let them depart. He commanded, however, that their money be put back in their sacks, and that provisions be given them for their journey. They report to their father. He absolutely refuses to let Benjamin go back with them, so they delay as long as possible.

II. *The Second Trip:* Chapters 43 and 44.

The famine was sore in the land and Jacob finally told his sons, Go again buy us a little food. Judah reminds his father that the man had said very plainly that they would not see his face unless their younger brother was with them. Israel upbraids them for having told the man that they had a younger brother. Judah takes an oath and makes a solemn promise that he will be surety for the lad, and Israel yields, saying, Take also your brother, and arise, and go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I am bereaved of my children, I am bereaved.

The men took a present of the best fruits of the land, and double money, and went their way. When Joseph sees his younger brother he orders the ruler of his house to make ready for the men would eat with him at noon. The brothers are frightened when they are brought to his house, and explain about the money being in their sacks. The steward said, Peace be to you, fear not : your God and the God of

your father hath given you treasure in your sacks. I had your money; and he brought Simeon out to them. Again they bow themselves to the earth when Joseph comes home. He enquires about their welfare and about the welfare of their father. It was all Joseph could do to restrain himself when he saw Benjamin, and he went to his chamber to weep. He ordered bread to be set on, but did not eat with them, as it was an abomination to Egyptians. He placed them according to their ages. He gives to Benjamin five times as much as to the others. They ate and were merry.

Joseph is not quite through testing these brothers. He has one more move to make. He commanded his steward to fill their sacks and place their money in the sacks, and to put his silver cup in the sack of the youngest. This was done, and the steward overtook them and charged them with stealing the cup. They denied the charge and said that the man with whom it was found should die, and that all of them would be their lord's bondmen. The steward would not agree to this, but said that the man with whom it was found should go back, and the rest be blameless. The search was made and to their astonishment and dismay the cup was found in Benjamin's sack. They refused to leave their brother, and then Judah makes his earnest and eloquent plea, offering to stay while Benjamin goes back with the others. We see a new Judah here. Listen to the closing words of his speech: "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brothers. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father." Judah is a different man from the cruel "rough-neck" who suggested the sale of the lad Joseph to the Ishmaelites, and I feel that a remarkable change had taken place in all the brothers. Joseph's plan for testing them had been a good one.

III. *Joseph makes himself known and sends for Israel:* Chapter 45.

As Joseph listened to these touching words he could restrain himself no longer, and cried, Cause every man to go out from me. He wanted to be alone with them while he makes himself known. So loud was the weeping, however, that the Egyptians and the house of Pharaoh heard. He tells them not to be angry or grieved with themselves : God sent me before you . . . to save your lives by a great deliverance.

He tells them that there will be five more years of famine and sends them back to bring his father and all that he had to stay in the land of Goshen. He gave them wagons and provisions and a big present for his father, and said to them, See that ye fall not out by the way.

When they tell their father he is so astonished that he could hardly believe them, but, "when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob revived, And Israel said, It is enough : Joseph my son is yet alive : I will go and see him before I die." (Notice that both names, Jacob and Israel, are used. Part of the time the old name is appropriate, and then, the new name, Israel). "Seeing is believing," and the sight of the wagons convinced the father better than words. This strange tale was the truth and not a fairy tale.

IV. *Israel in Egypt:* Chapter 46-50.

Chapter forty-six tells of Israel's arrival in Egypt, and his settlement in the land of Goshen. When he came to Beersheba he offered sacrifices unto the God of his father, Isaac, and God spoke to him in visions of the night and told him that he was not to fear to go down to Egypt and there God would make of him a great nation. As is customary, a list of the names of the members of his family is given, with Joseph's children included. They were directed to the land of Goshen and were instructed as to what they should say to Pharaoh. Shepherds were an abomination to the Egyptians and Joseph had to be careful. This segregation of Israel served a good purpose all around. God wanted to keep his people separate from other nations.

In chapter forty-seven we have the meeting between Pharaoh, some of his brethren, and his father, Jacob. When asked as to his age, Jacob replied, Few and evil have the days of the years of my life been, and Jacob blessed Pharaoh.

The famine continued and Joseph "bought all the land of Egypt for Pharaoh." It became a law that Pharaoh should have a fifth part of crops except the land of the priests. We can see how this policy increased the power of Pharaoh and also of the priests, who already seemed powerful. We can see, too, that such heavy taxes would be a burden on the people of Egypt. Jacob lived in the land for seventeen years and made Joseph swear that he would not bury him in the land of Egypt but take him to the land of Canaan to lie with his fathers.

Chapter forty-eight records the visit of Joseph to Israel and the blessing of Joseph's children. Chapter forty-nine gives his blessing upon the other sons. In chapter fifty we have the record of the embalming of Israel's body and the burying in the land of Canaan. The brothers come again and ask forgiveness, and we see a beautiful illustration of "Joseph, Man of Mercy."

CHILDRENS Page



Down Through The Roof (mark 2:1-12)

The man was sick on his bed.  Couldn't walk. Paralyzed! Four friends believed Jesus could heal him if they could get the man to Him.  But Jesus was preaching to a crowd of people and healing the sick, lame and blind in the city, so the four friends decided to take the sick man to Jesus. Arriving at the house it  was so crowded they could not push through so they took the man up on the roof and pulled up the tiles to make a hole big enough to lower him through it. Slowly they let him down  until he lay on the floor right in front of Jesus. When Jesus looked upon him He saw that the man needed something much more than to be healed of his palsy. He was a poor unforgiven sinner. So Jesus said "Son, thy sins are forgiven"! Then He said to him, "Take up your bed and go home"! And the man got up, rolled up his bed, put it on his back and walked right out of there. Don't you know his family must have been very happy when the father came home healed, and better still a happy Christian!

Helps To Understanding Scripture Reading in *Day by Day*

By Rev. C. C. Baker

Sunday, June 30, *Matthew* 5:13-16. Who does Jesus say is the salt of the earth (vv.13,1-,2)? "As salt preserves things from corruption and decay, so it is the office of Christians to preserve the mass of mankind from utter moral corruption and ruin." What are the characteristics, i.e., the saltness, of the Christian that enables him to perform his function (vv.3-10)? God has called us to be His own for a purpose (v.13a), and if we are not fulfilling His purpose, we are of no use to Him (v.13b). How do vv.14-16 emphasize these same ideas? We are not to live our Christian lives unnoticed (v.16a), but neither are we to live them that men may notice us (v.16b). Do you feel, in the light of the above study, that God's purposes for your life are being fulfilled?

Monday, July 1, *Exodus* 15:1-2. What was the deliverance for which the people of Israel sang thanks to the Lord (15:1-2; 14:26-30)? What was the predicament they had found themselves in (14:3,5-9)? From any human viewpoint, it was a helpless situation (14:10-12). Notice the factors that kept events from moving to the expected conclusion. There was one man who did not view the situation from a human viewpoint (14:13). He believed what God had promised (14:1-4,13-14) and did what God commanded (14:16,21; 14:26,27). God did all else that was necessary to deliver His people (14:19-21, 21-25, 26-29, 30). How wonderful it is for us, as Christians, daily to experience the mighty deliverance of the Lord from sin and temptation, not for just our own benefit, but for the welfare of others (14:31) and the glory of God (14:4,18; 15:1-2).

Tuesday, July 2, *Exodus* 2:4-8. The king of Egypt was determined that the children of Israel would not multiply (1:10), but it was God's plan that while they were in Egypt they would multiply greatly and become a great nation (Genesis 46:3-6). What was the first step the king of Egypt took to accomplish his purpose (Ex. 1:8-11)? What was the result (1-12)? the second step (1:15-16)? the result (1:17-21)? What was the third and most drastic step the king took (1:22)? How did God take even this and use it for his own advantage (2:1-10)? And it was Moses whom God used eventually to bring the mighty nation of Israel completely out from under Egypt's control. Do you believe that God is able to order the events of your life, even in the face of circumstances that oppose spiritual achievement?

Wednesday, July 3, *Exodus* 2:9-10. God had not forgotten His people during their 400 years of slavery in Egypt (vv.23-25). What was the basis upon which God remembers His people (v.24)? God had already begun to prepare for the day when His people would cry to Him by preparing for them a leader, Moses. What do you see of the hand of providence in the preservation of the life of the baby Moses (vv.1-10)? How would the training Moses received as a member of the family of Pharaoh (vv.9-10) be of help in developing him to lead the people? In vv.11-15 Moses made an effort to help his people with disastrous results (vv.14-15). Forty years were to pass before God called him (3:1-6), but by them God had a leader he was able to use. God often moves slowly, but he is aware of our needs and the work He does in us is a work that is thorough.

Thursday, July 4, *Exodus* 15:13-21. The Song of Moses was sung after God had delivered the Israelites from the Pharaoh by carrying them safely through the Red Sea (vv.4-12). Observe the awe that the news of God's deliverance inspired even in peoples of distant places (vv.14-15). How much more awe-inspiring it must have been for those who were actually involved in it. Notice the greatness of the praise to the Lord in vv.18,21. Observe one way this praise was expressed (v.20). Yet, only a few weeks later the Israelites were bitterly grumbling against God and their circumstances (16:1-3). Such is the fickleness of the spiritually immature. What lessons concerning spiritual growth can you learn from these incidents?

Friday, July 5, *Exodus* 3:1-12. "No man has seen God." His holiness is unapproachable (vv.1-5). It is an awesome thing to draw near to His presence (v.6). Read 19:16-20 for the description of another time God drew near to Moses. But though God is so high above us, so holy and so glorious, He is acutely aware of the conditions of our lives (2:24,25; 3:7,9), and works on our behalf (v.8). He condescends to work through mortal men (vv.10-11), accompanying them and helping them as they do His will (v.12). How reverent we ought to be as we approach our God, yet bold in the confidence that He will work through us.

Saturday, July 6, *Esther* 4:8-16. Esther was aware of her responsibility to be of service to her people (3:13, 4:8), yet, like so many of us, thought first of the cost involved for herself (vv.9-11). What were the influences that led her to take the right step (vv.12-14)? First there was the conviction that her personal welfare depended not upon the whims of men but upon her obedience to the will of God (vv.13-14). Then there was the realization that God had ordered the events of her life that she might do this particular thing for him (v.14b). Counting her life as nothing (v.16b) and relying upon God for help (vv.15-16), Esther acted decisively and saved a nation. To what extent have false excuses and lack of decisive action hindered your Christian usefulness?

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JUNE 30

By THE REV. B. HOYT EVANS

"What Is Right In My Work?"

Scripture: Colossians 3:12-4:1.

Suggested Hymns:

"O Master, Let Me Walk With Thee"
"Jesus Calls Us: O'er the Tumult"
"When I Survey The Wondrous Cross"

Program Leader:

Most of us have been exposed to the idea that work by its very nature is distasteful. There are some people who look upon all work as a necessary evil. Their idea of a happy life is one in which there is no work for them. It is likely that we may have come in contact with this way of thinking and that it has influenced us. So often we say that we "have to work," implying that we would certainly not do so if it were not required of us. Even though we may speak disparagingly about work, we must admit that the happiest people we know are those who have learned to enjoy their work. We also notice that some of the most miserable people we know are those who are idle. What is required that we may find true joy in our work? What is right in our work, and what makes it right for us? Our speakers will suggest some answers for these questions.

First Speaker:

Before we can ever enjoy our work we must have the right attitude toward it. The person who thinks of work as something fundamentally distasteful will never find pleasure or satisfaction in it. We must all be persuaded of the truth that work is honorable. Many of us know that we shall have to work in order to make a living, but work is even more necessary in order to make our lives well balanced. We believe that Jesus Christ did manual labor during His life on the earth, and we know that He labored spiritually in order to earn our salvation. Doing the will of His heavenly Father involved work, and He was glad to do it. Christ is our example in His attitude toward work, as well as in everything else. Even as He came into the world to work, so we have work to do, and our lives are not complete until we learn to look on work as an opportunity and a privilege rather than an odious duty.

Second Speaker:

The only kind of work which will be satisfying to us and right for us is that which is useful. A man may work very faithfully and enthusiastically driving five pounds of nails into a board, but unless he is building something, he receives very little satisfaction for all his expenditure of effort. Some people even work very hard at employments which are actually unwholesome. A man may work very hard at operating a gambling den, but he will not receive any real satisfaction from his work because it is not useful. If we will apply the test of usefulness to all our activities it will be of much help in enabling us to determine what is right and what is wrong. There is no place for a Christian in work that is useless or unwholesome. When God calls us to some particular kind of work, we can be sure that it will be something useful and worthwhile. There is no joy in any other kind.

Third Speaker:

The Shorter Catechism tells us that "Man's chief end is to glorify God and to enjoy Him forever." This aim is certainly to be fulfilled in our work. We only enjoy God and His blessings to us when we are engaged in the kind of work which glorifies Him. In our Scripture passage read at the beginning of the program we learned that all things are to be done unto the Lord. This means that whatever we do should be dedicated to the Lord. Any kind of work which cannot be conscientiously dedicated to Him and His glory is a wrong kind of work for you as a Christian. A question which we may use to measure all our activities is this: Does it honor God?

Another test which a Christian's work needs to pass is the test of prayer. We ought to be able to pray to the Lord about our work and to ask His blessings upon it. If you do not feel right about asking the Lord's blessings on your work, then it may well be that there is something wrong with the kind of work you are doing. We shall do well to submit not only our employment but all our activities to the test of prayer.

Program Leader:

Many of us are working at various summer jobs, but the main employment for most of us is school work. The census taker would list us as students. That is our occupation. This is a most useful work. It is altogether worthwhile in and of itself. It may become unworthy, if our attitude toward it is wrong. Let us pray to the Lord that we all may have the right attitude toward our studies, let us pray for His blessings upon us as students, and let us truly dedicate our schoolwork to Him and His glory.

NEWS of CHURCHES around the World

Ad Interim Committee To Study Montreat Situation

Rev. James P. F. Stevenson, D. D., First Presbyterian Church, Clarksdale, Mississippi.

Mr. Charles G. Rose, Jr., Ruling Elder, First Presbyterian Church, Fayetteville, North Carolina.

Mr. D. Brantley Burns, Fidelity Bank & Trust Co. Bldg., Knoxville, Tennessee (Ruling Elder First Church).

Mr. Emile Dieth, 2836 State Street, New Orleans, La.

Rev. Massey Mott Heltzel (Convener), 3601 Seminary Avenue, Richmond 27, Virginia.

Ad Interim Committee To Study Salary Scales of Assembly's Boards and Agencies

Mr. Halbert M. Jones (Convener), Laurinburg, North Carolina.

Mr. Henry H. Bryant, 501 Broadway, San Antonio, Texas (Ruling Elder in First Church).

Mr. David T. Young, Jr., Reynolds Metals Co., 3rd and Grace Streets, Richmond, Virginia.

Mr. Paul E. Newey, 726 N. Parkwood Road, Decatur, Georgia.

Mr. Edmond K. Lindsay, 217 Lawyers Building, Greenville, South Carolina.

Committee on Certification of Directors of Christian Education

Dr. Harry G. Goodykoontz (Convenor), 109 East Broadway, Louisville, Kentucky.

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Mr. Selser R. Pickett, Jr., 7206 Annabelle Avenue, Baton Rouge, Louisiana.

Ad Interim Committee on Lord's Day

Mr. John J. Deifell, 1010 North Eugene Street, Greensboro, North Carolina.

The Rev. Andrew R. Bird, Jr., D.D. (Convener), 1015 Fifth Avenue, Huntington, West Virginia.

The Rev. James A. Overholser, Th.D., 243 Hobson Avenue, Hot Springs, Arkansas.

The Rev. J. Sherrard Rice, 230 W. Rusk Street, Tyler, Texas.

Dr. James E. Hayes (M.D.), 88 Lombardy Road, Memphis, Tennessee.

Mr. Graham M. Connell, Realty & Mortgage Co. Bldg., Raleigh, North Carolina.

Rev. A. H. Hollingsworth, Jr., D.D., 3124 Avenham Avenue, S.W., Roanoke 14, Virginia.

Ad Interim Committee on Marriage, Divorce and Remarriage

Prof. James E. Bear, Union Theological Seminary, 3400 Brook Road, Richmond, Virginia.

The Rev. H. Louis Patrick, 5300 Delmar Blvd., St. Louis 12, Missouri.

Rev. Wm. H. Kadel (Convener), First Presbyterian Church, Orlando, Florida.

Mr. Robert F. Kennon (Ex-Governor of Louisiana), 1661 E. Lakeshore Drive, Baton Rouge, Louisiana.

General Joseph B. Fraser, U. S. Army (Retired), Hinesville, Georgia.

Rev. J. Malcolm Murchison, D. D., 150 N. Union Street, Concord, North Carolina.

Rev. Sam S. Wiley, D. D., 200 Morrison Street, Lookout Mountain, Tennessee.

Commencement Exercises Columbia Theological Seminary

Commencement Exercises closing the one hundred twenty-ninth year in the service of Columbia Theological Seminary were held June 2 - 3, 1957. Both the Baccalaureate Sermon and the Annual Address to the Student Society of Missionary Inquiry were delivered on Sunday, June 2, in the Decatur Presbyterian Church. Dr. Ryan L. Wood, Pastor of Memorial Presbyterian Church, West Palm Beach, Florida, was the Baccalaureate preacher on Sunday morning and chose as his subject "Confidence in God's Call." Dr. George A. Hudson, Missionary of the Presbyterian Church U.S. for many years in China and now missionary in Formosa, spoke at the evening service on "Motives of Missionary Evangelism."

At the Graduation Exercises which were held in the Druid Hills Presbyterian Church of Atlanta on Monday morning, June 3, the address was delivered by Dr. Henry Edward Russell, Pastor of the Trinity Presbyterian Church of Montgomery, Alabama. Four members of the Senior Class received diplomas for graduation in the English course, and fifty-three were awarded the Bachelor of Divinity Degree. The Degree of Master of Theology was conferred upon Mr. William Jay Donaldson of Knoxville, Tennessee, and Rev. James D. Newsome, Jr., of Columbus, Georgia.

Dr. S. A. Cartledge, Dean of Graduate Studies, awarded prizes and distinctions for the faculty, announcing that Bryan Fellowships for graduate study had been awarded to Mr. James O. Speed, Jr., of Birmingham, Alabama, and Mr. Robert Lewis Smith of Rockingham, N. C., while Alumni Fellowships for graduate study went to Mr. George H. Fitzgerald of Montgomery, Alabama, and Mr. Norman E. Harper of Jackson, Mississippi. All of these men received their degrees with the distinction, **Cum Laude.** The Wilds Book Prize which is awarded annually to the student having the highest academic average for three years went to Mr. James O. Speed. The James R. Howerton Award for the best paper on Presbyterian History and Polity went this year to two men, Mr. Rob Roy McGregor, Jr., of Crossett, Arkansas, and Mr. Shin Ishimaru of Kobe, Japan. The winner of the Indiantown Church Award was Mr. Charles J. Hammett of Kingstree, S. C., and the Broadway Plan for the best paper on Church Finance went to Mr. Glen F. Hutchison of Oakland, California. An unusual feature of the Commencement Exercises was the award by President J. McDowell Richards of Citations of Merit to three laymen who had rendered outstanding and unselfish service to the seminary as members of its Investment Committee. Those receiving the Citations were Mr. H. Lane Young, Mr. William C. Wardlaw, Jr., and Mr. J. Allen Wilson, all of Atlanta, Georgia.

The following is the list of those who received diplomas and degrees:

Diplomas

John Kearfoot Boyd, B. S., East Tennessee State College, Abingdon, Va.

Andrew Hughes Bullard, Mississippi State College, Jackson, Miss.

Grover Curtis Moore, Monroe, N. C.

Thomas Jefferson Rogers, University of Georgia, Atlanta, Ga.

Bachelor of Divinity

Robert Burdet Allman, A.B., Presbyterian College, Florence, S. C.

James McKenzie Baird, Jr., B.S., Maryville College, Acworth, Ga.

William Allen Bodiford, B.S., Atlanta Business College, Winder, Ga.

John Gordon Bradford, A.B., Presbyterian College, Decatur, Ga.

Francis Mustard Brown, A.B., King College, Appalachia, Va.

James Coad, Jr., B.S.F., University of Georgia, Carnesville, Ga.

Joseph Watts Conyers, Jr., A.B., Presbyterian College, Gainesville, Fla.

Donald Matthews Covington, A.B., University of South Carolina, Rock Hill, S. C.

Barry Cravens Cox, A.B., Trinity College, San Antonio, Texas.

Paul William Crouch, A.B., Presbyterian College, LaGrange, Ga.

Robert Smith Dendy, A.B., Furman University, Weaverville, N. C.

Charles Archer Dodson, B.S., M.S., Clemson College, Greenville, S. C.

Raymond Foster Edwards, A.B., Presbyterian College, Elberton, Ga.

Thomas Edward Ellis, B.S., University of Florida, Gainesville, Fla.

Hugh Reginald Esco, Jr., A.B., Huntingdon College, Montgomery, Ala.

Manson Paine Estes, A.B., Bob Jones University, Charlottesville, Va.

George Hanlin Fitzgerald, A.B., Huntingdon College, Montgomery, Ala.

James William Flanagan, Jr., A.B., Presbyterian College, Summerville, Ga.

Henry Thomas Foley, Jr., B.M.E., M.M.E., Florida State University, St. Augustine, Fla.

Charles Oliver Gahagan, A.B., Presbyterian College, Miami, Fla.

Irwin Painter Gates, Jr., A.B., University of California, Torrance, Calif.

George Albert Grissom, A.B., Davidson College, Gastonia, N. C.

William Frederick Groff, Jr., B.S., University of Maryland, Colora, Md.

Charles Jarred Hammett, B.S., Clemson College, Kingstree, S. C.

Norman Edmond Harper, A.B., M.A., Mississippi College, Terry, Miss.

Robert Hobart Hull, A.B., University of Florida, Oakland, Fla.

Hallett Glenwood Hullinger, A.B.E., University of Florida, Bradenton, Fla.

Estell Joseph Hulse, A.B., Sterling College, Hutchinson, Kansas.

James Herbert Hurst, A.B.E., University of Mississippi, Memphis, Tenn.

Glen Forest Hutchison, A.B., University of California, Oakland, Calif.

Miss Agnes Irene Johnson, B.S., Winthrop College, Decatur, Ga.

Dennis Ketchem, A.B., Presbyterian College, Dalton, Ga.

John Courtenay Laughlin, A.B., Austin College, Savannah, Ga.

Daniel Baker Lott, A.B., University of Alabama, Selma, Ala.

Rob Roy McGregor, Jr., A.B., Erskine College, Crossett, Ark.

Jack Edward Maxwell, A.B., Maryville College, Montreat, N. C.

Harry Norval Miller, Jr., A.B., University of Miami, Crystal Springs, Miss.

George Emmet Nickels, A.B., Davidson College, Bristol, Tenn.

Marcus Brown Prince, III, Jr., A.B., Presbyterian College, Charlotte, N. C.

Fielding Dillard Russell, Jr., B.S., Davidson College, Statesboro, Ga.

Charles Alan Schism, A.B., King College, Kingsport, Tenn.

William Franklin Shouse, A.B., King College Cleveland, Tenn.

Paul Edmund Smith, Jr., A.B., University of Massachusetts, Northampton, Mass.

Robert Lewis Smith, A.B., Presbyterian College, Rockingham, N. C.

James Ormond Speed, Jr., A.B., Davidson College, Birmingham, Ala.

James Thomas Stevenson, Jr., A.B., Presbyterian College, Abbeville, S. C.

Robert Harold Teed, A.B., Wheaton College, Aurora, Ill.

James Robert Walkup, B.S., University of Florida, McIntosh, Fla.

Thomas Brunson Warren, A.B., Presbyterian College, Charleston, S. C.

Richard Garland Watson, B.S., Hampden-Sydney College, Farmville, Va.

Harry Bennett Wilkinson, A.B., Mississippi Southern College, Gloster, Miss.

David Lee Williamson, Jr., A.B., Presbyterian College, Anapolis, Goias, Brazil.

George Roberts Wright, B.B.A., University of Chattanooga, Chattanooga, Tenn.

Master of Theology

William Jay Donaldson, Jr., A.B., King College, B.D., Columbia Theological Seminary, Knoxville, Tenn.

James DuPre, Newsome, Jr., A. B., Millsaps College, B.D., Columbia Theological Seminary, Jackson, Miss.

One Congregation Gives $300,000.00 for Missions

The greatest Missionary Convention in the history of The Peoples Church, Toronto, has just closed. The offering for the first time in history totalled $300,000.00. The Convention lasted for four weeks and five Sundays. To describe the enthusiasm of the last day would be impossible.

People were standing everywhere after every seat had been taken. The vestibule at the back was filled to capacity. Others were sitting in the aisles. Many stood two and a half hours. The service did not close until 10.30 at night and there had been four services held during the day, as there were each Sunday.

Premier Ernest E. Manning of Alberta was with us for one Sunday and he drew immense audiences. Mr. Robert G. Le Tourneau — the multi-millionaire industrialist — was present on the closing Sunday and he created an atmosphere of giving, so that it was easy to take up the offering. Many other outstanding world speakers attended, as well as a large number of missionaries.

The famous Claus Indian Family sang during the first two weeks and the much-loved Harmony Makers the last two. Many beautiful colored films were shown.

It looks now as though we are going to be able to send out a dozen or fifteen new recruits. Several are going from the Peoples Church, Dave Findlay and Mr. and Mrs. George Plummer. They made a tremendous impression on the audience as they stood on the platform. Of course, we must still take care of our 350 missionaries now on the field. Then, too, we have large literature commitments for 1957.

It is interesting to note how the people gave. We have 130 elders and they gave over $40,000.00. Nearly everyone co-operated by sending in a Faith Promise Envelope. Our Sunday School is very small, it numbers less than 400. Yet the Sunday School gave $28,000.00. The classes contributed as follows:—The Adult Bible Class $8,458.00; the Married Couples Class, $4,068.00; the Victory Bible Class $2,700.00; the Bethany Class $2,000.00; the Junior Department $1,784.00; the Beginners' Department $1,694.00; Mrs. Klemm's Class $1,606.00; Miss Palmer's Class $888.00; the Junior Church $200.00; Mrs. Caddell's Class $720.00; the Officers $624.00; Mr. Scott's Class $516.00; Dr. Carter's Class $312.00; Miss Caddell's Class $110.00; Mr. Warner's Class $105.00; the Nursery Department $85.00; Mrs. Warner's Class $60.00. Thus every class in the Sunday School co-operated in the great worldwide program of the Church, and the Sunday School, as already stated, gave altogether approximately $28,000.00.

The Choir, which consists of about 60 voices, gave $12,000.00, and the Christian Business Girls Club $5,000.00.

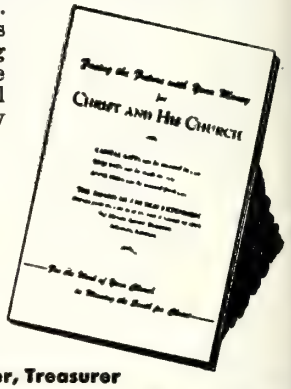
Dr. Oswald J. Smith, the Pastor of the Church, was in charge throughout the Convention, and he was ably assisted by his son, Rev. Paul B. Smith, B.A. Rev. Robert Watt, the Assistant Pastor, also helped from time to time. The ushers did a magnificent work. Mr. and Mrs. Bakewell and their associates took charge of the kitchen and rendered most valuable service. The entire office staff co-operated throughout.

The rejoicing of the people reminded us of the rejoicing when King Solomon dedicated the Temple.

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There was a spirit of spontaneous giving. People as a rule do not give when they are sad, they give when they are happy. It is hilarious giving that glorifies God. The small gift was 3 cents — the average was $24.00. Approximately 2,000 people took part in the Offering.

We mey never again see such a day as we saw on May 12th, 1957. It was a day that will never be forgotten, especially the closing service. When the Thermometer was broken, the Choir, with the entire congregation standing, sang "The Hallelujah Chorus" amid great rejoicing. Every heart was lifted up in praise and thanksgiving to God, for in spite of the fact that money is tight this year the people gave, and gave hilariously. For all that was accomplished in our Annual 1957 Convention we devoutly praise God.

DISTRICT OF COLUMBIA

Mrs. W. Murdoch MacLeod, general director of United Church Women, and a member of the Presbyterian Church, U. S., has been named "Churchwoman of the Year" by the Washington Pilgrimage.

Mrs. MacLeod, executive of the UCW for the past nine years, was the Assistant Secretary of the Executive Committee of Women's Work, as the present Board of Women's Work was then called, for the Southern Presbyterians. She is the widow of Dr. W. Murdoch MacLeod, formerly pastor of Pinehurst, N. C., Presbyterian Church, and Westminster Church of Nashville.

The award presented to Mrs. MacLeod was one of three given "to emphasize the American religious heritage, to stimulate civic and moral responsibility and to strengthen the spirit of liberty under which Americans of all religious beliefs may prosper in unity." Also recognized at the awards dinner were Dr. Louis H. Evans, named "Churchman of the Year," and William Harper Bryan, named "Lay-Churchman of the Year." Marion Folsom, secretary of the U. S. Department of Health, Education and Welfare presented the certificate honoring Mrs. MacLeod. Cecil B. DeMille presented the award to Dr. Evans, and Senator Stuart Symington of Missouri presented the award to Mr. Bryan, who is from St. Louis.

Report of May 1957
Board of Church Extension

Budget 1957	$1,518,225.00
Receipts to date	307,768.84
Percentage of annual budget received to date	20.27%
Balance needed for the year	1,210,456.16

G. B. Strickler, Treasurer

NEW YORK

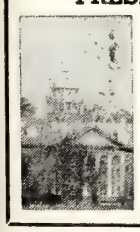
New York — More than 1,000 persons witnessed the unveiling of a bronze bust and plaque of Confederate General Thomas J. "Stonewall" Jackson at the Hall of Fame for Great Americans, New York University. The event took place Sunday, May 19, climaxing nation-wide Armed Forces Week. Officials of the armed forces, state officials, members of the United Daughters of the Confederacy, New York University representatives, and the general public were present.

Jackson, known for his Christian convictions, was a deacon in the Lexington, Va., Presbyterian Church. It is said that he always prayed before a battle. He was General Robert E. Lee's ablest and most trusted officer and his military tactics are studied even today at military academies, including West Point.

The bronze bust of Jackson, work of Sculptor Bryant, was unveiled by Mrs. E. Randolph Preston, granddaughter of General Jackson. Three generations of Jackson's family attended. Besides Mrs. Preston, there were Mrs. J. B. McAfee, great-granddaughter; and Juliana Christian Creech, Julia McAfee, and Trudy Shaffner, great-great-granddaughters.

Secretary of the Army Wilber M. Brucker was the principal speaker. As part of the ceremonies the West Point Glee Club sang songs of the Confederacy. Honor guards from V. M. I. and the Academy marched at the head of the procession of dignitaries, which included fourteen generals and one admiral.

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graded

The Presbyterian Graded Series is built around the growing Christian's increasing understanding and abilities. Using different themes in each department on a given Sunday, the Graded Series plan allows greater flexibility in the choice of theme, Scripture, and teaching methods. Missions, education, stewardship, evangelism, and doctrine all have their place in the content.

uniform

The Presbyterian Uniform Series, as the name implies, offers a plan whereby all departments of the Sunday school have the same general topic, and use the same background Scriptures on the same Sunday. In the age groups, however, differences of age and understanding determine the development of themes and topics. The Uniform Series includes units on books of the Bible, on topical Bible study, and on Christian faith and life.

A brochure explaining more fully the educational materials produced by our Church will be sent on request. Write for "Our Presbyterian Literature."

Board of Christian Education
Box 1176, Richmond 9, Virginia

GEORGIA

Atlanta — Dr. James Ross McCain, president emeritus of Agnes Scott College and a former moderator of the General Assembly, was one of two outstanding religious lay leaders to receive appreciation awards by the Trustees of the Protestant Radio and Television Center.

W. N. Banks, Methodist lay leader of Grantville, Ga., was the other recipient of the awards, presented May 23rd, at a regular Board meeting at the Trust Company of Georgia. Bishop Arthur J. Moore, Methodist, resident bishop of the Atlanta area, was present at the ceremony.

Dr. McCain, resident of Decatur, Ga., has long been recognized as a pioneering guide in the development of the Center. His citation read: "The first petitioner for a charter, the first trustee elected, the first provider of a working home — a man who when it was first presented to him saw the possibilities of electronic communication in the work of the Church. His vision has enabled others to lift their sights and bring this unique center to its high place of usefulness for Christ and His Kingdom."

The award to Mr. Banks cited "his contribution to the enrichment of the religious life of our nation and world through active leadership in making possible the building of the television facilities of this center. Generations yet unborn will be blessed by his pioneering efforts and on the cornerstone he has erected, others will continue to build a worldwide Christian ministry through the medium of electronic communication." Mr. Banks has served as chairman of a successful effort to raise funds and build the TV production sound stage.

The awards, a surprise to both recipients, were signed by Dr. William R. Cannon, Chairman of the Board and Dean of Candler School of Theology; and Dr. Alexander.

The Protestant Radio and Television Center is the largest producer of non-commercial religious radio programs in the world and has just recently completed the erection of the largest television production sound stage south of New York and east of Denver. The total enlargement program has been in excess of $550,000.

Atlanta — At a second discussion period on "Christian Race Relations," Presbyterian ministers of the Atlanta area recently heard four other Presbyterian ministers of this city speak on a panel aimed at pursuing better understanding and communications between races. The program was part of the regular meeting of the Atlanta Presbyterian Ministers' Association.

Talking on the panel topic, the Rev. Henry B. Sweet, pastor of West Hills Church, praised the Presbyterian ministry and the General Assembly in their efforts to improve relationships between races.

Dr. Thomas A. Fry, Jr., pastor of Druid Hills Church, gave the Biblical background and historical foundations of Presbyterian views regarding race relations.

Other speakers were the Rev. Fitzhugh Legerton, pastor of Oglethorpe Church, and Dr. Stuart Oglesby, pastor of Central Church. Dr. Oglesby said that the Negro has to earn the right to the equality the law guarantees him.

As a result of the panel discussion, a committee was appointed to carry on further study of developing mutual understanding among races. Serving on this committee will be Mr. Sweet, Dr. Fry, and Mr. Legerton.

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Atlanta — Miss Janie McGaughey, former executive secretary of the Board of Women's Work in Atlanta, on May 27 received a Master's degree of Religious Education from Biblical Seminary in New York City.

The thesis Miss McGaughey prepared for the degree was written on "The Contribution of the Protestant Radio and Television Center to Religious Education."

The Center, near Atlanta, is under the direction of the Presbyterian Church, U. S.; the Presbyterian Church, U. S. A.; and the Methodist, Lutheran, and Episcopal Churches.

Rome — The Stated Spring meeting of Cherokee Presbytery was held May 21 at the First Presbyterian Church, Cartersville, Ga. The Rev. Robert S. Busey, pastor of the Chickamauga Presbyterian Church, moderated the meeting. The Rev. Jack Robinson was received, upon examination, from Guerrant Presbytery. Mr. Robinson has accepted the call of the Silver Creek Church, Lindale, Ga., and was installed Sunday June 9 at 11:00 A. M. During the course of the meeting Presbytery visited the new camp site at Lake Allatoona, and plans were announced at Presbytery for the development of the Camp Site. At the present time the Camps and Conferences of Cherokee Presbytery are held at Rabun Gap Nacoochee School. Several Columbia Seminary students will serve in Cherokee Presbytery this summer. Mr. Charles Womack, at Rockmart; Mr. Todd Allen at Mars Hill and Midway; Mr. Sam Nettles at Freehome; Mr. Ridley Smith at Parkview in Marietta; Mr. Lewis Bullard at Calhoun; and Mr. James Frazier at Trion.

Two candidates, both seniors at Columbia Theological Seminary, James Baird of Acworth, and J. W. Flanagan, Jr., of Summerville were dismissed to Presbyteries in Mississippi.

Presbytery adjourned to meet at the Reynolds-Miller Memorial Presbyterian Church, Rome, Ga., on Friday, June 7 at 3:00 P. M. Mr. Dennis Ketchem, a candidate of Cherokee Presbytery, and

a senior at Columbia Theological Seminary to be examined for ordination.

Mr. E. H. Anderson, a Ruling Elder of the LaFayette Church, was nominated to serve as Moderator at the next Stated Meeting, September 17 at the First Presbyterian Church, Cedartown, Ga.

Robert C. Pooley, Jr.
Stated Clerk.

NORTH CAROLINA

Davidson — Davidson College Board of Trustees named Dr. Clarence Piepenpol as acting president of the college at a recent meeting here.

Professor of Bible and Greek, John C. Bailey, Jr., was named dean of students.

Dr. Piepenpol has been serving the college as the dean of faculty. Both appointments were made for an interim period until a new president is selected. Dr. John R. Cunningham's resignation to become head of the Presbyterian Foundation in Charlotte, N. C., will become effective September 1.

Mr. Bailey succeeds Dr. Samuel Spencer, who is leaving Davidson to become president of Mary Baldwin College in Virginia.

Laurinburg — Dr. Samuel Hewitt Fulton, pastor of Laurinburg Presbyterian Church for the past 27 years died May 19 of a heart ailment at the age of 57.

Funeral services were conducted by the Rev. W. P. DuBose of Laurel Hill, Dr. Marshall Scott Woodson, president of Flora Macdonald College, and Dr. L. C. LaMotte, president of Presbyterian Junior College in Maxton, N. C.

Dr. Fulton was a member of the board of trustees of both the new Consolidated Presbyterian College and of Presbyterian Junior College.

Dr. Fulton was born in Darlington, S. C., son of the late Rev. Darby M. Fulton and Mrs. Emma McDuffie Fulton. He was a graduate of both Presbyterian College and Columbia Theological Seminary, and served churches in Honea Path and Belton, S. C., before becoming pastor of the Laurinburg church in 1930.

SOUTH CAROLINA

Union — A drive to raise the necessary funds to pay off the note and mortgage on the McCutchen Memorial Presbyterian Church was launched last Sunday, May 26th. The present brick edifice with sanctuary, fellowship hall, fourteen class rooms, two offices and a kitchen valued at $100,000.00 was built at the approximate cost of $80,000.00. The construction of this building was begun in June, 1949, and the first service was held in September, 1950. In order to complete the building it was necessary for the congregation to borrow $12,000.00, to be paid back over a period of fifteen years. The balance now needed to pay off this loan and clear the church of debt is $7,607.72.

A building fund committee has been appointed by the session to lead this drive. They are as follows: Jesse Miller, chairman; Dr. T. A. Murrah, treasurer; M. G. Crosby, James Byars, W. H. Green, R. Roy Baldwin, Donald Shetley, Mrs. Jake Vaughan, Mrs. W. W. Satterfield and Miss Frankie Knox. The committee has set October 27, 1957, as the mortgage burning date, this being the nearest Sunday to the organization date of October 26, 1924.

Clinton — Officials of Presbyterian College have announced that the college's Diamond Jubilee Development Program goal has already been passed by nearly $250,000. The 18-month drive has brought in over $997,000. Goal for the two controlling synods of Georgia and South Carolina was $750,000.

Clinton — A gift of $10,000 establishing the Albert Moorhead Scholarship has been made to Presbyterian College here, President Marshall W. Brown has announced.

It was the gift of Mr. and Mrs. Albert Moorhead of Anderson, S. C., who established the scholarship at PC in connection with the development campaign which has just raised $45,250 for the college in Piedmont Presbytery.

Clinton — Five Presbyterian church groups and a Boy Scout council are scheduled to hold conferences at Presbyterian College this summer.

They will bring young people and adult leaders from both the controlling Synods of Georgia and South Carolina to the PC campus.

The tenth annual Synodical Training School of South Carolina is expected to assemble more than 200 women leaders here from throughout the state on June 17-22 under the leadership of Mrs. R. Grier Robinson of Charleston. Presbyterian College is now the permanent home of this school.

The South Carolina Synod Senior High Leadership School, another regular part of the PC summer schedule, will open the calendar of events on June 10-15. Two Presbyteries also will hold their senior high conferences here: Congaree, on July 1-6; and Charleston, on July 8-13.

Then, women of Georgia will join those of South Carolina in a joint enterprise which returns to Presbyterian College for the third straight year. It is the Area Laboratory School for training Sunday School teachers, set for July 14-20.

And boy scouts of the Blue Ridge (S.C.) Council will return again this summer for a three-day assembly on August 16-18.

TENNESSEE

Columbia Presbytery—The Pioneer Presbyterian Parish of Columbia Presbytery, consisting of nine churches in Giles County, Tennessee, was organized Sunday, May 12, at a meeting at Brick Presbyterian Church. This is the first Larger Parish in the Presbyterian Church, U. S., in the Synod of Tennessee.

The Council Officers elected were:

Rev. Wallace Carr, First Presbyterian Church, Pulaski, Co-ordinator

Rev. Donald White, Bethany Church, Associate Co-ordinator
Mrs. J. C. Carpenter, Lynnville, Secretary
Mr. Owen Bass, Brick Church, Treasurer.

The Parish Staff will consist of three ordained ministers, a Director of Christian Education and Music and a parish secretary. Mr. Charles M. Harris will work in the field of Christian Education and Music. Mrs. Joan Knox is the Parish Secretary.

Seven committees were organized and chairmen elected to each. They are as follows:

Executive Committee, Rev. Wallace Carr, First Presbyterian Church, Pulaski, Chairman
Committee on Youth Work, Mr. Mark Goodman, Brick Church, Chairman
Music Committee, Miss Mary Sellers, Buford, Chairman
Committee on Adult Work, Mr. Gilbert Storey, Frankewing, Chairman
Christian Education Committee, Mrs. B. H. Gaultney, Frankewing, Chairman
Publicity Committee, Miss Jamie Edmondson, Lynnville, Chairman
Evangelistic Committee, Mr. John K. Rayburn, Pulaski, Chairman.

Ripley — Rev. Gene E. Canestrari, pastor of First Presbyterian Church of Ripley, announces that he will become pastor of the Westminster Presbyterian Church of Memphis, subject to the action of Memphis Presbytery.

TEXAS

Dallas — The Texas Navy, much joked about and long inactive, is being re-activated for an attack on South Florida.

That's the word from Harrell C. Mason of Dallas, in charge of an invasion force of Texas Presbyterian men, directed against Miami for the Presbyterian Men's Convention in October.

"We'll hit them by land, by sea, and by air," Convention Committee Chairman Mason announced.

"Our air force already has eleven planes, and we're re-activating the Texas Navy to send one amphibious force by sea," Mason reported. "Six commercial planes have been chartered, to take 77 passengers each, and five private planes already are pledged for the attack.

"The navy will consist of a passenger ship we are chartering to provide a two-day cruise each way to Miami. L. L. Robinson, a sea-minded gent from Agua Dulce, thought up the attack by sea, and is heading up the Presbyterian amphibious force. He says the attack ship will tie up in Miami to provide living quarters for the men while there."

Plans for the big Men's Convention call for more than 1200 men to go from the Lone Star State. Approximately 12,000 Presbyterian men, plus several additional thousands of their wives, are expected. The Convention will be held October 10-13, and President Eisenhower has tentatively accepted one of the program spots.

"Many buses have also been chartered, to carry our land force, but we haven't gotten an accurate total yet from some of the less populated areas of the state, such as Houston and Fort Worth," Mason stated.

"As for our navy, we shouldn't have any trouble manning the vessel — almost every Texan is growing web feet and has learned to operate at least a small boat during the last couple of months!" Mason concluded.

Kingsville — The first commencement of the Presbyterian Pan-American School preparatory school department was held recently with 18 young people from Texas and Mexico receiving diplomas.

Most of the graduates plan to enter college this fall. Two have won scholarships to King College in Bristol, Tenn.

Dean James I. McCord of Austin Theological Seminary, principal speaker at the Pan-American School's initial commencement, described the School as one of the most significant institutions of higher education in the Americas.

Dr. S. H. Reisner, president of the School, presented diplomas to the graduating seniors.

The school, with preparatory and college departments, has the training of Christian leadership for service in many areas of life as its basic aim and service to young people in the Americas. The institution is owned and operated by the Synod of Texas.

Commencement exercises actually were held on the Taft, Texas campus — formerly occupied by the Presbyterian School for Mexican Girls. With the merger of Pres-Mex and Texas-Mexican Industrial Institute, construction is now underway on the first stage of a $2,000,000.00, 10-year development program of the new school being developed on the former Tex-Mex campus here.

Brownsville — The Faith Presbyterian Church of Brownsville, Texas, was organized on Mother's Day, May 12th, with 86 charter members.

The First Church of Brownsville sponsored Faith Church in co-operation with the Home Missions Committee of Western Texas Presbytery. First Church has given to Faith Church 54 of its charter members, a 3-acre building site, and a new spacious 4-bedroom brick manse, located at 1155 Camwood.

Approximately 300 persons attended the Service of Organization in the Cafetorium of the Ebony Heights School where the petitioners of the New Church have been worshipping since February 24, when first services were held with 110 in attendance and 89 present for Sabbath School. Rev. Jack Powell was the Evangelist, appointed by Western Texas Presbytery, and charged with the responsibility of organizing the new church.

Following its organization, the new church chose Faith as its name, and then elected the following officers: Elders: Jim Batsell, S. W. McKenzie, Ralph Manville, and Grant Jensen.

Deacons: Sam Bayliss, Jimmy Cowan, Paul Hunter, Don McKay, Joe Price, Hugh Riley, Earl Theriac, M. M. Vicars, and Bob Voss.

Trustees: Cecil Ford, Oiva Koslsi, and B. O. Snell.

VIRGINIA

Richmond — Alabama and Arkansas are locked in a nip-and-tuck battle for top honors in registrations for the Presbyterian Men's Convention at Miami, October 10-13. Latest figures available give Alabama the edge, 35.8 per cent, and Arkansas 35.0 per cent of their registration quotas.

Oklahoma and Snedecor Region are tied at 24 per cent and North Carolina is a close fifth with 23.4 per cent.

This year's registrations, both in total and in percentage, are far ahead of the comparable figures for the New Orleans convention in 1954, indicating that the 12,000 registration goal should be reached if not surpassed.

Texas was the only Synod running behind the 1954 figures, when statistics were tabulated at the end of May. But rumblings from Texas, including plans for chartering eleven planes and a cruise ship, indicate things are about to begin out that way. Texas has the lowest percentage of the General Assembly, with 5.3 per cent of its

quota, but synod men's leaders are planning to do something about it.

Virginia and Appalachia are the other synods with low registration figures. Virginia has only 8.2 per cent of her registration goal now, but has jumped ahead of its early registration figures of 1954. Appalachia is also ahead of her 1954 comparable registrations but has less than 10 per cent of the goal.

Florida, host synod, holds sixth place in quota filled so far. South Carolina is seventh, and Georgia and West Virginia are tied for eighth. Rank of the other synods, as reported by convention headquarters here, is: Tennessee tenth, Louisiana eleventh, Missouri is twelfth, Mississippi thirteenth, and Kentucky fourteenth, with Virginia, Appalachia and Texas trailing.

VIRGINIA

Richmond — Appointment of Miss Anne McMichael as editor of children's literature on the staff of the Board of Christian Education has been announced by Dr. Holmes Rolston, editor-in-chief.

Miss McMichael will come to her new post on September 1 from her present position as assistant regional director of Christian education in the Synod of North Carolina with headquarters in Statesville.

A native of Orangeburg, S. C., Miss McMichael is a graduate of Winthrop College in Rock Hill, S. C., and of the Assembly's Training School in Richmond.



BOOKS

JESUS CHRIST THE RISEN LORD. Floyd V. Filson. Abingdon Press. $4.00.

Dr. Filson demonstrates that the unity of the Bible is found in a history that moves in line with God's purpose. The fact that illuminates this unity is the resurrection of Christ.

There are eleven chapters in this volume, and they are written to serve as a guide to the growing interest in Biblical theology. He gives a general survey of the basic message of the Apostolic Church and then provides a more detailed discussion of a major topic in that outline.

Dr. Filson apparently believes in the Virgin Birth. He acknowledges, "Jesus can never be fully explained by relation to His human ancestry. God came into human life in a unique way to work out His central purpose of redemption." It is not clear, however, that the author is prepared to defend the Christian belief of the Virgin Birth. The best he does in this discussion is to say, "Whether the doctrine of the Virgin Birth is taken as a literal fact and Jesus had no human father, or whether it expresses in poetic form the deep theological fact that the coming of this unique life in the history was the true result of the purpose for the act of God, it is clear that the Church had to see that God was back of this Birth."

In fairness to Dr. Filson, however, it should be pointed out that in a footnote he states, "The best argument for the literal fact as the necessary protection of the theological truth is by J. Gresham Machen, **The Virgin Birth of Christ.**"

Much can be said in favor of this new work on Biblical theology. It is clear, scholarly, and evangelical. It could serve as a distinct aid to ministers in the preparation of Christ-exalting sermons.

—J.R.R.

D.C.E. and Church Visitor wanted. Contact W. E. Hill, Jr., 2401 City Point Road, Hopewell, Virginia. Telephone CEdar 9-7391 or CEdar 9-6765.

A NEW TESTAMENT WORDBOOK, by William Barclay. Harper and Brothers. $2.50.

Dr. Barclay, minister of the Church of Scotland, is Lecturer in New Testament Language and Literature and in Hellenistic Greek in the University of Glasgow. The book comprises a series of 37 vivid, Greek word studies, which appeared in the **Britsh Weekly.**

"Words," says Dr. Barclay, "are always facinating things. . . . It is always possible to translate words with accuracy when they refer to **things.** But it is a different matter when it is a question of **ideas.** . . . Further, words have associations."

In these studies, with the facility of a truly great teacher and preacher, he makes these key Greek words become vital and vibrant with meaning, not only to the scholar, but also to the church member, who knows no Greek. . . . Also his analysis of the teachings of the words could easily provide effective sermon outlines.

Outstanding examples are the following: Ekklesia: The Church of God; Euaggelion: The Good News; Lutron . . .: The Debt and Its Payment; Parousia: The Arrival of the King.

The whole work is thoroughly evangelical, scholarly, yet thrilling in its simplicity, and is recommended as a most helpful aid to any Christian worker or Bible student.

V.W.P.

LANGUAGE FOR EVERYBODY. Mario Pei. Devin-Adair Press. $5.00.

Mario Pei is recognized as one of the world's leading linguistic authorities. He is Professor of Romance Philology at Columbia University. This book endeavors to do two things: First, to show the reader the facts of language particularly in relation to his own environment; and second, give him practical suggestions as to how he may improve his own language and acquire other languages.

If you want to know where English stands among other languages, this book will tell you. If you want to know what foreign languages are worthwhile studying, this book advises you. Many questions are answered concerning languages in this book without the trappings of complicated terminology.

I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity.—George Gallup.



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Christian Missions and Americans Abroad

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EDITORIAL

What To Quote— A Choice

Every minister faces both a problem and a decision as he prepares his sermons. In this there also lurks a subtle temptation. How face the problem; how shall one decide; how shall one face up to the temptation?

Wide reading, if that reading is done with discrimination, can be of the utmost value. Furthermore, there are so many good books on so many worthwhile subjects that it is impossible to exhaust their resources or to convey all of their implications to others.

Set over against all other books there is one Book, the Holy Bible. However, if much of it is irrelevant for our times, and if relevant prophetic concepts are more adequately expressed by some of our modern thinkers, theological and otherwise, then it is natural and right that sermons should be bolstered with their opinions and findings.

Between these extremes there is the even more natural temptation to quote from men and books who have shown great spiritual insights and expressed them in a usable way.

We therefore find that the problem is one of primary use of the Scriptures as the background for sermons, or the substitution of human concepts for Biblical truth, or the bolstering of the latter with man-made prose or poetry.

Little can be said against truth expressed by gifted pens. But much can be said against the substitution of man-made philosophies and conclusions for the Bible itself.

Every congregation can be divided into two classes—the lost and the saved. The former need conviction, repentance and conversion to faith in Jesus Christ. The latter need to be built up in their faith and strengthened to go out and live daily for the Christ whom they have professed. It is the presence in every congregation of two types of people, the living and the dead, which makes the minister's task so hard. It is this fact which also makes the use of God's Word so imperative.

Sinners are saved through the preaching of Jesus Christ and Him crucified. It is in the Bible that we have Him portrayed and through the Biblical record that we come to know of His person and work and of our need.

Saints are developed in Christian living by Biblical indoctrination. Not that other sources are not helpful, but the basis of Christian faith and living is found in the written Word.

For this reason the pulpit's message *must* be centered in the Bible if it is to be effective. Preaching can be intriguing, or entertaining, or impressive; it can even be inspiring, but it is effective and lasting only as it is centered in divine revelation.

Extensive quotations from secular writers can demonstrate wide and appreciative reading. Such quotations may stimulate the hearer's thinking and they can demonstrate the speaker's erudition. But the vital question is whether they glorify God and honor His Word and in so doing illuminate and strengthen the hearers in things of the Spirit.

With the unlimited resources of the Bible, resources which prove themselves relevant for the needs of the individual and of corporate society as a whole, there is small excuse to stand in any pulpit as God's messenger and resort to anything less than God's message itself.

The average individual seated in the pew would echo the words of long ago: "Sir, we would see Jesus."

—L.N.B.

It is said that Jonathan Edwards, before he died, claimed his children for God. Investigation showed that in five generations not one failed to embrace the Christian faith.

The Taipeh Riots Why?

Editor's Note — The following are excerpts from a letter written by a veteran missionary, a man known for the moderation and care with which he approaches any problem. Here we find food for serious thought. (See editorial on Page 4.)

Taipei, Taiwan, May 25, 1957.

"This letter is short and does not attempt to tell all that has happened. Maybe people at a distance know more than we do in some aspects. But I doubt if the U. S. government forces get all the angles which we get who know something of the psychology and attitudes of the Chinese.

Personally, I have feared or rather expected some events like those which have happened. The Chinese here are a gentle and quiet people. But if you offend them or treat them badly, they don't forget. Years and months of resentment build up, which results in mob action. I feel that the Consular authorities have been warning the military but the latter being strange to this land did not take the warnings too seriously.

For some time and especially with increased tempo as the U. S. forces have increased, there have been events of friction. This was partly by so very many of our men going to the bars established for U. S. personnel. There were in connection with these bars, bar maids, some of whom may have come from decent homes originally and others who were just plain prostitutes. Outside, the U. S. men, with their free use of money had attracted girls from young Chinese sweethearts, and the paper says this caused resentment. You will remember that man from Kaoshiung who in our conference when you were here, made damaging charges against the evil behavior of U. S. service men. That seems to be the general attitude among the better class Chinese. I can give one or two illustrations. There are a group of friendly pedicab men in our neighborhood. Some of them are Christians. One of the men, who is a quiet kind of fellow, who has been pulling us for six years or more, was in front of a bar, waiting for trade in the middle of the night. A U. S. service man came out. He got into an altercation with the pedicab man. I think the soldier was drunk, or at least had been drinking. The pedicab man, according to what was told me was an onlooker. The U. S. soldier struck him in the temple with a bottle and just missed an artery. The next morning the front of the bar was covered with his blood. They rushed this man to the hospital, and I went to see him in the hospital. He had a person write his appeal to the U. S. government authorities. They did nothing about it. Again, a young service man told me that outside of the city he struck a man and he was unconscious. This he did evidently speeding on a motorcycle. I see the service men on the busy street speeding far beyond the limit allowed by the Chinese government.

Now, to the immediate cause of the outbreak here, with much more of a background than I have given. On Grass Mountain one night in the residence of a sergeant, there was a prowler. The non-commissioned officer claimed he was peeping in the bath room where his wife was bathing. He shot him, the man ran and when he was about fifty feet off, he shot again and killed the Chinese man, who left a widow and a little girl of three. Now at this point, we should be clear that the Chinese point of view is very different. They have very few armed night robbers, but sometimes petty sneak thieves. The Chinese idea is to make a noise and he will run away. They would never dream of shooting at a man, to kill him, in the case of a sneak thief. But the American idea is that when a person comes armed on your place or prowling, you can shoot. The sergeant claimed this man was armed; 'self-defense.'

The American point of view is self-defense, and he killed a man. The Chinese point of view is not to kill in such circumstances. They take very seriously the killing of a man. The present vice-president had his chauffeur shot on the spot for driving and killing a person on the road. Life for a life, tooth for a tooth. The killing of a Chinese by a U. S. sergeant has been played up in the Chinese papers. He, by present arrangements, was tried by a U. S. military court three days ago, the military judges took a little over an hour to reach a decision of not guilty. The American audience clapped their hands, and went up to congratulate. The Chinese audience was silent and sullen. It should never have been allowed like that.

The next morning after the trial the widowed Chinese mother and little girl appeared at the

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gate of the American Embassy. (The Ambassador was in Hongkong.) She had a written sign that injustice was done her, she was on a hunger strike, until justice was done and the sergeant was punished for killing her husband. She was given a mike and made a stirring appeal in tears. A crowd, quickly gathered reaching 10,000 very quickly. The Embassy was stormed about 1:30, the U. S. flag torn down and the Chinese flag put up, cars were turned over. Then, the crowd ran all over the place taking files out into the street, throwing typewriters out upstairs windows. U. S. codes were stolen. The police came at once but were helpless against such a mob. They did succeed in getting four consuls out who had been caught inside, but they were beaten up. The window panes were broken out by the crowd throwing rocks.

The first I heard of it was about 2:30 P. M. just after the storming of the Embassy. I saw the U. S. flag was down, and the Chinese flag up. At four-thirty I had to go to a place on the wrong side of the tracks to hold examination of inquirers to be baptized. At six when I was starting home, the brother of the preacher came in rather excited. He is a Chinese soldier. He said that the mobs were attacking Americans of every description on the street. They begged me not to go home alone, but with night coming on I decided it best to try. But the Chinese Christian soldier friend, brother of the preacher, insisted on sitting with me in the open pedicab. The preacher rode a bicycle by the side. As I went up the big street I could see that a rough crowd was gathering. I passed the CSSA offices. Next door is the big Hongkong restaurant. An hour later two Americans coming out of that restaurant were beaten up. As I passed near the big bars near our house, I saw a U. S. soldier drive up to go into the bar. I also saw some rough necks moving toward him. In the evening things were worse. Americans in cars were told to get out, and cars turned over. The police seemed to have tried to stop things. Because they arrested some people the crowd later went to the central police station demanding the people be released. When the crowd started to storm the police station, they opened fire, killing one and injuring others. Later in the night the military police began to pour into the city, and the Chinese army began to take over; curfew was declared and things were under control about eleven o'clock. Today the U. S. Embassy has urged all U. S. service and civilian personnel to stay off the street. The heavy downpour of rain has kept crowds off the street today. We went to the office as usual early this morning, but decided to follow the Embassy advice and work at home. On the street I saw forces of the Chinese army, guarding our Christian Service men's center just around the corner. They were expecting trouble as they had machine guns and fire extinguishers. Our going along the street seemed to attract surprised attention. "Why there goes a foreigner!" One missionary was stopped and when he told them he was a missionary they said we are doing nothing to you. We are not going to hurt any good people. There are many frustrations, hates. Some say that this trial, or as all Chinese say, mis-trial, has given roughnecks a chance, others say that the Communists are behind the whole thing, stirring. The radio from the mainland has been active."

Christian Missions and Americans Abroad

In this issue we are carrying parts of a letter from a veteran missionary in Taiwan, a man known for his carefulness and restraint in every sense of the word.

Christian missions are adversely affected by events which have transpired in recent weeks in Formosa. But there are many other incidents which are never publicized but which affect Christian work.

From the standpoint of national interest many of these incidents could be avoided. Armed services personnel should be thoroughly screened before being sent abroad and the individuals who are obvious liabilities should be kept at home.

Furthermore, Americans abroad should be thoroughly briefed regarding local customs and amenities.

And, so far as the armed services are concerned, far stricter discipline should be maintained. Why should drunkenness and the flouting of local concepts of decency be permitted? The writer has on two occasions been in a city when troops under iron discipline took over. He has also been there when just the opposite was the case. The reaction of the people was overwhelmingly friendly to regimes which controlled their troops and resentful and vindictive against those who abused them. Surely, for the good name of America, we can set up standards for our men and require that they be maintained.

This is a matter which unquestionably can be effected at top levels — and it should be.

—L.N.B.

A Southern Christian Looks at the Race Problem

By Rev. G. T. Gillespie, D.D., Litt. D. Reprints of the article appearing in the June 5th, 1957, issue now available at $1.00 per dozen or $6.00 per hundred postpaid.

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The Southern Presbyterian Journal

Weaverville, N. C.

Freedom's Holy Light

By Rev. John R. Richardson, D.D.

The Christian Economic Foundation is dedicated to the preservation of our heritage of freedom and its perpetuation in every area of American life. It is the conviction of the Directors of this Foundation that freedom is indivisible and must be defended in every segment of our society.

Intelligent observers are becoming increasingly aware that this priceless spiritual asset that we call freedom is in peril. A prominent industrialist recently declared that our resources of freedom are dangerously near the point of safe reserve. The Christian Economic Foundation is endeavoring to do something constructive about this spiritual treasure that we as a nation inherited approximately 180 years ago.

The eighth annual meeting of the Christian Economic Foundation was held in the Crystal Room of the Great Northern Hotel in New York City on May 1st and 2nd. Dr. Howard E. Kershner, distinguished author and economist, presided at this meeting. He introduced as the first speaker on the program Dr. T. Robert Ingram of Houston, Texas. Dr. Ingram gave a message on how to organize and operate a Christian parish school.

The Houston rector of St. Thomas Episcopal Church announced his subject as "The Christian Day School." He outlined the history of the formation of this school and furnished information that should encourage others to undertake similar work in their own churches.

Three convictions led to the formation of this school, said the speaker. "First, there was the conviction that all instruction or teaching is basically religious in nature and therefore a primary concern to the Christian church. Second, there was a general agreement that schools now controlled by tax-supported agencies are unsatisfactory. Not only are they unable to offer instruction in Christian doctrine but they are falling behind traditional high standards of Christian scholarship. Third, there was and is the need to use our money to full advantage since we are a community of strictly limited resources."

With penetrating insight the speaker affirmed, "Just as the church is a place to worship, so the church is the place to acquire knowledge, interpret it and evaluate it. We cannot expect non-Christians to do Christian teaching and we do not look for Christians who are not active in the church to do so."

Encouraging other churches to start Christian schools, the speaker commented, "No capital funds are necessary, no fancy window-dressing. All that is required to have a school are teachers, pupils, and a place to meet. The school can pay its own operating expenses with moderate tuition or the cost can be absorbed by the congregation. It is not arguable that it can be done. The circumstances of our community are substantially the same as any other part of the nation."

The Freedom Campaign in the Schools

"The Freedom Campaign in the Schools" was the subject of an address by Mr. Louis Milione, the field director of the American Economic Foundation. Recognizing that the school system of America is one of our weak points and the place where the enemy is infiltrating to subvert the finest traditions of our land, the speaker had some fine things to say in regard to the importance of conducting a campaign for freedom in the public schools.

From Mr. Milione's address we transmit the following quotations: "Mass ignorance of economic fundamentals has been responsible for most of the tragic political betrayals which darken the history of modern man. Politics is merely economics at work. Almost every human action has economic significance and going through life without an economic frame of reference is like trying to play a game without a rule book. Even moral behaviour is economic because that which is morally wrong is economically unsound. Our young people should start their adult life knowing that Mother Nature has definite and immutable rules for the management of her human household and a violation of those rules cannot fail to cause personal or collective hardship. Without this knowledge it is impossible to expect rational economic and political behaviour, yet how many of today's juveniles leave high school properly instructed in this area?"

"Without the moral principles of Christian teaching our youngsters can't understand the real meaning of American history and our economic system and the virtue of the limited form of government is lost."

Through the facilities of the American Economic Foundation, textbooks adapted to the schools of America on the subject "How We Live in America" have been prepared. These books present in simple language sound eco-

nomic Christian principles. This Foundation has also provided a number of films on the same subject. These textbooks and the series of films are being used this summer at the young people's conferences at Camp Westminster in Atlanta. The Camp Committee of Camp Westminster is grateful for these helps designed to explain economics through the workings of free enterprise.

The Freedom Campaign Among Students

"The Freedom Campaign in the Colleges" was the subject of an address given by Mr. E. Victor Milione, Executive Vice-President of the Intercollegiate Society of Individualists, Inc. On the campus at the University of Houston, said Mr. Milione, there is an inscription which asks, "How is liberty to be continued or self-government maintained by those who know nothing of their principles?" His answer was that liberty cannot be continued or self-government maintained by those who know nothing of their principles. Therefore, to continue liberty in self-government, their principles must be fostered. This is the task that the Intercollegiate Society of Individualists has assumed in relation to the college student.

This organization's basic approach in fostering the principles of liberty is through a literature program.

Mr. Milione explained that a great deal of the teaching in our secular institutions today are based on moral relativism, cultural determinism, and collectivism, and these solutions are presented as scientifically validated.

The religious beliefs of students are questioned often, said Mr. Milione. To offset this, Edmund A. Opitz prepared for his organization suitable material for distribution on "Religion and the Social Problem." This work discusses three relevant propositions. First, there is both a supernatural order and a natural order and the supernatural transcends the natural. Second, these orders interpenetrate. Third, there are mandates issuing from the supernatural order enjoining some and forbidding other patterns of conduct.

The Society that Mr. Milione represents has its own newspaper, "The Individualist." To date there have been four issues published. It provides a means for students to report advances made by conservatism on their campuses and the Intercollegiate Society of Individualists chapter activities.

Ministers' Conferences

Rev. Irving Howard gave a report on the ministers' conferences conducted by the Christian Freedom Foundation during the past year. These conferences seek to mold public opinion favorable to a free market. In reaching this objective there is a three-fold problem: how to get the material read, how to get it understood and how to win confidence. These conferences have been informational, developmental and reconciliational. In each the general philosophy is explained. On some occasions representative businessmen have been present. Face to face contacts of this kind dispel prejudice much more effectively than reams of argument. The results of these conferences have been encouraging.

The Practice of Christian Freedom

Mr. Spencer Heath spoke to the Directors on "The Practice of Christian Freedom." Mr. Heath, an engineer by profession, paid high tribute to the place of the Golden Rule in business. He said that this is a simple rule and a divine command that men enter into contractual relationships with one another and thereby do unto each other in like manner as they would have done unto them. He observed, "Note that the word is DO — not refrain or desist. It is not a prohibition. It is a command, a call to action for all who would enter into the secure, the creative and thereby spiritual and exalted mode of life. . . . In this almost unwitting obedience to the divine command that we practice free contractual relationships lies the whole foundation of a heavenly kingdom on the earth in which the Golden Rule is destined to displace the Iron Rule in the public as it does now in all honest private and business affairs."

Economic and Political Problems

The discussion of some current economic and political problems took place under the leadership of Mr. Percy L. Greaves, economic consultant and top authority in government. These questions had been mailed in to Mr. Greaves prior to the meeting.

All the evils of life stem from the violations of Christian principles, said Mr. Greaves. He pointed out that more people bow down and worship government than worship God and we have to pay for the violation of God's laws.

Space does not permit a full record of questions and answers discussed during this period. A few are listed for the benefit of our readers.

1. Are there any trends that we are turning back to the right way in economics?

"The present situation is only a slowing down into socialism. Our hope is that we can get our young people to see what is right in economics and government and follow that course."

2. What is the best way to educate people as to what is right or wrong in economics?

The answer to this question, said Mr. Greaves, is "The Bible. It is still the best book for us to follow on sound principles of economics and government."

3. Do passing new laws solve our problems?

"The answer to our problems is not another law. New laws usually complicate the problem."

4. What do you think of foreign economic aid as administered today?

Mr. Greaves raised another question, "Who are we aiding?" He said we are not aiding people in need especially but governments who sell these gifts of Americans to their people. He emphasized that the only economic aid that is counting today is that which is done in the name of Christ. Much that we are doing for other countries is merely subsidizing socialist politicians. He continued, "Our present program is taking the property of American people and dispensing it for the benefit of politicians in other countries. This is not Christian charity. For example, we give tobacco to England and France and they are selling it to other nations."

5. Is there any real basis for expecting the income tax to be repealed?

The answer to this was "I don't see it. If this tax is repealed the government may get it in some worse manner. For example, the government might seize private property."

6. What about federal aid for education?

"This is part of a communist manifesto. Karl Marx recommended it. The danger in federal education is that there are strings always attached to it which means federal control."

7. How can the states retain their rights set forth in the Constitution?

"The Supreme Court decision on segregation throws out the Constitution," said the leader of this program. He also pointed out that in education there must be set up in our country private schools.

8. What is the relation between socialism and communism?

"Basically they are the same. The aim is the same. Communism uses force, socialism uses the majority to get control of everything and everybody. Both believe that the capitalistic system is all wrong."

9. Is there a definite trend toward socialism all over the world?

"Yes, including this country. Everything that comes up we turn to government to solve it. Socialists aim at complete control by government or solution from all problems by means of legislation and control. In America today we are looking more and more to the government instead of God for the solution of our problems."

Motives, Taxes and Laws in Pre-Biblical Sumer

One of the most informative messages presented was by Dr. Samuel Noah Kramer, professor of Assyriology at the University of Pennsylvania. Dr. Kramer is the nation's leading authority on the Sumerian civilization.

Dr. Kramer stated that the first high civilization in Western Asia and probably in world history was that of the people who inhabited the land of Sumer about 5,000 years ago. This country, which thousands of years later came to be known as Babylonia, consists of the lower half of Mesopotamia, roughly from about modern Baghdad to the Persian Gulf. It has an area of about 8,000 square miles, about the same as our state of Massachusetts.

Although the climate of Sumer was hot and dry, through it ran the rivers Tigris and Euphrates, which rise in the mountains of Armenia to the north, and flood their banks every year after the snows thaw and melt. This country became a veritable "Garden of Eden." Sumer became one of the richest farming and cattle raising countries in the entire Ancient World.

The early inhabitants of Sumer showed unusual ingenuity and inventiveness in many ways. These people were advanced in culture and they developed a system of writing which was borrowed and used all over Western Asia for thousands of years. They wrote on clay which is practically indestructible. Almost all that we have learned about the Ancient History of Western Asia comes from the thousands and thousands of clay tablets excavated by the archaeologists in the past hundred years.

The Sumerians were noted not only for technological inventiveness and ingenuity, but for their ideals and values as well. Not unlike Americans of today they placed extraordinary stress on ambition and success: the individual Sumerian was brought up to cultivate social preeminence and prestige, to strive for honor and recognition among his fellow men. He was deeply conscious of his personal rights and tended to resent any encroachment on them, whether by his king, superior, or equal. The Sumerians compiled laws and law-codes, and put everything down in "black and white" in order to avoid misunderstanding, misrepresentation, and arbitrariness.

A century ago nothing was known of these people, but today as a result of the excavation of a number of significant Mesopotamian sites, the Sumerians are one of the best-known peoples of the ancient Near East. We now have a fair

cross-section of their material culture: their public buildings and private homes, their architectural devices and building techniques, their tools, utensils, weapons, and the varied products of their arts and crafts. In addition, there have been excavated in Sumer hundreds of thousands of clay tablets inscribed with their economic, legal and administrative records. These records give a fair picture of the Sumerian economic structure and social organization.

From these ancient records we learn that as early at 2400 B. C. the Sumerians revolted against bureaucracy and taxation.

In the course of this address, Dr. Kramer observed, "Now as with ourselves the social danger that the Sumerians had to guard against was an oppressive bureaucracy particularly as manifested in uncurbed powers of taxation. Indeed, the Sumerians who were rarely fooled by appearances and 'kept their eyes on the ball' had a word for it, a proverb which said: 'You can have a lord, you can have a king, but the man to fear is the tax collector.' This brings us to one of the most precious documents in the history of political evolution, a contemporary account of social reform including a rather enviable tax-reduction program, the document which uses the word 'freedom' the first time in the history of man.

"But let the hoary Sumerian historian who lived more than 4,000 years ago and was therefore a contemporary of the events which he reports, tell it more or less in his own words: The inspector of the boatmen seized the boats. The cattle inspector seized the large cattle, and seized the small cattle. The fisheries inspector seized the fisheries. When a citizen of Lagash brought a wool-bearing sheep to the palace for shearing, he had to pay five shekels if the wool was white. If a man divorced his wife, the ruler got five shekels and his vizier got one shekel. If a perfumer made an oil preparation, the ruler got five shekels, the vizier got one shekel, and the palace steward got another shekel. As for the temple and its property, the ruler took it over as his own. In addition all the more important temple officials were deprived of many of their donkeys and oxen, as well as of much of their grain.

"Even death brought no relief from levies and taxes. When a dead man was brought to the cemetery for burial, quite a number of officials and parasites made it their business to be on hand to relieve the bereaved family of quantities of barley, bread, and date-wine, and various furnishings." Further stated Dr. Kramer, "From one end of the land to the other, our venerable reporter observes bitterly, 'there were the tax collectors.' "

There had to be some change and at this low point in the political and social affairs of Lagash the Sumerian chronicler wrote, "A new and God-fearing ruler came to the fore, Urukagina by name, who restored justice and freedom to the long-suffering citizens. He removed the inspector of the boatmen from the boats. He removed the cattle inspector from the cattle, large and small. He removed the fisheries inspector from the fisheries. He removed the collector of the silver which had to be paid for the shearing of the white sheep. When a man divorced his wife, neither the ruler nor the vizier got anything. When a perfumer made an oil preparation, neither the ruler nor the vizier nor the palace steward got anything. When a dead man was brought to the cemetery for burial the officials received considerably less of the dead man's goods than formerly. Temple property was now highly respected. From one end of the land to the other, the scene reporter observes joyously, 'There was no tax collector'."

From this ancient civilization Dr. Kramer concluded with one of its sayings, "You can have a land, you can have a king, but the man to fear is the tax collector."

Foreign Aid and State Medicine

Dr. Melchior Palyi spoke on a dual subject —"Foreign Aid and Socialized Medicine." Dr. Palyi has taught at Oxford University, University of Southern California, University of Chicago and Northwestern University. He is a Hungarian by birth and was educated in Hungary, Switzerland and Germany. He is now an economic consultant as well as a lecturer at a number of colleges and universities.

Dr. Palyi began by saying that bribing a country is an old practice and this is what we are doing in much of our economic aid. "They take our money," he added, "and hate us for it." Foreign aid has cost us 58 billions of dollars during the last 11½ years. He asked, "How much good has it done?" Forty-two foreign countries received aid from us. He observed, "In the long run, this method does not work. It is more of a bribery than a blessing. It is bound to continue because if you stop it tomorrow you will have a crisis in the export business. We have given billions to Britain and France yet they are in a critical condition. In these countries wages increase and productivity declines." Again he said, "For all practical purposes foreign aid has given away our gold reserves."

This foreign aid program, affirmed Dr. Palyi, has had some bad effects on the recipient countries. It has been morally ruinous to them. It has promoted social experiments that have not worked. The difference, he said, between our economic aid and military aid many times is mere humbug for all aid is economic aid.

Dr. Palyi described socialized medicine as it operates in Great Britain and other countries where all services are free of charge and no questions asked, irrespective of means. He emphasized the fact that once you start it, it is extremely hard to stop it. He noted that it is intolerably expensive, capable of bankrupting any nation. Furthermore, it is not the best type of service.

The speaker declared that during the first two years in Britain, most of the people had their teeth extracted and dentures put in. Under socialized medicine hospitals have been deteriorating. The doctors are threatening a strike for January 1, 1958, because of socialized medicine. He further stated that all countries in Europe have socialized medicine today except Switzerland.

How to Combat Socialism

"The Positive Approach to Combating Socialism" was the subject of Mr. Leonard Read of "The Foundation for Economic Education, Inc." Mr. Read listed the following methods to cope with socialism:

1. Know what we are scrapping. What is this cell in the social cancer that has such capacity for inordinate growth? Know that it is the belief in the use of force of government for the control of life in order to get things done. This belief leads to a decrease in freedom.

2. Restore faith in free men. We must hold that free men can and will do a better job than those who are not free.

3. We must advance the knowledge of the superiority of the free enterprise system. Loyal Americans should be able to explain the free enterprise system and to defend it. Many times we do not know sound economic philosophy.

One of the criticisms, said Mr. Read, concerning the free enterprise system is that it's too slow. He answered this objection by saying, "There is no virtue in going fast in the wrong direction."

4. Show the absurdity of socialism. The speaker illustrated this by saying that there were two young people in a class. One made 95 and the other 55. The teacher took 20 off of the first and gave it to the second so that the latter could pass. And then he asked, "Is this right or wrong?" The absurdity of it was evident.

A Few Conclusions

1. Partisans of liberalism have made a better use of their opportunities to promote liberal tenets than conservatives. Liberals seem to be more vocal and conservatives frequently lose by default. If the conservative position is to be maintained in America, then conservatives will have to become more aggressive.

2. The impression that it is smart to be a liberal is false and should be exposed.

Christ gave a test for every system and that is, "By their fruits ye shall know them." Authorities in economics and government during these two days produced an abundance of evidence to show that liberalism is producing corrupt fruit. The finest values we have in life have come to us through the principles of Christian economics. We should be teaching our children, therefore, that it is smart to be a conservative and retain our priceless treasures.

3. America needs a revival of Calvinism and its Reformed principles.

Calvinism is more concerned about long term principles than short term expediency. Calvinism is deeply concerned about character and without the development of character no system is going to work successfully. Calvinism gives us a God-centered program and when God is put first, our economics and our political principles cannot go wrong.

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VACATION

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Box 351 — Athens, Georgia

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. C. C. Baker

Sunday, July 7, *Exodus* 2:15b-22. Notice the early decisions Moses made that enabled God to use him in later years. What way of life did he risk losing when he went to visit his brethren (2:10, Acts 7:21-22)? What were the results of his action (Ex. 2:11-15)? What kind of life was God asking Moses to share (2:23; 3:7) when He called him to return to Egypt (3:9-10)? Once again Moses left loved ones, and the comfort and safety of a known way of life (2:15b-22) to take up the burden of his people. How does Hebrews 11:24-27 summarize these early decisions of Moses' life? Are the major decisions of your life enabling God to use you for His own purposes?

Monday, July 8, *Numbers* 13:25-33. A thorough investigation of the Promised Land was ordered by the Lord before the Israelites were to go up and take it (vv.1-2). What was their report as to the nature of the land (vv.26-27)? the nature of the people (vv.28-29,32-33)? This was the land that the Lord had promised to His people (13:2; 14:8). Observe the reactions of confusion, bitterness and dismay that resulted from a lack of faith on the part of the people (14:1-4). They should have trusted God for the land as a result of their experiences with Him in the past (14:11). Confusion and bitterness and dismay are our lot when we refuse to trust God for an uncertain and seemingly overwhelming future. His faithfulness to us in the past should increase our faith in His faithfulness in the future (Revelation 1:8,17-18).

Tuesday, July 9, *Judges* 8:1-3. Read the account of the Battle of Midian (7:17-25). How great was the opposition Gideon faced (7:12)? What part did the men of Ephraim play in the battle (7:24-25)? Yet whose leadership and courage and strategy was it that were crucial in Midian's defeat (7:17-23)? Why had Gideon chosen to fight against the enemy with so few men (7:2,4)? Now notice how Gideon handled the complaint of the Ephraimites (8:1-3)? How easily he could have defended himself with the excuse that he was defending God. Yet, saying nothing that was not true, he chose to belittle his own accomplishments for the sake of the harmony and the advance of God's cause (8:1-3). Examine also Gideon's attitude in 8:22-23. Here was a man whom God could use.

Wednesday, July 10, *I Samuel* 18:1-5. David was a man of great natural endowment (16:12, 18), anointed to be King (16:13), beloved hero Jonathan seemed to have just one outstanding characteristic, a deep capacity for love, which he expressed in his intense devotion to David of the people (17:50-51; 18:6,16), mighty warrior, successful in all his undertakings (18:5,14). (18:1-3). His love was not a weak sentiment, but an unselfish desire for all that was best for David (18:4) that led him to risk the favor of the King and his own life for David's welfare (19:1-7; 20:1-42) and finally to relinquish ungrudgingly the throne that would naturally have come to him (20:31; 23:15-18). Is there some servant of God whose work for the Lord is prospering because of your love for and interest in him?

Thursday, July 11, *Amos* 5:16-17. The people of Old Testament times had a choice between seeking God and physical life and forsaking God and physical death (vv.4b,6,14). Modern man has a choice between seeking God and eternal (present and future) spiritual life and forsaking Him and eternal spiritual death (John 3:36). How does the vivid speech of Amos 5 dramatize the seriousness of man's choice (vv.6-9,16-20)? How sure are the results of man's choice (3:3-8)? How foolish, then, are those who manifset the attitude of v.10, or those who think they will be sheltered by their positions of respect among men (6:1), or those who put thoughts of judgment far from their minds (6:3a). What were the particular sins Amos preached against (5:12; 6:4-7)? Does a materialistic spirit keep you from realizing the seriousness of seeking God and obeying His laws (Matt. 6:19-24,33)?

Friday, July 12, II *Kings* 22:1-7. Read 18:1-3; 21:1-3; 21:19-22; 22:1-2; 23:25, 31-32, 36-37 for summaries of a few of the lives of the Kings of Judah. Manasseh reigned for 55 years (21:1) while Jehoahaz reigned for just three months (23:31), but regardless of the length of reign or variety of accomplishment, the only thing the author of the book thought really important was whether they did good or evil in the sight of the Lord. How would a summary of your life up to this point read? How would it compare to the summary of Josiah's life 22:2; 23:25)? Scan the material between these two verses to see how practical and specific Josiah's obedience was. Where did he look for his standards of right and wrong? Pause and think about the accomplishments of life that are really important.

Saturday, July 13, *Jeremiah* 36:1-10. The Lord commanded Jeremiah to write on a scroll all the words of judgment that He had spoken to him over the years (vv.1-2). Condemnation of sin and warning of judgment were no more popular in Jeremiah's day than they are today (vv.14-19). What was the reaction of the King to the reading of the scroll (vv.20-26)? How do vv.27-32 illustrate the futility and the danger of man's defiance of God's condemnation? What did the King lose by refusing to heed the words of the scroll (27-31)? What would he have gained if he had heeded the words (vv.3,7)? What is your attitude toward preaching on sin and judgment?



LESSON FOR JULY 7

By THE REV. J. KENTON PARKER

Miriam, A Leader In Israel

Background Scripture: Exodus 2:1-10; 15:19-21; Numbers 12; 20:1; 26:59
Devotional Reading :Psalm 32:1-7

The Golden Text, "A woman that feareth the Lord, she shall be praised", is taken from the eulogy pronounced upon a good wife, as we find it in the beautiful passage in Proverbs 31:30. Miriam is a different type of woman from the one described in that passage. She never married, as far as we know, and she was more of a public figure, taking her place along with Moses and Aaron. Every once in a while God raises up such a Leader from among women, but most women find their "career" in the making of a home and the training of children.

The Devotional Reading brings out the thought of forgiveness and focuses our attention on the episode in Miriam's life when she sinned so grievously and had to be forgiven. The Intermediate-Senior Topic, "A Divided Family Learns Forgiveness", stresses this event also. We have three pictures of Miriam. Two of these show her to be a girl and woman of great capacity for leadership. The other picture is painted in darker colors and shows her weakness and sin — a sin which is very common in public life and manifests itself among those who lead in a nation. It is seen, too, in many families, especially in regard to marriage of our loved ones.

I. *Miriam, a Quick-witted Girl:* Exodus 2:1-10.

This is the name applied to her by Dr. Alexander Whyte who has a fine description of her as she watches over her baby brother.

It is a distressing time for the Israelites in Egypt. "A king who knew not Joseph" has ascended the throne. He sees danger in having such a large "foreign settlement" in Goshen. What if these "foreigners" should join some enemy of Egypt? He begins to oppress the Israelites in various ways, and the cruel edict goes forth that every son born to an Israelite should be cast into the river. In the tribe of Levi a son is born and the parents hide him for three months. When the mother finds that she can no longer hide the child, she makes an ark of bulrushes, puts the baby in it, and then lays it in the flags by the river's brink, no doubt with a breaking heart and a prayer to God . . . "And his sister (Miriam) stood afar off, to wit what would be done with him."

The daughter of Pharaoh came down to bathe in the river, saw the ark, and sent her maid to fetch it. When she opened it the babe wept, and she had compassion on it. Now was Miriam's opportunity, and how eagerly and swiftly she took advantage of it! Shall I go call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And when Pharaoh's daughter said, Go, it does not take much imagination to picture Miriam running with joy to call her mother. Pharaoh's daughter said to Moses' mother, Take this child away and nurse it for me, and I will give thee thy wages. This is not the only time that God used a little maid to carry out His plans. Naaman the leper was healed because another "little maid" had a message and delivered it.

The natural and the supernatural often mingle together. God moves in mysterious ways His wonders to perform. Here is a very natural incident, and yet how supernatural, for the hand of God is over all that occurs. God has a plan and a great work for that babe in the bulrushes. He uses as His agents a mother, with her natural desire to save her baby; a sister with her warm love and quick wit; a princess with a woman's heart — all natural means — but guided unerringly and timed just right by an overruling Providence; even God Almighty. How much of the history of the world is wrapped up in what seem to be trivial incidents!

I do not know how much wages Pharaoh's daughter paid Jochebed for the nursing of Moses, but I can see some of the "wages" which God paid her. She must have felt richly repaid when she saw her son a Leader and Lawgiver, the greatest man in the Old Testament, and looking down from heaven, when she saw her son as one of the two men chosen to talk with Jesus on the Mount of Transfiguration, and, again, when her son's name will be coupled with that of the Lamb as they sing the new song of "Moses and the Lamb."

II. *Miriam: Prophetess and Singer:* Exodus 15:19-21.

The next time we see Miriam is in another critical period in the history of her people. It is in the hour of triumph. Moses and Aaron had come to Egypt demanding the release of the Israelites, and after a long struggle and the sending of the Ten Plagues, they had been thrust out of Egypt in haste. Pharaoh changed his mind, pursued them, and had been drowned in the Red Sea.

A great song of Victory is composed, one of the great triumphant songs of the Bible - battle hymns - which are often created in times of national deliverance. (Compare with the Song of Deborah and Psalm 46, and also some of the outbursts in the book of Revelation). It was Miriam the prophetess who led the women as they sang the song on the banks of the Red Sea. She is recognized as a great leader along with her two brothers, and as such she rightly belongs in the ranks of the great women of the Bible. It seems a pity to mar this picture, but the Bible has a way of telling us the truth about both its heroes and heroines. Oftentimes we learn our most valuable lessons from their failures and mistakes and sins.

III. *Miriam: Sinner and Leper:* Numbers 12.

Here, again, I hope you can read Alexander Whyte, for while he may go too far in the use of his vivid imagination, he can make us see as few others can, the folly and heinousness of our sins. I want to quote a few sentences from him. "Look well at Miriam, all you envious and evil-spoken women. Look back at Miriam's beginning. Look at her watching the ark of bulrushes. Look at her nursing her little brother in the house of her godly mother. Look at her in her rapture, like one out of the body with the joy of the Lord, at the Red Sea. And now see to what her wicked heart and her wicked tongue have brought her. Look at her with her hand upon her throat, and with a linen cloth upon her lip, and her hoarse, sepulchral, noisome voice wandering far from the camp, and compelled to cry Unclean! Unclean! when anyone came in sight.

Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married while in exile. We see from Exodus 2:21 that she was one of the daughters of Reuel, the priest of Midian. (Cushite seems better than Ethiopian). She does not appear to be of much help to Moses, and at times, a hindrance. (See Exodus 4:24-26, and the rather strange occurrence related there). As an older sister who had loved and guarded her precious baby brother and watched him as he became learned in all the knowledge and wisdom of the Egyptians, she may have felt that no woman was "good enough for her brother," to put it in modern terms. Her envy and hatred were explainable, and natural, but nevertheless, very sinful, and led into even greater sin, as is usually the case with jealousy.

This sin was sedition, and Aaron is involved with her, but evidently she was the leader in this move against Moses. Aaron was not a man of strong moral character. He could talk well, but he was easily led into doing some very unworthy deeds as we know from his making the golden calf because the people clamored for a god that they could see. This is a far different Miriam from the loving sister who watched to see what would become of her baby brother, and acted so wisely at that time. Here is a very different woman from the prophetess and singer on the bank of the Red Sea. What has made the difference? Have you ever seen a peach tree turn yellow and die, and when you sought the cause, found the worm at its root? That terrible sin, that secret sin, of envy, or jealousy, had been gnawing at her heart for years, no doubt. It is well described in Proverbs as "rottenness of the bones." It is worse than bone cancer. It seems to have had a two-fold origin in Miriam; she is jealous of Moses' wife, and also jealous of Moses' position as Leader. It looks like she ought to have been proud of her brother instead of jealous, but jealousy is a strange sin, and leads us to do strange things.

As a punishment for her sin she is smitten with leprosy. Aaron intercedes with Moses, including himself in the sin: Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly and wherein we have sinned. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. (Moses was not only meek, but forgiving). God required, however, that she be shut out of the camp for seven days, and Israel journeyed not till Miriam was brought in again. How jealousy drags us down!

"Miriam did not live long after that week. It was not her age, and was not the dregs of the leprosy. Miriam died of a broken heart. All the sprinklings, and all the bathings, and all the thanksgivings, and all the benedictions of Aaron her brother . . . all could not heal Miriam's broken heart." (In this vivid way Alexander Whyte describes Miriam's sin and its dire consequences). Surely, all of us can learn a great lesson from Miriam!

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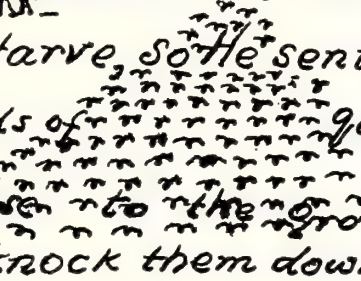
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CHILDRENS Page



Miracles - Quails (Ex. 16 : 11-15)

A miracle is a very wonderful thing which only God can do, either Himself or through His servants. When God created the world, it was a  miracle. Your body is a  miracle. Only God can create a living body. When God's people, the Israelites fled from Egypt into the wilderness – two millions of them – their food gave out and they were hungry  and what did God do? He would not let them starve, so He sent quails into the camp, many thousands of  quails. And He made them fly so close to the ground that the Israelites could knock them down and catch them and cook them for meat, until every man, woman and child had all they could eat. God also sent down bread, like snow upon the ground  and all had enough. He did this for many months, as long as they were in the wilderness and had no chance to cultivate the land. Did you know that God loves you even more than your mother and father love you? (matt. 7:11) And Paul says "My God shall supply all your need" (Phil 4:19).

E.

YOUNG PEOPLES Department

YOUTH PROGRAM FOR JULY 7

By THE REV. B. HOYT EVANS

"Thou Shalt Not Bear False Witness"

Scripture: James 3:1-13

Hymns:
"I Would Be True"
"More Like The Master"
"Blest Be The Tie That Binds"

Program Leader:

There are more ways of bearing false witness than by swearing to a lie on the witness stand in a court of law. The positive principle involved in this commandment is the protection of our neighbor's reputation. It is a law which is very easy to violate. We break it even when the damage done to another's reputation is altogether unintentional. Since there are so many ways of bearing false witness, let us try to find out what they are. Then let us determine to pray earnestly each day that the Lord will keep us from saying or doing anything that will injure the good name of another. We would be horrified at the thought of inflicting physical injuries on our neighbors and associates. A wound to his reputation is just as real as a wound to his body, and sometimes it is much harder to heal.

First Speaker:

The most obvious way of damaging the reputation of another person is to tell a malicious untruth about him. People do this for many reasons, but none of them are justified. Sometimes we are tempted to tell lies about a person because we are jealous of him. At other times we do it in order to "pay him back" for some wrong he has done us. One of the most cowardly things a person can do, and the temptation comes many times, is to tell an untruth about another person in order to shift the blame from ourselves when we have done some wrong. Just recently a man was ordained to the ministry of the Presbyterian church who had served seventeen years in prison for a crime which his uncle had committed. The testimony that convicted the innocent man was given by the uncle who committed the murder. This is the most obvious kind of false witness.

Second Speaker:

A more subtle way of bearing false witness that will damage the reputation of another is to tell half truth about him that will leave the wrong impression in the minds of others. Suppose someone reports seeing Joe's car parked outside a disreputable tavern. The implication is that Joe was patronizing the tavern. The truth of the matter was that Joe's car had a flat tire in front of the tavern, and the parking lot was the only safe place to pull off the road and put on the spare. If the reporter had been interested in telling the whole truth, he would have mentioned that Joe was behind his car struggling with the jack. The report was true as far as it went, but it left an impression with those who heard that was entirely false. The half truth can be just as effective in destroying a reputation as an untruth.

Third Speaker:

Still another way of damaging a person's good name is by repeating unfounded and uninvestigated rumors concerning him. The conversation may run something like this: "I don't know if it's true, and I can hardly believe it, but someone told me that the reason that Mary is not working for Mr. Jones any longer is that she was helping herself to the petty cash drawer." It is not necessary to believe such a rumor or to claim that it is true in order for it to be detrimental to Mary's reputation. It is unlikely that any good purpose would be served by repeating it even if it were true, but it is a most dangerous and sinful thing to pass on such reports when you have no idea of their truthfulness. It may be that you have no intention of hurting anyone by repeating tales you hear, but the Bible says, "Thou shalt not bear false witness . . . ", whether it be done intentionally or not.

Another thing we should consider in this business of tale-bearing is that it is much easier to do damage than it is to undo it. It is almost impossible to trace down a rumor you have repeated after you find it is false, and sometimes it is most difficult to persuade people to believe the truth after they have already accepted an untruth.

Fourth Speaker:

Do you know that it is possible to be guilty of bearing false witness without saying a word? It can be done when you give the consent of silence to words which you know to be false. Suppose you are in a group of students, and one of them says, "John is not in school any

more because he was expelled for cheating on a chemistry examination." You know this is not true. John just plain failed the exam, and it pulled his average down so far that he could not graduate, so he dropped out and is planning to try it again next year. John is not one of your close friends, so you do not feel that you owe it to him to defend him for friendship's sake. You also know that he is very unpopular in this crowd, and you are not anxious to jeopardize your own position with them by taking his part. If you remain silent, though, will you not be guilty of damaging his reputation by the consent of silence? As a Christian can you afford not to tell the truth, even though it would be more comfortable and more popular to remain silent?

Program Leader:

(Ask your young people, without calling names or revealing confidences, to tell of instances in their knowledge where reputations have been damaged in these ways we have been discussing and in any other ways they may think of.)

The Pensacola Theological Institute

The Pensacola Theological Institute, announced for September 1 to 8, has been represented in its advance publicity as a serious approach to theological study for ministers and students under competent scholars. The "Study and Play" formula will be made possible through the comfortable facilities of the McIlwain Memorial Presbyterian Church of Pensacola, Florida, and the refreshing background of Florida beach life.

An outstanding faculty has been secured, including Professor Gordon H. Clark, Ph. D., Head of the Department of Philosophy at Butler University in Indianapolis. Dr. Clark is also a noted author, his history of philosophy, "Thales to Dewey," recently published by Houghton-Miflin, receiving highly favorable reviews. The Rev. Robert Strong, Minister of the First Presbyterian Church of Augusta, Georgia, will preach at a number of the evening worship services and will join the other faculty members in forum discussions.

The Rev. Prof. Edward J. Young, Ph.D., Professor of Old Testament at Westminster Theological Seminary in Philadelphia and also a distinguished writer will emphasize Genesis and Isaiah in his classes and include a lecture on "The Dead Sea Scrolls and the Gospel of John." It is interesting to note that Prof. H. H. Rowley, foremost European Old Testament scholar, though himself liberal, has described Dr. Young as the leading conservative scholar in this field.

The Institute has been planned by the Session of McIlwain Church for the benefit of its own constituency and local ministers as well as those ministers and students from a distance who may be interested. It is for those who would appreciate or at least consider a distinctively Calvinistic course of study in which the Scriptures are received as verbally inspired and the confessional heritage of Presbyterianism enthusiastically accepted. In fact, such an effort last year with only one guest professor proved so popular locally that this larger endeavor was suggested. Sampling the opinion of scores of representative ministers and students of the Southern Presbyterian Church further encouraged the plan.

There will be two classes each morning leveled to those of theological interest while an early evening class will be more popular in design as also an evening worship and preaching service. The afternoon will be left open for recreation with motor boating, surf bathing, swimming, water-skiing, fishing, and sightseeing trips promised to all according to individual interests.

A limited number of rooms will be available without cost through the homes of the host church. Other rooms will be provided in motels at considerably less-than-cost price. A church dining hall will provide for all adults, also at a below-cost rate. An attractive bulletin with pictures of the Pensacola area and a complete schedule of classes with subjects may be secured by writing the Rev. Donald C. Graham, 1214 East Blount St., Pensacola, Florida.

Registrations are already adequate to mark the success of the institute. A Columbia Seminary graduate student writes, "All three of the faculty are familiar to me as far as their books and radio messages are concerned, and I am so anxious to hear them personally at Pensacola." A Georgia pastor writes, "The announcement of the institute reached me yesterday and it really thrilled me. This seems to fit in with what we have been praying for and I look forward to it with much enthusiasm."

An Alabama pastor writes, "The institute plans sound great!" A Mississippi pastor adds his application with the remark, "This is something that I've been wanting." The well-known pastor of the Shenandoah Presbyterian Church of Miami, Florida, the Rev. T. Wayne Fulton, D.D., reading preliminary plans of the institute, sent this unsolicited expression which he later gave permission to quote, "I think that you have been most fortunate in the faculty which you have been able to secure and that this represents a very fine and somewhat unique endeavor. I only hope it will be possible for me to attend."

NEWS of CHURCHES around the World

Board of World Missions



Isaac Kanyinda



Mrs. Isaac Kanyinda

Atlanta — For the first time in the history of the Presbyterian Church, U. S., mission to the Belgian Congo, a Christian Congolese couple is visiting the mother Church in the United States. Elder and Mrs. Isaac Kanyinda arrived in the United States, May 31, for speaking engagements in Presbyterian institutions and churches throughout the General Assembly. They have come under the auspices of the Board of World Missions.

The couple will remain in this country through the 12,000-man Presbyterian Men's Convention in Miami, October 10-13, at which Elder Kanyinda will be one of the featured speakers.

In Atlanta, June 18-26, one of the first places on the couple's speaking itinerary, the Kanyindas will speak at Spellman College at an Interdenominational Christian Conference, and at special services at Trinity Presbyterian Church in Decatur, and at Druid Hills, West Hills, and Rice Memorial Presbyterian churches, Atlanta.

The couple will address students at Stillman College, Tuscaloosa, Ala., and will have parts on the programs of the Presbyterian Women's Training School and the World Missions Conference in Montreat, N. C., later this summer. While in America, Elder and Mrs. Kanyinda will also visit the various boards and centers of the Presbyterian Church, U. S.

As one of the featured visitors at the Men's Convention in Miami, Elder Kanyinda is one of several speakers on the phase of the program emphasizing, "All The Way For Christ — Winning Men." Appearing on the program with him will be Evangelist Balbino of Brazil; Lt. Col. Powell Fraser, Presbyterian U. S. layman in Germany; the Rev. Bob Richards, of California, well-known in the sports world, in pole vaulting; and Dr. John F. Anderson, pastor of First Presbyterian Church, Dallas, Texas, moderator of this part of the Men's Convention program.

The Rev. L. A. McMurray, veteran missionary to the Belgian Congo, now in this country on furlough, is accompanying the Kanyindas as they speak throughout the South, to act as their interpreter.

Both Isaac and Ngoya Kanyinda are children of Congolese who were bought out of slavery by Christians in the Congo. Elder Kanyinda's father

was released from Arab slave traders, and Mrs. Kanyinda's father from slavery to the warlike Batshioko tribe. Both men attended Presbyterian schools in the Congo, and married girls in the schools. In the case of Isaac Kanyinda's parents, the marriage was the first Christian marriage ceremony performed in the Kasai Valley, deep in the Congo. Mrs. Kanyinda's father became a pastor and in 1929 was called to the Morrison Bible School church at Mutoto.

When Elder Kanyinda made his own profession of faith, his parents said of him: "We are putting our child into the offering plate of God, that he may do the work of God always."

Elder Kanyinda serves his people as evangelist, Bible and music teacher, and preacher. His wife is president of the women of the church of Kakinda, and teaches daily classes for the young wives of the Bible School students at the mission station.

The couple is well loved in their area, as together they engage in an outstanding work of Christian witnessing and teaching and befriending the sick and sorrowing.

They have ten children.

World Mission Receipts

Budget for 1957	$3,500,000.00
Receipts to date	1,249,400.64
Percentage of annual budget received for 1957	35.69%
Balance needed for 1957	2,250,599.36

Curry B. Hearn, Treasurer

The General Fund and Interchurch Agencies

Statement of Receipts

January 16 - May 31, 1957

The General Fund Agencies

Budget for 1957	$893,259.00
Receipts to date	179,485.15
Percentage of annual budget received to date	30.09%
Balance needed for the year	713,773.85

The Interchurch Agencies

Budget for 1957	$23,595.00
Budget receipts to date	5,563.62
Percentage to date	23.58%
Balance needed for the year	$18,031.38

Mississipi Synodical

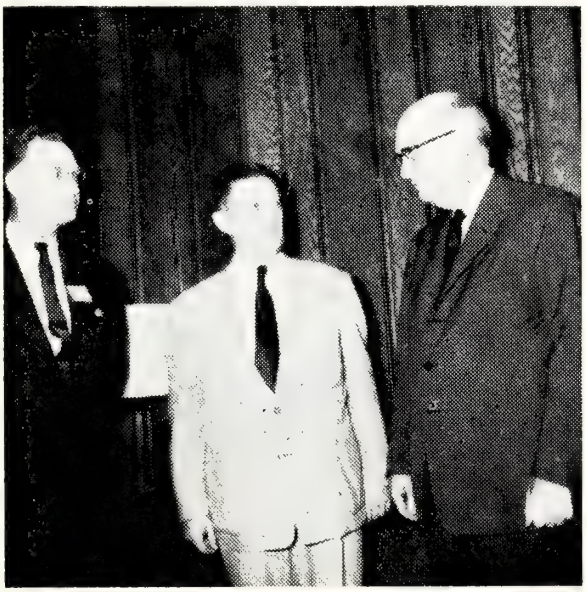
Jackson — Presbyterian women in Mississippi gathered at Belhaven College here from June 10-14, for the 26th annual Mississippi Synodical Training School. Leaders and teachers at the school included Dr. Manford Gutzke of Columbia Seminary, Decatur, Ga.; Miss Claire Randall, Board of World Missions in Nashville; Dr. McFerran Crowe, Jackson, president of Belhaven College; Mrs. Norwood Phelps of Jacksonville, Fla., and Mrs. Marion Reynolds of Bellaire, Texas; Dr. John Reed Miller, pastor First Presbyterian Church of Jackson; Dr. Richard A. Bolling, pastor of the First Presbyterian Church of Cleveland, Miss., and Synod's chairman of Woman's Work; Mrs. John Eakes, Synodical president; and Mrs. Arthur C. Miller, director of the Training School.

ALABAMA

....Birmingham — The congregation of the Third Presbyterian Church of Birmingham held special homecoming day services June 2, according to the pastor, the Rev. James Cantrell.

Mr. Cantrell was assistant pastor of the congregation for many years when the late Rev. James Bryan, known as "Brother Bryan" was pastor. On the death of Brother Bryan Mr. Cantrell was called as pastor.

Title of Mr. Cantrell's sermon for homecoming service was "A Man in Christ."



Dr. Wallace Alston, president of Agnes Scott College, Decatur, Ga., was elected moderator of the Synod of Georgia recently at a meeting of the Synod in Atlanta's Druid Hills Presbyterian Church. Dr. Alston succeeds Dr. Harmon Ramsey, pastor of First Presbyterian Church, Athens.
Shown, left to right: Dr. Ramsey; Dr. Alston; and Dr. Charles King, pastor of First Presbyterian Church, Houston, Texas, the inspirational speaker at the meeting of the Georgia Synod.

GEORGIA

Atlanta — Frederick G. (Rickie) Oglesby, 17, the son of Lt. Col. and Mrs. Stuart R. Oglesby III, and grandson of Dr. Stuart Oglesby, pastor of Central Presbyterian Church here, and Mrs. Oglesby, was drowned June 1 in a boating accident in Germany.

The youth's father is stationed with the MAAG in Copenhagen, Denmark. The Stuart Oglesbys III, members of Atlanta's Central Church, were to sail for the United States on June 29 and Col. Oglesby is expecting to be assigned to Donaldson Air Force Base in Greenville, S. C., on August 1.

Stoyte O. Ross, Jr., 16, son of Brig. Gen. S. O. Ross, chief of the Military Assistance and Advisory Group in Copenhagen, was with young Oglesby and was also drowned. The boys both lived in Denmark with their families but attended an English-language boarding school in Frankfort during the school year. They were rowing in

the Main River when their boat was capsized in a current below a waterfall flowing from a lock. The fathers of both boys immediately left for Frankfort upon learning of the accident.

Dr. Oglesby, in Atlanta, said that his grandson was an excellent swimmer but evidently the current was too strong for him when his boat capsized.

Besides his parents and grandparents, the boy is survived by four sisters: Dina, 11; Susan, 8; Jill, 6; and Lisa, 3. The other grandparents are Mr. and Mrs. Arthur Feltham of Sarasota, Fla.

NORTH CAROLINA

Red Springs — George T. Ashford, civic and religious leader of Red Springs, died June 2, of a heart attack. Mr. Ashford, 49, was chairman of the steering committee of the Scottish College Foundation to continue operation of Flora Macdonald College, a former chairman of the board of deacons of First Presbyterian Church in Red Springs, and has recently been named "Tar Heel of the Week" by the Raleigh, N. C., News and Observer for his work in civic and religious affairs.

Davidson — Davidson College has been given more than $50,000 to begin a new fraternity court by a retired Presbyterian, U.S., minister and his wife.

The Rev. and Mrs. W. S. Patterson of Davidson have given an annuity to the College expected to provide at least that amount to be used to start a $400,000 facility for the college's 12 social fraternities to replace present house system, constructed in 1928.

Mr. Patterson, graduate of Davidson's Class of 1903, was a member of Pi Kappa Alpha and has served as adult counselor to the group at Davidson for the past 13 years. He has held pastorates in Beckley, W. Va.; Gloster, Miss.; Lakeland, and Madison, Fla; Prattville, Ala.; Clover, S. C. and Lowell, N. C.

In 1944 he retired from active ministry to go to Davidson, but he has served many supply pastorates since that retirement. He has been Moderator of Florida Synod; Stated Clerk of East Alabama Presbytery and Kings Mountain Presbytery; and in 1925 was a delegate to the Presbyterian World Alliance in Cardiff, Wales. He has been sent to the General Assembly 8 times as Commissioner.

TENNESSEE

Columbia — Zion Church, near Columbia, Tennessee, celebrates on June 29-30 its 150 years of continuous service to Christ and the community.

On Saturday June 29, an outdoor pageant "Continuing Witness" will be presented under the ancient oak trees that 150 years ago witnessed the erection of the first church by the pioneer settlers and the division of the tract purchased from the heirs of General Nathaniel Greene. The original deed signed by the heirs of General Greene was placed in the custody of one of the original purchasers and was handed down from father to son, and has lately been presented to the church and will be on display with other items of interest in the history of Zion.

On Sunday, June 30, Dr. Jas. E. Cousar of the Independent Presbyterian Church of Savannah, Georgia, will preach the inspirational sermon, followed by the Lord's Supper. Rev. W. M. Ford, present minister at Zion, joined in by the congregation, has asked all living ministers, who have served Zion in the past, to take part in this celebration.

David Franklin Fulton

Dallas — The Texas Presbyterian Foundation has purchased the major portion of the Wynnewood Shopping Village here, at a cost of approximately $1,056,000.

The Rev. Dr. Hubert Hopper, director of the foundation called the purchase of the 15 acre business property "one of the finest investments I believe we have ever made." He estimated that the purchase, which was made possible by a $2,000,000 gift to the foundation made January 9 by Toddie L. Wynne, Sr., would bring the foundation some $100,000 annually for the support of Presbyterian educational institutions.

The foundation has employed an agent to handle the property for them. The agent is the Wynnewood Village, Inc., which has been handling the property in the past.

At the time the $2,000,000 gift was made to the foundation when American Petrofina, Inc., purchased American Oil Co., of which Mr. Wynne, Sr., was president, it was reported that $600,000 of the $2 million had been earmarked for specific uses. The remaining $1.4 million went into the foundation's endowment fund for improvements in all its institutions.

Specifically designated amounts at that time went to Austin College, $300,000; Pan-American School in Kingsville, $100,000; Mo-Ranch Assembly Grounds near Hunt, $100,000; and Hollins College in Roanoke, Va., received $100,000 for a chapel to be named for Mrs. Toddie L. Wynne's mother, Mrs. Allie Nash Young.

Mr. Wynne, who is Moderator of the Synod of Texas, is a member of the foundation's executive committee.

Resolutions on the Death of Elder George W. Price

WHEREAS: God in His infinite wisdom has removed from our midst to his heavenly home our esteemed fellow member, George W. Price; and

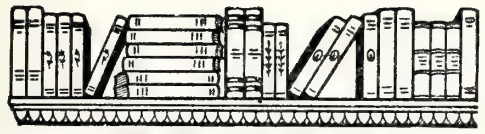
WHEREAS: Mr. Price's upright and Godly life was an inspiration to the members of the Session of the Second Presbyterian Church, of Spartanburg, South Carolina, and was of invaluable service to our church, for the good of which he gave liberally of his time and money. For many years he served as Superintendent of the Sunday School; and

WHEREAS: We are grieved at his death and feel that his memory will remain in our hearts, and that his place will be hard to fill; therefore

BE IT RESOLVED: That we bow in humble submission to His Sovereign will, for we know that "He doeth all things well."

That a page in the Minutes of the Second Presbyterian Church be inscribed to his memory and his honor; that a copy of these Resolutions be sent to the Christian Observer, the Presbyterian Survey, the Presbyterian Outlook and the Southern Presbyterian Journal; and that a copy be sent to his sorrowing family.

R. B. Paslay, Chairman
T. P. Hartness, M. E. Tanner, Committee



BOOKS

MAKE YOUR FAITH WORK — Louis H. Evans. Fleming H. Revell. $2.50.

The Epistle of James is the least technical of all the Epistles. It is full of strong, practical sense and has a message for Christians of every degree of attainment. James insists that the Christian's religion must show. There are certain marks by which people can recognize a Christian. With remarkable skill Dr. Evans shows us that if we want to be real followers of Christ, the Epistle to James is a good guide.

There are many theories as to the authorship of the Epistle of James. Dr. Evans is persuaded that the best evidence favors the view that the author was James, the brother of the Lord Jesus Christ. With this assumption, Dr. Evans writes, "If the brother of Jesus was the author — and we proceed on that well-established premise — then the Epistle he wrote becomes something more than merely interesting, for it contains the conclusions of a brother about a divine Brother. What could be more intimate, more revealing? Brothers are always hypersensitive to what their own think and say about them. 'What does your brother think of you?' is a question that goes into your heart like a knife. So what James says about Jesus, about His faith and works, would go deep." After the Resurrection James became an ardent believer in the deity of Christ. He served as the pastor of the Church at Jerusalem, and it was to him that the Christians of the day flocked for fellowship and counsel. James, says Dr. Evans, saw in the life of Christ not only a faith but a force. As a result of what he saw he has given us a practical way of living and realistic power to match the problems of the day.

The nine chapters in this book all deal with soul-searching questions. The topics are "How Do You Face Life's Trials?", "Is Your Religion Words or Works?", "Are You Prejudiced?", "Is Your Tongue Converted?", "Do You Own a Peaceful Heart?", "Are You Conceited?", "Is Your Money Converted?", "Can Your Faith Heal?", and "Are You a Soul Winner?". The author tells us that if the reader can answer these questions in the proper way, then his brothers and family may catch the vision of the divine Brother, too. Many a doubting Thomas may be arrested by the evidences of the reader's Christian life, filled as it can be with workable, practical power.

While in no wise minimizing the value of the healing of the body, Dr. Evans shows in this book that men are far more interested in the healing of the body than in the healing of the soul. With this observation, he comments, "Would to God it were possible to arouse as much interest in the healing of a man's soul as we have in the healing of his body! Regrettably, it has never been thus, in human society . . . People flock to the Spectacular. They come with little urging to pray in intercession for the healing of physical man. But suppose you tell these same people that 'the prayer of faith will save the sick' and inform them that you are using this word 'save' in a strictly spiritual sense—how many will flock together for such a purpose. To promise to heal the body brings crowds; to promise to save the soul brings a blank stare. We spend millions on hospitals, on medical research, on efforts to cure cancer, polio and tuberculosis—and who would not thank God for that? But in comparison we spend pennies for the cure and salvage of the human soul."

With a high sense of final values, Dr. Evans calls Christians to regain a Christian interest in the spiritual equation of human beings. To see what happens to the soul of man is of supreme importance in the mind of God.

Dr. Evans is a wise counsellor. His style is unpretentious and pungent. The inescapable conclusion that the reader reaches as he comes to the end of this book is that in all the major areas of human interest, the Christian faith works. This is evidence that no clever unbeliever can rule out of the court of honest judgment.

—J.R.R.

CHRISTIAN: COMMIT YOURSELF! Paul S. Rees. Fleming H. Revell. $2.00.

Paul Rees is pastor of the First Covenant Church of Minneapolis. The influence of his Christian ministry, however, has extended far beyond the confines of his own parish; it has been felt throughout the entire nation. His books on stewardship, evangelism, and the Holy Spirit have blessed many lives.

The 10 messages in this volume are all directed toward securing from the listeners a full commitment to Christ and His cause. Decisions at depth constitute the major thrust of each soul-probing sermon. Thus, the paramount aim of the preacher is to recapture the dedication, devotion and discipline that gave such irrepressible fervor and undaunted daring to the early Christian movement. Following the announcement of each subject, Dr. Rees stipulates the kind of commitment he seeks from the particular message. For example, in the sermon on "The Supreme Surrender" he begins by summarizing the commitment he desires: "I will seek to know and do the will of God in every area of my life." After announcing the subject "The Badge of Royalty" the commitment sought is "I will accept responsibility for service in my church."

Dr. Rees quotes General Omar Bradley as saying, "The most completely committed person I have met is a convinced Communist." Recognizing the challenging truth in a statement of this kind, Dr. Rees has dedicated himself to the holy task of activating and mobilizing Christian people to a more drastic and ardent commitment to Christ and His cause in this world.

The Christian minister will find here new illustrations and perhaps new insights expressed in new ways. The new Christian who reads this book will be able to learn more about the nature of the deeper Christian life and the clarification of many of his own embryonic thoughts.

—J.R.R.

CHRISTIANITY AND SYMBOLISM. F. W. Dillistone. Westminster Press. $4.50.

Concerned with getting a clearer understanding of the Christian sacraments, the author found that there were questions to be asked about symbolism beyond that of why some Christians use different forms from others and what the underlying meaning is. In this book the author approaches the subject from two standpoints. First, what contemporary writers in different fields of thought are saying about symbols and second what part symbols have played in the great religions and cultures of the world.

Dr. Dillistone raises the question as to whether traditional Christian symbols are outmoded and whether we ought to be looking for new ones. He points out how in our modern world much of the power of these symbols has been lost, but suggests that there are ways in which at least some measure of their elements may be rediscovered. His overall purpose has been to discover the motives and impulses lying behind the symbol-making activities of mankind and to suggest how an examination of these could help in understanding more clearly the way in which symbols ought to be employed in the life of the Christian community.

Adherents of the Reformed Faith will not follow Dr. Dillistone in all of his views but will recognize that he has rendered a real service in his discussion concerning Christianity and symbolism. We are on common ground with this Episcopal leader in believing that baptism and the Lord's Supper are the two symbols we need to express powerfully and meaningfully what God has done for us in granting salvation through His Son Jesus Christ.

—J.R.R.

THALES TO DEWEY. Gordon H. Clark. Houghton-Mifflin Co. $5.00.

One of the best ways to understand any subject is to study its history. This is certainly true in philosophy. For this reason there have been many histories of philosophy written from time to time. Many of these philosophies have been helpful but it is a well-known fact that a number are characterized by dullness. It is evidently difficult to write a history of philosophy that is exciting. Dr. Clark has succeeded, however, in this difficult undertaking. This volume bristles with human interest. It grips the attention of the reader from the very beginning and holds it to the closing page.

Dr. Clark has not sought to do the impossible —bringing philosophy down to the student's level. He has attempted to bring the student up to philosophy's level. To avoid confusing the students with the multiplicity of strange names, the number of men discussed has been kept to a mere minimum. His aim has been to give a fairly thorough comprehension of a few major issues. He adopts the principle that a reasonably clear grasp of one problem is better than a dim and faulty memory of a hundred. It might be said that this work is supremely concerned with questions relating to the problem of knowledge. The author has also tried to avoid technicalities and express his thoughts in the simplest and clearest language consistent with precision.

Greek philosophy is discussed in Part I of this volume. There are four chapters in this section. The third is an excellent presentation of Aristotle and his philosophy.

Part II gives a magnficent treatment of the history of philosophy during the Middle Ages. The Patristic and Scholastic Periods are discussed in this section. Here the author shows that the source of all contrasts between Paganism and Christianity is a difference between their concepts of God. The radical difference between Greek theology and the Biblical concept of God is clearly set forth. Dr. Clark holds that the apparent similarities and charges of alleged borrowing on the part of Christian writers from the Greeks are only superficial similarities. To put it in the author's own words, he says, "For such reasons as set forth, it may be concluded that Paganism and Christianity are radically distinct. Any points of similarity are superficial and trivial. To speak of them as alike is no better than identifying Epicureanism and Platonism on the ground that both were founded by men."

CHRISTIAN WIDOW:

Wants position as "House Mother" in Southern School.

Answer:

Care of Southern Presbyterian Journal
Weaverville, N. C.

In the discussion of the Early Patristics the author has some fine paragraphs on "The Theology of Jesus." Here he observes, "that Jesus' pre-eminent position in history does not depend on a successful teaching career, especially not on the teaching of prosaic morality, is evident from two considerations. First, His purpose in life was not to teach but to die. Unlike the stoics who thought that all men were children of God, Jesus viewed mankind as born in sin, as children of the devil and therefore needed to be born again. Jesus came, therefore, so that men who were not could become children of God. The foundation for this possibility was to be laid by His death, not by His moral teaching. In the second place, His lack of success as a teacher is seen in the fact that even His most intimate disciples misunderstood His message." Dr. Clark also notes that Jesus claimed that He is God. He says, "This claim was made in various forms on many occasions and finally when repeated under oath at His trial it became the ground for His condemnation to death. His rising from the dead, leaving the empty tomb and His appearance to over 500 witnesses justified the claim."

Part III delineates the history of modern philosophy. Special attention is given to 17th Century rationalism, British empiricism, Immanuel Kant, G. W. F. Hagel and contemporary irrationalism.

The author's finest and most penetrating analysis comes out in his exposition and criticism of Dewey's fundamental ideas. He shows that Dewey is anti-intellecutal and his basic irrationalism is clearly a disparagement of epistemology. Dewey, he observes, considers epistemology a pseudo-problem and a waste of time. Dewey refuses to acknowledge that epistemology is a problem. He said that it is incredible that such a pseudo-problem ever arose. Dr. Clark comments, "In this case and in many other cases, Dewey assumes the conclusion he should have argued for."

In a bold, concluding note Dr. Clark states that the history of philosophy began with naturalism and ends with naturalism. But naturalism is not enough. Man needs a divine revelation. In the light of this revelation, man is enabled to see reality that he could not see with unaided human reason.

Pointedly, Dr. Clark asks, "Does this mean the philosophers and cultural epochs are nothing but children who pay their fare to take another ride on the merry-go-round? Is this Nietsche's eternal recurrence? Or could it be that a choice must be made between skeptical futility and a word from God?" Obviously one of the values of this book which chronicles the history of philosophy is to show the limitations of human reason and the imperative need of a trustworthy revelation from God.

This is a great and a valuable book. It is great in its scholarship and mastery of detail without weariness to the reader. Here is seasoned thinking that holds the interest on every page.

—J.R.R.

JUL 8 1957
Carolina Room

The Southern PRESBYTERIAN Journal

VOL. XVI NO. 10 JULY 3, 1957 $3.00 A YEAR

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EDITORIAL

Who Is Being "Infiltrated" by Whom?

The *Presbyterian Outlook* has published an article entitled, "Infiltration — to What End?" which is one of the most unworthy pieces of religious journalism we have seen in a long time.

On the basis of a letter from a secretary in the Orthodox Presbyterian Church to a member of his own church it is intimated that there is a plot within that church to bring some of their men into the Presbyterian Church, U. S., with the idea of eventually leading their congregations back into the Orthodox Presbyterian Church.

In our judgment the letter was a very foolish one, and whoever made it available to a church paper was equally unwise.

The article in the *Presbyterian Outlook* then goes on to attack certain honored men and institutions in our church. It is unworthy and it is deliberately calculated to hurt, to divide and to disrupt.

Had the *Presbyterian Outlook* taken the trouble to examine the minutes of our General Assembly it would have found that the ratio of men coming from the Presbyterian Church in the U. S. A. to that coming from the Orthodox Presbyterian Church is about 20 to 1. One can but wonder just who is being "infiltrated" by whom?

This same article goes on to tell of the actions of one particular presbytery's commission on the minister and his work. We have no brief for that which this commission is alleged to have done and we will go much further — we would welcome the complete abolishing of the commissions on the minister and his work throughout our entire Assembly. In entirely too many cases these commissions have acted as ecclesiastical Gestapos and in the overwhelming majority of the cases they have acted in accord with the general policies pursued by the *Presbyterian Outlook.*

Finally, it is our observation that liberals are very often inclined to accept or reject men *according to the institutions from which they have graduated.* If they were equally sensitive to *known* liberal institutions outside the bounds of our church as they are to those known to be conservative we could be more deeply impressed with their "liberality," but such is not the case.

It is the conviction of this *Journal* that every man coming into a presbytery of our church should be judged not by the institution from which he has graduated, liberal or conservative, but on how that individual stands in his own personal faith and in his attitude to the Confession of Faith and Standards of our church. It is these which should be the basis of acceptance or rejection, *not* the institution from which he graduated.

The danger for any church is not "infiltration" by people. Rather the real danger is to be infiltrated by unbelief.

—H.B.D.

The New York Campaign— Sifting the Wheat

The New York Campaign is doing much to clarify the theological situation, not only within Protestantism but within the entire area where Christ is outwardly professed as Saviour and Lord.

This is not for one moment to suggest that Billy Graham, or the New York Crusade, are to be made the basis on which Christianity is to be judged. Nor is this to suggest that an endorsement or rejection of his methods is the criteria. Nor does this even intimate that mass evangelism is anything more than one method which God uses for making the claims of Christ known to a lost world.

But, the Gospel which Mr. Graham preaches is, in its basic content, the Gospel as presented to us in the Bible and used of God down through the ages to save sinners. And God is using and blessing this preaching. At this writing nearly 23,000 have made a public decision for Christ, many on the basis of a new and complete commitment to our Lord, many others for the first time accepting Him.

In the face of that which God is doing there are three groups actively opposing that which is being done: The Roman Catholic Church; Modernists under the leadership of the *Christian Century;* and, extreme Fundamentalism under the leadership of the *Christian Beacon* and the *Sword of the Lord.*

Let us study this opposition.

The Roman Catholic Church: At least two Catholic leaders have written articles warning members of the Roman Catholic Church to stay away from the meetings. In addition private warnings have been issued by priests and, on instruction from high levels a series of sermons has been preached in Catholic churches in the New York area on the doctrines of Catholicism and as an antidote to Mr. Graham's messages "which are Protestant," and because, Catholics have been told, "any person saved in Mr. Graham's meetings is only half saved as he does not believe in the primacy of the Roman Catholic Church."

The Roman Catholic opposition has led some of their priests into absurd statements. Two at least have preached sermons saying: "The Catholic Church claims to be Christ. She acts like Christ and she can prove from Scripture that she is Christ." (Rev. Bernard P. Donachie, preaching in St. Patrick's Cathedral on June 2nd and reported in the *New York Times* the following day).

Despite the official opposition of the Catholic Church hundreds of Catholics have come forward to accept Christ as Saviour and Lord, among them some priests.

The opposition from the Modernists is likewise to be expected. In fact the *Christian Century* seems to have a fixation complex about Mr. Graham, for months carrying lead articles and editorials critical of the evangelist, his methods and his message.

The June 19th issue carries a lead editorial under the heading "Fundamentalist Revival" which deplores the message being preached at Madison Square Garden, mentioning in particular the virgin birth, the infallibility of the Scriptures, the bodily resurrection of Christ, the substitutionary blood atonement and the personal return of the Lord and going on to say: "They may not all be preached in every sermon, but they are never contradicted." In other words, they blame Mr. Graham for not denying New Testament truth and assail him for preaching that which the Bible teaches. This almost plumbs the nadir of journalistic as well as theological absurdity.

Does the *Christian Century* think that the gospel which they advocate humbles men and brings them in confession of sin and to faith in the atoning work of the Lord Jesus Christ? Just what has the gospel of social reformation, which is the meat and drink of Modernism, to show for its preaching? It might conceivably abolish every social, economic and political injustice in the world and never save one soul from hell. Little wonder that one often lays down this brilliantly edited magazine with the feeling: "They have taken away my Lord, and I know not where they have laid him."

Even more violent and irrational are the attacks of some extreme Fundamentalists. Not even in the writings of the Modernists have we seen the venom and distortion and untruths indulged in by some of these "defenders of the faith" who are a disgrace to the Gospel they claim to affirm.

This writer subscribes to every fundamental of the historic evangelical faith and deeply regrets that the term "Fundamentalist" has been degraded by some so that it no longer has an honorable connotation. Today the term "Fundamentalism" has been usurped by a small group of men who indulge in hate, distortion and untruths in attacking Christians with whom they do not agree. They forget that Christian love is spoken of as the first fruit of the Holy Spirit in the lives of believers.

One "Fundamentalist" leader has come out in headlines in the *Sword of the Lord* and in daily newspapers: "Christ and the Bible Sold Down the River in New York Crusade" — while other leaders and publications have stooped to unbelievably low levels of attacks, not hesitating to publish that which they knew to be untrue, if it would help smear a Christian brother with whom they disagree.

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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The bone of contention of these "Fundamentalists" is that the sponsorship of the New York Campaign is "unscriptural." Rarely is this word explained and when it is the Bible references are found to be irrelevant to the question. They blindly attack members of the New York Crusade Committee, calling them "Modernists, Liberals and Infidels," but usually do not mention names. They overlook the fact that the men who issued the invitation and sponsor this Crusade are men deeply concerned for the pagan situation in New York, men who deliberately asked one they knew preached the old Gospel of God's judgment and redeeming love in Christ to come to New York and help.

They overlook the fact that these campaigns are set up only after much prayer and hard work and that it has been found that the broadest base of cooperation possible is the one God most richly blessed.

They ignore the fact that the issue is not one of sponsorship but of the Gospel message preached. If Mr. Graham compromised his message to suit his sponsorship he would be unworthy of support. But he does not compromise; he preaches the Gospel as it has been believed and preached over the years and God has set the seal of His blessings on that preaching.

They overlook the fact that these men who are so viciously attacking are themselves under attack from the Modernists who deny and deplore the Gospel which Mr. Graham preaches.

* * * * *

All of the above is a sad commentary on the state of Christendom today. The first fruit of the indwelling Holy Spirit mentioned by Paul is LOVE. Our Lord said: *"By this shall all men know that ye are my disciples, if ye have love one to another,"* but the world sees entirely too little brotherly love among Christians. Paul affirms that of; *". . . . faith, hope, love, . . . the greatest of these is love."*

We do not believe there can be an effective Christian witness without love. The Pharisees were the most orthodox people in our Lord's time but they were the objects of his most scathing rebukes. Few of us measure up to the demands of God. How can we claim to love Him and fail to love our fellow Christians?

We know that many Roman Catholics believe in Christ as Saviour and Lord and because of this they are our brothers in Christ. We most vigorously dissent from the claims of their Church, from the assumptions of their heirarchy and from the many accretions this heirarchy has added to their faith over the years. That there should be official opposition is to be expected. That there have been hundreds of people with Catholic backgrounds who have come into a full acceptance of Christ is also a known fact.

This Campaign is showing up the position of many Modernists because they do not believe and therefore resent the Gospel as revealed in the Scriptures. They preach a Christ divested of his divine attributes and stripped of those things which make Him unique in the Biblical record. Denying the supernatural, they are the lineal descendants of the Sadducees of old.

That the extreme "Fundamentalists" of our day are the descendants of the Pharisees of old is equally clear. Loud in profession of orthodoxy there is little to commend their attitudes and methods. When, instead of love, one finds hate; instead of truth one finds wilful distortions; instead of humility there is arrogance; instead of being "scriptural" in personal attitudes there is "unscriptural" judging of Christian brothers, one must turn from such "Fundamentalism" and pray for the grace and love and wisdom to live and witness and live as Christ would have us.

As indicated at the beginning of this editorial, the New York Campaign is doing much to clarify the theological situation in America.

The Roman Catholics reject the Gospel because they have *added something else.*

The Modernists reject the Gospel because they *do not believe it.*

The "Fundamentalists" reject the messenger because they do not like *his methods and the company he keeps.*

This leaves a great segment within the Church who are being drawn closer together as they see God doing a marvelous work and who rejoice in this demonstration of the power of united prayer, the power of the simple Gospel message, and the power of the Holy Spirit working in the hearts of men.

For this we can be thankful and take courage because on the basis of that which we are seeing God do there is so much to draw us together and unite our hearts in thanksgiving and praise to Him.

"This is the Lord's doing; it is marvelous in our eyes."

—L.N.B.

A challenge ... a hand to guide ... a Christian Home away from Home

PRESBYTERIAN COLLEGE

Marshall W. Brown, President — Clinton, S. C.

"It Is I", "I Am He"

Some years ago one of our ablest ministers, Dr. Wm. T. Riviere, wrote me that our Lord's use of the personal pronoun I was one of the clearest indications of His Deity.

The late Dr. K. L. Schmidt of Basel in his articles on Jesus as Messiah and Son of Man in the Strassburg *Revue d'Histoire et de Philosophie religieuses,* 1938 shows that Jesus speaks in the language of the Lord of the Old Testament. The God of the Covenant revealed Himself as I AM THAT (WHO) I AM, Exod. 3.14, and our Lord was familiar with this revelation, Mt. 22.32. In the section of Isaiah beginning with the fortieth chapter the declarations of the LORD in the first person are expressed with utmost energy. Jesus accepted John's use of the Isaianic prophecy, "prepare ye the way of the LORD," and Himself applied to John's and to His own coming, Malachi's word, "Behold I send MY messenger before ME." The "sovereign I" appears repeatedly in Jesus' discourse: Mt.5.22; 8.7; 10.16; 11.28, 30; 12.27f; 14.27; 20.22; 21.27; 23.34; 25.27; 26.39; 28.20; Mk.9.25; 14.58; Lk.8.46; 21.15; 22.32; 24.49. Accordingly, when Jesus answered at His trial, "I am (He)", Mk. 14.62, he was speaking in the fashion of the God of the Old Testament as that One reveals Himself.

The line of thought discovered by these students of the Bible has been continued by recent scholars. Apparently, J. Richter in an Erlangen thesis published in 1956 has elaborated the thought. Professor Ethelbert Stauffer in *Jesus, Gestalt und Geschichte,* 1957, gives a summary and slight variation of Richter's large work. Stauffer shows that the clause, "It is I" or "I am He" is "the most genuine, the boldest and the deepest self-predication of Jesus," that "Jesus certainly used the formula in the sense of the Old Testament and the liturgical theophany formula," that is, "that in His life the historical epiphany of God occurred." From a study of the Old Testament and Jewish cultic practise, he shows that such terms were in regular use at the feasts of tabernacles and of the Passover as God's self-manifestation, cf. Dt. 5.1f; Dt.32.39f; Ps.113-118; Ps. 46, Ps.50, Ps.81. and Isaiah 40-55. The theophany word is: "I", "I am God", "I am Jahwe", "I am He", "It is I", "I am", "Fear Not" "Ye shall know, believe, apprehend that I am He.", "I am from of old — from eternity to eternity — I am God and there is none else", "I am He", "It is I". At the time of the Passover, Jesus uses this phrase as He comes to those in the storm-tossed boat, according to Mark 6.50, Matthew 14.27 and John 6.1f, "Be comforted, it is I, fear not." Cf. Isaiah 43. At what may well have been another feast season at which the cultic theophany word was used, when Jesus warned that another would come in His name, saying, "I am He", Mk.13.6 (in Greek). Accordingly, His answer to the High Priest at the final Passover is again the theophany formula: "I AM (HE).", Mk. 14.62. The sense occurs often in John, 8.58; 4.25-26; 13.19; 6.20; 8.21-28; 14.29.

In these words our Lord lifts the veil and shows His own Divine Person. He lets us see that it is God Who has become man in order to be the Messiah, our Saviour.

—W.C.R.

The Propitiation

By John Murray

To "propitiate" is to appease or pacify one who is angry, and "propitiation" is the means used to bring about that result. If propitiation describes that which was done by Christ when he died upon the accursed tree, then it means that he placated the wrath of God on behalf of those for whom he died.

This idea is not palatable to a great many people who profess the Christian faith, and it has been often said that the sacrifice of Christ must not be interpreted as a propitiation of God's wrath. It is quite impossible, however, to remove this idea from the New Testament. Paul says that God set forth Christ Jesus "a propitiation through faith in his blood" (Rom. 3:25). The epistle to the Hebrews says that it behooved Christ "to be made like to his brethren in all things, in order that he might be a merciful and faithful high priest in things pertaining to God, to the end that he might make propitiation for the sins of the people" (Heb. 2:17). And John applies the same thought when he says: "He is the propitiation for our sins, and not for ours only but also for the whole world" (I John 2:2); "In this is love, not that we loved God, but that he loved us and sent his Son, a propitiation for our sins" (I John 4:10). Besides, there are the numerous passages in the Old Testament where terms of similar import are used with reference to the sacrificial ritual which finds its fulfilment and completion in the sacrifice of Christ.

Attempts have been made to eliminate the idea of propitiation from these Biblical pas-

sages. But these attempts have failed. The terms mean propitiation and this points to the work of Christ, which culminated in his death upon the cross, as a work which was concerned with the wrath of God and the removal of that wrath from those who become the partakers of his redemption. We are not to associate with this work of Christ, however, any of the superstitious notions which adhere to pagan conceptions of propitiation.

If we properly understand what is involved in substitutionary atonement, we can readily see how necessary is this aspect of the work of Christ and how consonant it is with his vicarious sin-bearing. The Lord laid upon Christ the iniquities of his people (Isa. 53:6). He bore their sins in his own body upon the tree and he was made sin for them (I Pet. 2:24; II Cor. 5:21). We must not forget that if Jesus bore their sins he bore also the judgment of God upon sin. And the judgment of God upon sin is epitomized in his wrath (cf. Rom 1:18; Nahun 1:2). Sin is the contradiction of God and he cannot but react against it with holy indignation. If God were not to be wrathful with reference to sin, he would be denying himself. And "he cannot deny himself" (II Tim. 2:13). Hence if we really believe that Jesus bore our sins and therefore bore the judgment of God upon sin, we cannot get away from Jesus' vicarious endurance of the wrath of God against sin. For, to eliminate the vicarious endurance of wrath would mean the exclusion of that in which the judgment of God upon sin principally consists. If propitiation is offensive to us, it is because we have an inadequate conception of what our Lord's vicarious sin-bearing really meant. And when we have proper views of the agony of Gethsemane and the mysterious cry from Calvary, then how precious to us becomes "the propitiation." Without it how could we entertain the triumphant assurance of the apostle, "There is therefore now no condemnation to them who are in Christ Jesus" (Rom. 8:1)? And as the holiness of God and the gravity of sin are borne home to our consciousness, our confidence toward God would be rudely undermined if we did not believe that the wrath which our sins deserve had been removed by him who was wounded for our transgressions and bruised for our iniquities. It is thus we are able to reiterate the confession of hope: "Much more then, being now justified by his blood, we shall be saved through him from the wrath" (Rom. 5:9.

When we say that Christ propitiated the wrath of God, we must not fall into the error of thinking that Christ by his propitiation won over the Father to clemency and love. This would be a complete misunderstanding of the relation of the propitiation to the love of God and it would be a caricature from which every soul sensitive to the Biblical teaching recoils with abhorrence. To make God propitious does not mean the same thing as to make God loving. The propitiation does not make God loving; it does not make God love his people. Nothing that Christ did made the Father to love his own; he loved his own from eternity with an invincible love. It cannot be sufficiently emphasized that it was because God loved his people that he sent his Son to be the propitiation. Is that not exactly what John says: God "loved us, and sent his Son, a propitiation for our sins" (I John 4:10)? And Paul implies the same: "God set him forth a propitiation for our sins" (Rom. 3:25). Nothing could be plainer than these texts to the effect that the propitiation is the provision of the Father's love. God's love constrained him to send Christ as a propitiation. God's love is the source and cause of the propitiation.

But we are not to be so undiscerning as to think that, since God loved his people with an everlasting love, this love eliminated the necessity or the possibility of the propitiation. That would contradict the obvious sense of the passages quoted. And if love does not eliminate the necessity of the propitiation, neither does it eliminate the actuality of what was propitiated, namely, God's wrath. We therefore see that although God's love is eternal and the propitiation did not cause it to be, although God's love is the source of the propitiation, yet this love of God does not exclude the reality and actuality of his wrath. We are liable to think that love and wrath are incompatible with each other and cannot coexist in God. But then we are thinking very naively. If this were so, then the elect of God could never have been the subjects of his wrath. Paul, however, tells us that the people of God, prior to their justification, were "children of wrath, even as others" (Eph. 2:3). Yet they were from eternity the objects of his love, chosen in Christ before the foundation of the world (Eph. 1:4).

The truth is that the propitiation is the provision which the Father in his love has made for the removal of his wrath, so that the purpose of his love may come to its full realization and fruition. It is the provision of his love because love must attain its end in a way that is consistent with the dictates of his holiness and justice. In this respect propitiation is like the other aspects of the atonement. If the love of God eliminates the necessity of propitiation, it also eliminates the necessity of atoning sacrifice, the giving of the Son to the agonies of the accursed tree and the giving of his life on the part of Jesus himself as a ransom for many. John 3:16 would become meaningless on this basis. The glory of the gospel is

that the Father did not spare his own Son but delivered him up; he spared nothing of that judgment which sin merited. And the glory of the gospel of propitiation is the marvel of love and of grace that Christ made an end of that which is the epitome of judgment, the holy wrath of God. To glory in the cross of Christ is to glory in Christ as the propitiatory sacrifice once offered and as the merciful and faithful high priest who ever presents to the Father the propitiatory efficacy of the propitiation once for all accomplished. Our Lord's heavenly ministry of advocacy and intercession is exercised in the virtue of his propitiation (cf. I John 2:2).

Our Presbyterian Literature: Good or Bad?

Under the above caption we published an article by G. Aiken Taylor in the May 15th issue of the Journal. Below we present "A Defense of our Presbyterian Literature" by L. Eugene Jordan, Th.M., with a reply by Dr. Taylor. We have taken the liberty of numbering certain sections of Mr. Jordan's article for more ready reference in the answer of Dr. Taylor. The main concern of all is for a real improvement and let us all pray to that end.—H.B.D.

A Defense of our Presbyterian Literature

By L. Eugene Jordan, Th.M.

I am not surprised that Aiken Taylor is willing to fire a volley of adverse criticism in the direction of the literature published by our Board of Education. He is not the first critic of our literature and doubtless will not be the last. If the apostle Paul wrote our literature, some one would criticize it. I can imagine how many critics Paul must have had in Corinth after he wrote the Corinthian letters.

As I read the article by Dr. Taylor entitled, "Our Presbyterian Literature: Good, or Bad" in the May 15, 1957 issue of *The Southern Presbyterian Journal*, I felt compelled to answer him, because I deprecated his manner and his method of discussion. In his adverse criticism of our literature, he has not been fair to our Board of Education and has instigated strife in the Presbyterian Church at large by inciting a spirit of dissatisfaction and casting a shadow of suspicion over our literature.

Though I was surprised that the *Presbyterian Journal* accepted the article by Dr. Taylor, I was encouraged to find on page thirteen in the same issue of the *Presbyterian Journal* a large advertisement of our Presbyterian literature. Evidently, the editors of the *Presbyterian Journal* view with greater approval our Presbyterian literature than our critic, Dr. Taylor, whose mind seems to be steeped in the prejudice: "Can anything good come out of Richmond?"

(1) According to our critic our Presbyterian literature is not Bible-centered, Christ-centered, or Church-centered. These are serious accusations, fomenting division in the minds of good Presbyterians. I have grave doubts if they could be substantiated. He certainly did not buttress his argument with ample proof or clench it in my mind with adequate examples. "The truth of the matter is," Dr. Taylor asserts, "that Bible-centered means something different to different people. And doctrinal soundness is a form with many faces."

(2) It is probably the opinion of some that Bible-centered means a constant assertion of the second-coming and millennial reign of Christ on earth, while doctrinal soundness is tantamount to acceptance of the teachings of the Scofield Bible.

It is in his reference to and comparison of non-denominational literature with our own that Dr. Taylor is most vulnerable in his criticism of Presbyterian literature. Not many years after the organization of our Church, the 1895 General Assembly resolved (page 419), "That Presbyteries caution the Churches against the use of Sabbath-school literature not approved by our own Assembly." Dr. Taylor does suggest that our Churches use non-denominational literature: "In my opinion, Presbyterian teachers and pupils can be expected to indicate a strong preference for certain of the non-denominational literature when they are familiar with both and are given a choice."

(3) If our literature is not Church-centered, as he alleges, how does he expect to find Church-centered (Presbyterian) literature at a non-denominational publishing house?

(4) Again, we are told that our literature is not Christ-centered. The point of controversy here is that our literature does not deal with matters of primary interest, defined by Dr. Taylor as "one's need of a Saviour and on the manner in which one accepts Jesus Christ as one's personal Saviour." No one will deny that this is a primary interest, but the question is does our literature delete it?

I hope that the readers of this article will examine thoroughly our Presbyterian literature

(5) Since I have not examined our literature for ten years with the view of some day criticizing it, I do not have many copies available at the present time. However, I have found enough copies of our Sunday-school literature to convince anyone that it does contain primary spiritual matters. I have before me the *Intermediate and Senior Quarterly* for July, August, September 1956. This is old literature, but nevertheless pertinent to the question under discussion. On July 8, the lesson is on "Jesus Is the Son of God," followed July 15 with a lesson on "Jesus Is the Saviour of Men" presenting a vivid portrayal of the humiliation and suffering of Christ, closing with a challenge to Christian faith in our High Priest; August 5, "A Call To Christian Living" and August 19, "Learning To Trust God" — both lessons filled with primary material. "The Great Invitation" (a study of Rev. 21:1 - 22:21) Sept. 30, presents Christ as the object of Christian faith and gives the pupil an invitation to accept Him. In the *Intermediate and Senior Quarterly* for Dec. 2, 1956, the lesson is entitled, "The Way, The Truth, and The Life." This lesson has a closing paragraph on the fact and result of commitment. The lesson for Christmas, Dec. 23, 1956, is "God's Greatest Gift", with the invitation to accept God's grace as revealed in Christ. In the same *Intermediate and Senior Quarterly* the lesson for Jan. 27, 1957 entitled, "Jesus Removes Guilt" describes the forgiving love of Christ and gives an invitation to accept Him as Saviour and Lord.

(6) Any casual examination of our Sunday-school literature will prove that it does contain that primary emphasis of personal salvation through faith in Jesus Christ. Our literature seeks definitely to bring decisions for Christ at all age levels. Special effort is made to see that our Junior, Intermediate, and Senior literature seeks to prepare our children for Christian decisions and for the responsibility of Church membership. I believe that the very large numbers of children who are coming through our Sunday-schools into the Church membership are evidence of the effectiveness of this literature. After all has been said, I doubt if it is wise to think our literature should usurp or supplant parental or pastoral responsibility in explaining the plan of salvation to our children. Sunday-school and parental instruction should be complementary.

(7) I mentioned previously in this article that Dr. Taylor's comparison of our own literature with non-denomination literature was the most vulnerable part of his criticism. I wonder how much experience he has had with these "off brand" publishing houses as he calls them. I have had experience with only three. Two of these publishing houses were advocates without apology of that system of doctrine known as dispensationalism, which openly flouts our Calvinistic doctrines. It is highly significant that, in reporting to the 1944 General Assembly of the Presbyterian Church, U. S., the Ad Interim Committee entrusted with the investigation of the question of the compatibility of dispensationalism with the doctrinal Standards of the Presbyterian Church, stated its conclusions in part as follows: "It is the unanimous opinion of your committee that dispensationalism as defined and set forth above is out of accord with the system of the doctrine set forth in the *Confession of Faith*, not primarily or simply in the field of eschatology, but because it attacks the very heart of the theology of our Church, which is unquestionably a theology of one covenant of grace."

Do we desire that the minds of our children be infiltrated with doctrines not in accord with our Standards? Should not they be fended off from such teachings?

Also, dispensational literature is permeated by a very inadequate view of the Church, presenting the concept of the visible Church as apostate and urging true believers to separate themselves from it. The period of the reformation is usually referred to as the Church of dead orthodoxy. This type of literature can be depended upon in the end to bring strife and division in the local congregation.

(8) In the second place, this type of literature is distinctly pietistic. It does present a call to personal religious experience, but it makes no effort to bring the message of the gospel to bear on the crucial issues of our time. This makes it acceptable in some circles, but acceptable at the price of losing all real relevancy to life.

(9) It is this relevancy of Christian truth to life that forms the very pith and core of the literature for the Women's Circle Bible Study. The Circles this year are studying *Jesus and Citizenship* by Ernest Trice Thompson. These studies are profound and penetrating, presenting the author's keen insight into the topics under discussion. Yet, Dr. Taylor writes, "The suggested Circle Bible Study is no Bible Study."

(10) I wonder if he should have been as critical of the excellent Circle Bible Study prepared last year by Carolyn S. and William B. Ward.

The aim of these Bible Study books coincides with our Presbyterian literature as a whole by emphasizing the germane connection between Christian truth and Christian life, while much of the "off-brand" literature artificializes Christian truth by trying to create religious "fire" independent of life's experiences.

I hope the readers of this article will examine thoroughly our Presbyterian literature before accepting Dr. Taylor's criticism of it as being law and gospel. Our literature may not be perfect. It would not be perfect if Dr. Aiken Taylor wrote it. I am of the opinion that we have the very best literature of any denomination and that it is superior by far to the "off-brand" literature.

Reply to Article by Eugene Jordan

By G. Aiken Taylor, Ph.D.

I am sorry that Gene Jordan feels the way he evidently does about my article, "Our Presbyterian Literature: Good, or Bad?" I did not expect everyone to agree with it, for it dealt with preferences and tastes in matters of methodology as well as of content — and few of us are attracted or inspired by the same things in the same way. Thus I knew, when I wrote, that some of the brethren would value our literature for the very same reason I criticized it. Naturally. We shall never see eye-to-eye about a great many things this side of Heaven.

In this connection I am reminded of the local Episcopal clergyman who recently took the trouble to inform me that his congregation had experimented with the "New Curriculum" material of the U. S. A. Presbyterians but had discarded it because "it leans too far towards the Fundamentalist theology." This clergyman and I would obviously not have the same thing in mind should we seek to define "primary" material. Whenever your presuppositions differ, your conclusions are bound to differ. In the case of Gene Jordan vs. Aiken Taylor, the illustration is not without some merit.

Unfortunately, however, the good brother has not dealt altogether fairly with me and thus it will be difficult to answer him altogther. Only a part of his article (5, 8 and 9) applies directly to my remarks. I thought I made it clear that I believe some of the criticisms leveled at our literature to be unjustified. But the above article seems to identify my own comments with these criticisms, although without reason. I am sure that some of the "Evangelical" literature available is undesirable from our Presbyterian standpoint. Brother Jordan tries to identify my own references to literature other than ours, to this type of literature, suggesting that if I have found something I like better than our own, it must be individualistic (not Church-centered), pre-millennial, dispensational and pietistic (?), in violation of our Assembly's official position. But these are assumptions not warranted by my remarks.

For instance, I did not say (1) that our literature is not Bible-centered, Christ-centered or Church-centered. To the contrary. But I did suggest that I would like to see another emphasis and, generally speaking, a different method.

Nor did I mean to imply (2) and (7) that I desire a pre-millennial, or dispensational approach to Bible study, as Mr. Jordan assumes. There was nothing in my article even faintly suggestng this, which is a major issue above. (I am sending him, by the way, several of our quarterlies with the request that he underline the dispensational material he finds in them. I think that a public debate on some specific examples we can both agree upon will produce more light and less heat). Had the good brother been in my office a couple of weeks ago, he might have been present when one of my S. S. Superintendents came by to ask what she should do about some lesson material which her Pioneers were about to use in a study in the Revelation which seemed, to her, to emphasize the Rapture in an extreme way. (We detoured around the subject just as I hope Mr. Jordan detours around any suggestions in our literature which *his* teachers find misleading).

Nor did I suggest that Dr. Thompson's studies for Circle use this year were not good. (9) I did say that they were not *Bible* studies, and

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I said that my women were using, instead, Dr. Kelly's lessons on the Minor Prophets to accomplish the same purpose in terms of that social and civic concern which Jordan desires—and from the standpoint of a genuine Bible study. Oh yes. (10) We enjoyed the Circle Bible lessons last year very much.

And now for a comment or two on observations which *do* speak to the point of my article. First Mr. Jordan wonders (3) how we can have a Church-centered curriculum (by which he means denominational) if we find it advantageous to use non-denominational literature. We do this, of course, by relating the Church (Catholic) of which the literature speaks, to the denomination (Presbyterian) as it seems necessary—in much the same way, I am sure, that Mr. Jordan relates Ecumenical material to our Presbyterian denomination.

Then, the brother mentions the pietistic (8) character of the non-denominational material we allegedly use. (I am sure he means a preoccupation with the Vertical relationship in religion to the exclusion of the Horizontal or social). No doubt some of the available literature may be so interpreted, although not necessarily. But two things should be said here: *First,* although we want both, we are prepared to prefer an approach to Christianity which tends to emphasize man's spiritual concern as primary, over the approach which tends to emphasize man's social concern as primary. *Second,* my article was *not* a deliberate apology for non-denominational literature. It was a plea for an improvement in our own literature. I did say, however, that teachers and pupils alike who have a fair opportunity to become acquainted with both sorts of curriculum can be expected to choose the methods followed by some of the non-denominational publishers. And I said, "children raised on this (curriculum) can be expected to display a remarkably superior knowledge of the Bible when compared with the average Presbyterian who might well reply to a question that Abraham was one of the twelve Apostles."

Now for a comment or two on the heart of brother Jordan's thesis. He mentions (5) several lessons taken from the "Intermediate and Senior Quarterly" by way of reply to my observation that our literature does not, in the manner other literature does, treat of "our condition without Christ and of the great and holy experience of accepting Him as personal Savior."

The lessons selected for comparison are good ones. The very best, in fact. On July 8, it was suggested that the young people affirm the deity of Christ. On July 15, they related the sufferings of Christ to the call which may come to a Christian to suffer, (and thereby be sanctified) and they were urged to write their own personal creed: "I believe in Jesus as the Saviour of men; as my Saviour, etc." On August 5, they related I Peter 4 to "the need for Christians to use their talents and abilities for God." August 19, they took I John 3 ("Hereby know ye the Spirit of God: every spirit that confesseth that Jesus . . . etc.") and studied "to learn to trust God in their outgoing activities and strivings to be Christian." The "Great Invitation" referred to above appeared on September 30 and was based on the familiar, "the Spirit and the bride say come, etc." In this lesson the pupils may have signed decision cards on which there were three suggested choices: 1, "I believe in Jesus Christ as my Saviour and I accept his invitation." 2, "I have already committed myself to him in joining his Church and I rededicate myself to live more like him." 3, "I wish now to dedicate myself to him and join his Church." Next, on Dec. 2, the teacher of young people was told to "challenge your pupils to demonstrate their faith in Christ by trusting him with their spiritual welfare and by putting their lives into his hands" on the basis of John 14. The lesson for Dec. 23 was, of course, the Christmas lesson. And, on January 27, the miracle of the lame man borne of four occupied the hour, from the standpoint of the problems of guilt and forgiveness.

Each of these lessons was handled in the customary way, through illustrations provided by stories from everyday life found in the pupils' quarterlies. The teachers were urged to develop the various themes suggested by the lesson titles. The background Scripture passages and themes were assigned, of course, and were direct and to the point. Each teacher presumably treated the material in his (or her) own way. There was a total absence of any suggestion, direct or indirect, that I am a sinner deserving the displeasure of God; that I am *lost* without Christ; and that I must receive a new nature in order to become a child of God. In other ways, a hyper-critic might find fault.

But essentially the material given was good. And it was on exceptionally difficult passages. And I do not mean to suggest that there was a breath of anything malodorous in any of the above lessons at the particular level mentioned. So, for the record, I want to say that they were the best treatments I have seen in our literature of the sort of thing I earnestly desire young people to get. Brother Jordan, at this point, is not without a point. I wish his examples were more representative. Were they, and with a method that sent young people digging into their Bibles, we would *have* something!

Recommend The Journal To Friends



LESSON FOR JULY 14

By THE REV. J. KENTON PARKER

Jethro, A Practical Counselor

Background Scripture: Exodus 2:15b-22; 4:18-20; 18:1-27
Devotional Reading: Psalm 119:33-40

Reuel seems to be his personal name; Jethro, an honorary title, like "His Excellency." We meet him first as the father-in-law of Moses. Moses, saved as a baby by the daughter of Pharaoh, nursed by his own mother, and later, trained in all the wisdom and knowledge of the Egyptians, had slain an Egyptian for mistreating one of the Hebrews. He thought his act had not been seen, but when he knew that it had been, and was likely to be reported to Pharaoh, he fled from Egypt into the land of Midian. As he sat by a well the seven daughters of Reuel, the priest of Midian, came to draw water for their flocks, and when the shepherds drove them away, Moses stood up and helped them and watered their flocks. Their father was surprised at their early return and asked the reason. They said, An Egyptian delivered us out of the hand of the shepherds and watered our flocks. Evidently this was not the first time that they had been so badly treated by the shepherds. Moses, reared in the atmosphere of the Egyptian court, would naturally be more gallant than the rude and rough country shepherds.

Reuel said to his daughters, Where is he? Call him in that he may eat bread. (There is a touch of eagerness in his voice. Perhaps an Eastern man with seven daughters on his hands, would be especially interested in a "man"). We do not know how much Moses told him about his reason for being there in the wilderness, but he was content to dwell with Reuel, and he gave Moses Zipporah, his daughter, to be his wife. She bore him a son who was very appropriately named Gershom: for he said, I have been a stranger in a strange land.

Moses was keeping the flock of Jethro his father-in-law in the wilderness of Horeb when the Lord appeared to him in a flame of fire and commissioned him to go back to Egypt and lead Israel out of bondage. D. L. Moody says that you can divide Moses' life into three parts: First, forty years in Egypt, learning to be somebody; second forty years in the wilderness keeping sheep, learning to be nobody; and, third, the last forty years, in which God showed what He could do with a man who had learned the first two lessons. The greatest man in the Old Testament and the greatest man in the New Testament had very similar experiences. Both were men who were highly educated; both met God in a spectacular way; Moses spent forty years around Horeb; Saul of Tarsus went away into Arabia for a time which he no doubt spent in prayer and meditation trying to adjust himself to the change due to his conversion on the road to Damascus. Saul the proud Pharisee became the "slave" of Jesus Christ before He became the great apostle to the Gentiles.

The next time we meet Jethro, in 4:18-20, is when Moses returns after meeting God at the Burning Bush and receiving his commission. He said to Jethro, Let me go, I pray thee, and return unto my brethren which are in Egypt and see whether they be yet alive. And Jethro said to him, Go in peace. He did not seem to reveal the whole matter to his father-in-law. Moses took his wife and his two sons and returned to Egypt with the rod of God in his hand, for the rod of Moses had now become the rod of God. Verses 24-26 give a rather strange incident which indicates that all is not harmonious in the family of Moses. His wife, Zipporah, seems to have opposed the circumcision of their second son. Moses at any rate sent her back to her father's house with her two sons. (see 18:2). He was going on a dangerous mission and his wife and children would be a hindrance rather than a help, and as the above episode shows, was not in full sympathy with him. Miriam may have had some grounds for her evident feeling that the "Cushite woman" was not altogether suitable for the wife of a man like Moses.

The Topic of our Lesson is Jethro, a Practical Counselor; in chapter 18 the meeting between the two men and the reunion with Zipporah and his two sons is described in verses 2-7. Moses told Jethro all that had taken place since he went back to Egypt and Jethro rejoiced with him for all the goodness which the Lord had done to Israel, and how He had de-

livered them from the hand of the Egyptians. It may have been that Jethro was a bit skeptical about this mission of his son-in-law, and that it was only when success came to the cause that he became not only convinced but anxious to do something for the winning side. He says, "Now I know that the Lord is greater than all gods; for the thing wherein they dealt proudly he was above them." Moses is now a successful leader — a hero — and it is good to be on his side. Jethro seems to be converted to the true religion, for he offers sacrifices and eats with Moses, Aaron, and the elders of Israel.

On the morrow Moses sat from morning to evening to judge the people, and Jethro offers some good advice. He asks him why he does the work alone. Why not appoint men to help. They could try the minor cases and let Moses have only the more important ones. He begs Moses to listen and heed. This was good sound practical advice and Moses was big enough to see its wisdom and adopt the idea. Jethro's list of qualifications for these men is well-known and classic. It should be the guide in both appointing and electing, not only judges, but all public officials. I wish to emphasize these "Qualifications for Public Office" as given by Jethro.

1. Able Men. Not all the people have the ability to hold a position of authority and power. A foolish king or president or governor, or an official of any sort can do untold harm. History is full of cases where foolish rulers, or rulers who have no real ability, have ruined nations. "It is not for kings to drink wine," and many a kingdom has been lost through this one weakness, to say nothing of other sins and mistakes in judgment. Some men rise to positions of power who are not mentally able to lead a nation. This is one of the "Dangers of Democracy" as well as of Monarchy. We all honor men who have been born in a log cabin, have a hard time in procuring an education, and on account of their unusual ability rise to places of power, and all good men rejoice with them, but only too often some shrewd and crooked politician can "fool the people" and be elected to a high office. We need "Able Men" in our National and State Legislatures, as Judges in our courts, and in all places of authority.

2. Such as Fear God: Christian Men.

When Robert Ingersoll ran for office it was this that kept him from being elected: there were enough Christian people who voted against a man who did not believe in God or fear Him. This country does acknowledge God, and is called a "Christian Nation." While it is far from being Christian, it still does have a certain feeling for the Supreme Ruler of the Universe. I believe that the reason England has stood all these years is because she acknowledges God. Atheists, Infidels, and Skeptics do not make good rulers. Look at France in the bloody days of the French Revolution when her government was in the hands of unbelievers. "I fear God; I fear nothing else," is a good motto, not only for a great general, but for any man in public office; for all in authority.

3. Men of Truth.

In our day when the whole world listens to what our leaders say, how important it is for these men to tell the truth. When we have a conference of leaders, can we trust them to tell the truth? I listened to some of the speeches at the United Nations Assembly when they were debating the Near East question, and as I listened, I felt like saying with Pilate, What is truth? Certainly all of these men were not telling the truth, for they contradicted each other and denounced each other in the most bitter terms. How can you trust those who boast about lying? Hitler is quoted as saying that if you will repeat a lie often enough and loud enough, men will believe it. Men do often prefer to "believe the lie," rather than the truth. Jesus said to the Jews, Because I tell you the truth, ye believe me not. It is only THE TRUTH that can set men free; Ye shall know the truth, and the truth shall make you free. The world is on the verge of ruin today because we do not have "Men of Truth" in places of power. We need "Men of Truth" in America. A lawyer told me that perjury is very common. Both judge and jury almost take it for granted, it seems.

4. Hating Covetousness.

We have had some sad and sickening headlines lately in our newspapers. Men in high places were found guilty of stealing the money entrusted to them. It looks like the sin of covetousness is going to ruin our land. The "love of money" is still a root of all kinds of evil. Covetousness is idolatry. The great American idol is money. Covetousness is especially heinous in a judge on the bench. To take a bribe, or to be influenced in making a decision by covetousness is a most dangerous sin, not only in itself, but because it undermines all government.

Suppose we apply these "Tests" the next time we vote! No man running for office ought to object to them being applied. Moses used them in his day, and like the Ten Commandments, they are good for our day: Able Men; Such as fear God; Men of Truth; Hating Covetousness.

D.C.E. and Church Visitor wanted. Contact W. E. Hill, Jr., 2401 City Point Road, Hopewell, Virginia. Telephone CEdar 9-7391 or CEdar 9-6765.

CHILDRENS Page



Miracles - Serpents (Num. 21:4-9)

The Israelites, journeying in the Wilderness, grew weary of the bread which God provided for them, and they spoke against God and against Moses. That was sinful, and God punished them by sending poisonous serpents among them. Then the people were bitten and many of them died. The living ones repented and begged Moses to ask God to save them. Our God is merciful and gracious, and will never fail to hear and answer the cry of repentant sinners. So God told Moses to make a serpent of brass and put it upon a pole, so that every person when bitten would be healed, simply by looking upon the serpent of brass. And that is exactly what happened! Even if he was dying of the poison, if and when he turned his eyes upon the brazen serpent on the pole he was healed. That was a miracle. Jesus worked even a greater miracle than that. He said "And as Moses lifted up the serpent in the Wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life". John 3:14,15. E.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JULY 14

By THE REV. B. HOYT EVANS

"Christian Citizenship"

Scripture: Ephesians 2:18-22 and
Hebrews 11:13-16

Hymns:
"Where Cross The Crowded Ways Of Life"
"For the Beauty Of The Earth"
"Take My Life And Let It Be Consecrated"

Program Leader:
(One very effective way of getting this subject before your young people would be to invite one of the lay leaders in your church to speak on "Christian citizenship.")

When we speak of Christian citizenship we must recognize that God's people are never really at home in this world. Our fundamental citizenship is in the community of the redeemed. If we should travel through Europe, we should have responsibilities to all the countries through which we went, but our first loyalty would still be to our native land, the United States of America. Whether we are at home or abroad we are expected to live in a way that will honor our nation. The same should be true of our spiritual citizenship. The fact that we are children of God through faith in His Son should make a difference in our way of living wherever we are. In this program we want to indicate some of the marks which distinguish a Christian citizen in the community where he lives.

First Speaker:
A Christian citizen takes wholesome pride in his personal appearance and in the appearance of his property. Missionaries tell us that this is especially noticeable among very primitive peoples. As soon as they receive the new life of Christ they begin to clean up their bodies and their homes. In those societies you can distinguish the Christians by their cleanliness. Why is this true? A Christian is one whose body is the dwelling place of God's Holy Spirit. (Read I Corinthians 6:19,20.) The Christian citizen recognizes that he can honor God by seeing to it that his person and his property are neat and attractive.

Second Speaker:
A Christian citizen is a good neighbor, which means that he is kind and friendly to those near him. These qualities are illustrated very clearly in the account of the Good Samaritan. (Read Luke 10:30-37.) The Samaritan was not actually a member of the chosen people, but he set the example of neighborliness which every Christian citizen should follow. In this teaching the Lord makes it very clear that we have an obligation not only to those who are fellow citizens with us by faith, but also to all men.

Third Speaker:
Another mark of the Christian citizen is his helpfulness to those who are in need. The Good Samaritan demonstrated this characteristic also. A Christian cannot close his eyes, his mind, or his heart to human need and suffering wherever it may be found. Christ had compassion on those who suffered physically and spiritually, and if we would be true to Him, so must we. In ministering to the material and physical needs of people Christ always sought to show them that the spiritual was more important. In our physical and material ministrations we must never think of them as ends in themselves, but remember that a man is not really and permanently benefited until his spiritual need is met through Christ.

Fourth Speaker:
A Christian citizen is one who shows a concern for righteousness in his community. He not only demonstrates righteousness in his own life, but he seeks to provide wholesome influences for his community and to protect his fellow citizens from all that is immoral and degrading.

We use the phrase "law-abiding citizen" very glibly, but there are times when we do not take it very seriously. A Christian certainly ought to be a law-abiding citizen. The Bible tells us to obey the laws of the land as long as they are not contrary to the laws of God. It is distressing how many people, some of them Christians, disobey traffic laws. It is unworthy of any citizen, especially a Christian, to drive seventy miles an hour when the legal limit is fifty-five.

It is the Christian's obligation to be concerned about gambling, indecent literature and entertainment, Sabbath desecration, and the sale of alcoholic beverages. It is his responsibility to do what he can to protect his com-

munity from these evils, and to provide in their place that which is wholesome and good.

Fifth Speaker:

The Christian citizen is one who knows the source of true righteousness and who bears witness to Him. We must all recognize that a society cannot be made wholesome and righteous through the efforts of men. Men and societies cannot be righteous until they are transformed by Jesus Christ. He is willing to transform those who come to Him in faith. The Christian citizen has a message to proclaim, and this is it: (Read II Corinthians 5;17-21 and John 1:12.

Helps To Understanding Scripture Readings in the *Day by Day*

By Rev. C. C. Baker

Sunday, July 14, *Ezekiel* 2:1-7. After many years of continual rebellion against the Lord, God finally delivered His people into the hands of a conquering army and sent them into exile. As God called Ezekiel to be His prophet, to what kind of people did He tell him he would speak (vv.3-4)? What type of reception could Ezekiel look for (v.6)? Could he expect fruit from his labor (v.7)? What was the specific purpose of his mission (v.5)? Ezekiel was overwhelmed (3:15) by the difficulty of His task and the close presence of the Lord (3:4-15), but God spurred him to action by reminding him of the consequences of his obedience or disobedience both to himself and to others (3:16-21). As God called Ezekiel, so He calls men today to proclaim His message to mankind.

Monday, July 15, *Psalm* 42:1-11. The Psalmist was experiencing deep trouble (vv.6-7), so much so that he found himself wondering if God were still with him (v.9). Faith, however, took hold in his heart and he realized that above the storms God was present (vv.5-6, 11). The Lord was still his rock and his hope (vv.9a,11b). It was easy for the unbeliever to scoff (vv.3b,10), but the writer cried out to the Lord for his presence and fellowship (vv.1-3). Notice the depth of his longings (vv.1-3) and of his confidence that God would hear and answer his cries (vv.5-6,11). When the Christian is tempted to feel forsaken, a trust in God's faithfulness and a thirst for His fellowship will satisfy the needs of his soul (Matthew 5:6; Proverbs 3:5,6, Philippians 4:6-7).

Tuesday, July 16, *Matthew* 6:25-34. How is Jesus' advice of v.25 in contrast to the troubled quest of Americans today for economic security? Our worship of economic gain will make our worship of God of no account (v.24). There are things that are more important than even basic material needs (v.25b; Luke 12:19-22). Our heavenly Father does not belittle our physical wants; He is aware of everything we need (v.32). He simply tells us not to worry about these things (v.31). Will any loving Father knowingly allow his children to go hungry or unclothed (vv.26-32)? Do you believe that Christ's promise of v.33 is for you?

Wednesday, July 17, *John* 14:23-28. Jesus was soon to die. Death for Him, as for us, meant physical separation from those who loved Him most (13:33). Difficult times were ahead for the disciples (15:18-21). Under these circumstances the bequest he made to His disciples in v.27 was a most unusual one. What kind of peace (v.27a) did Jesus will to His followers? How was it possible for the disciples to experience the very peace of Christ (vv.18,28)? It is not possible to know real peace of mind or heart (14:1-27) until the life of Christ is real in us (vv.18,28). How does Christ become real in a believer's life (vv.21,23)? Are there any circumstances of your life for which the peace of Christ cannot be sufficient (16:33)?

Thursday, July 18, *Psalm* 121. As he looks out upon the hills (v.1a), the Psalmist raises a question as to the source of his help (v.1b). He is then reminded of the fact that the Lord who made the hills, yea, who made heaven and earth, is his help (v.2). What truth about God and His care is presented in vv.3-4? As we lie asleep through the night, God watches on (vv.3-4). Nothing by day or by night (v.6) can keep us from God's care (v.7). How does the figure used in v.5b reveal how close God is to His own? Anywhere and everywhere, throughout his life, the Christian is guarded by his heavenly Father (v.8, Romans 8:28-29).

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Remember that it is the Creator, Himself (vv. 1-2), who, having redeemed you in Christ, now watches over and keeps you (vv.3-8).

Friday, July 19, I *Thessalonians* 5:15-24. Probably most of the pain and sorrow of our lives comes from disappointment in, or conflict with, other people. The exhortation of v.13b is not always easy to follow. What practical help is given in vv.14-18? Which commands in these verses refer to outward actions? which to inner attitudes? Paul does not tell us that we will not meet situations in which fellow-Christians will disappoint us (v.14), but he does tell us how to meet these situations when they arise (vv.14-18). What teaching of Christ does the basic command of v.15 remind you? Joy (v.16), prayer (v.17), thanksgiving (v.18) should be ours under all circumstances, including those of conflict and disillusionment. Is it possible for you to live in accord with the teachings of these verses (vv.23-24)?

Saturday, July 20, *Psalm* 31:9-14,23-24. Try to picture the relation of the Psalmist to those about him as he describes it in vv.11-13. As he describes the state of his "eye," "soul," "life," "strength," "bones" (vv.9-10), attempt to put yourself in his position. Of what Old Testament characters do vv.9-13 remind you? Did Christ Himself go through similar circumstances? Notice Isaiah 53:3-7. When did Christ utter the words of v.5a? In vv.14-18 the Psalmist throws himself upon God, seeking His mercies. Notice how his prayer in vv.19-20 moves to the assurance that God hears him, and in vv.21-22 to describe the fact of answered prayer. Thus from his own experience with God, the Psalmist gives to the reader, to you and me, the admonition of vv.23-24.



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Bible Study for Circle Bible Leadership on "Jesus and Citizenship"

Prepared by Morton H. Smith

Belhaven College, Jackson, Miss.

LESSON 8. BROTHERHOOD AND RACE

The Lesson in Outline

I. *Introduction and Approach*
For the Christian the infallible rule of faith and practice is the Bible, and thus it shall be the purpose of this lesson to study this subject in the light of Biblical principles.

II. *The Unity of Mankind*
Seen in Creation, the one family saved through the flood, the offer of the Gospel to all men alike, and the teaching of Paul in Acts 17:26.

III. *The Diversity of Mankind*
Paul's statement in Acts 17:26. Origin of diversity seen in Genesis, following the flood, and at Babel.

IV. *Practice of Segregation in the Old Testament*
Abraham, Israelites in Egypt, Israel

V. *The New Testament and Segregation*
Unity in Diversity, Diversity in Unity.

VI. *Summation of Biblical Principles and Conclusion*

VII. *The Current Situation in the South and the Christian*
A. Its Origin
B. The Supreme Court Decision
C. The Church and Social and Political Issues
D. Christian Race Relations Must Be Natural and Christian

I. *Introduction*

The Christian finds in the Bible an infallible rule of faith and of practice. This means that as the Christian is faced with various problems of life he should look to the Bible to determine his belief and practice. The problem of race relation is no exception. Not the traditions of our fathers or the emotions that we may have, but the Bible is to be our one and only rule of life. It is for this reason that we shall seek to let the Bible speak for itself. We must be most careful in a situation such as this not to try and force the Bible into our own preconceived notions. After all, the Bible is to be heard, because it is the very Word of God.

There are genuine differences of opinion among true Bible believing Christians regarding what the Bible teaches about race relations. It might do well to indicate the basic views. A great many Christians feel that the only proper relations between the races is to be found in complete racial integration, including the privilege of intermarriage and the amalgamation of the races. On the other hand there are those who feel that certainly intermarriage is wrong, and that in order to prevent temptation to such, the practice of segregation should be enforced between the races, especially in social realms. Between these two groups are many who are not certain that there is a moral issue involved, and they favor either integration or segregation for various lesser reasons. Involved in each of the first two views is the condemnation of the other. The integrationist says that segregation is sinful and wrong and the segregationist says the same of integration.

It is our purpose in this study to examine the various Biblical grounds given by both groups to see just what the Bible does teach. Does it condemn segregation? Does it condemn integration? Does it insist on either of these cultural patterns?

II. *The Unity of Mankind*

As one studies the origin of man in the Bible it is evident that the Bible teaches that all men descend from one common pair of first parents. This is clearly set forth in the first chapters of Genesis, where the creation of Adam and Eve is presented. Not only do we find the unity of the race in the original creation, but again in the flood we find all of humanity destroyed except for one family, from whom all the peoples of the earth have come. This unity of human kind is further confirmed in the common nature that we all possess. It is seen in the fact that we are all sinners. It is seen in the fact that the Gospel is offered to all men alike.

The Apostle Paul affirms this unity in the Areopagus address recorded in Acts 17. He says, "And He made of one every nation of men to

dwell on all the face of the earth . . . " (Acts 17:26). Paul in this sermon is addressing an audience of pagan philosophers. His main thrust is to the effect that though they indicate their basic skepticism and ignorance in worship, he comes to declare to them the Living and True God. Having spoken of Him as Creator of all things, which is the most basic distinction of the Christian Faith, he then points out the fact that all men are his creatures. And, even despite the differences of national and racial heritage among men, they are all one human kind, and thus should seek and worship the One Living and True God. No race or group, no matter how civilized or educated or cultured can get away from this fact. We are all the creatures of God, and thus we all should seek His glory as our chief end.

On the basis of this unity of mankind the integrationist teaches that we are all brothers, and should thus ignore all differences and mix as one race. There is a plea to forget racial and national differences and simply amalgamate into one common brotherhood. It should be noted, in passing, that the Biblical concept of brotherhood is not primarily that of the physical unity, but rather that of the spiritual unity that Christians, who know God as Father through Jesus Christ, know and experience.

III. *The Diversity of Mankind.*

It is rather striking to see that the very verse used by the integrationists as supporting their position also speaks of the diversity of peoples. The verse reads: "And He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." (Acts 17:26). Notice that the verse not only teaches the fact of the basic unity of mankind, but also the fact of diversity of men into different nations and groups. In an earlier lesson we considered the origin of the nations, and we believe also of the races, in connection with the Tower of Babel. There in Genesis 11 we find the history of man's attempt to rebel against God's command to disperse and replenish the earth by remaining together as a unified people. There, we see that it is God Himself who scattered the people, enforcing this by the confusion of tongues. There we have the account of the origin of the various languages. This may not be the origin of the races, but it certainly is the Divine separation of peoples into different groups. It may well be that the origin of the races is to be found in Genesis 10 where we find the genealogies of the three sons of Noah. Many of the names of the descendants appear later as the names of tribes and peoples. For example, the sons of Ham were Cush, Mizraim, Put, and Canaan. These names became the names of various regions where these tribes lived. Cush is the ancient name of Ethiopia; Mizraim is the name of Egypt; Put denotes Libya of North Africa, and Canaan was the name of the land later to become Palestine. The descendants of Shem are still known as the Semitic people. Though it is not absolutely demonstrable that the modern races stem directly from these three divisions, it seems likely that the primitive origin of the races is to be seen here.

It is certain that in the combined accounts of the genealogies of the sons of Noah and the dispersion at the Tower of Babel we find God's direct action of separation of different elements of the human race into different groups. On the basis of this fact it would seem that the principle of separation of peoples or of segregation is not necessarily wrong *per se*. In fact it seems clearly to be God's order of things, in order to see that man fulfills his God appointed tasks on earth.

IV. *The Practice of Segregation in the Old Testament*

As one traces the account of God's dealing with men through the Old Testament, this principle of the cutting off of a particular people from all the other peoples was used by God to preserve unto Himself a peculiar people. Abraham was called out from the other nations and peoples around him. His descendants failed to keep themselves separate from the people of Canaan, and thus God, in His all wise providence, brought them down into Egypt, where they were set apart by the Egyptians in a segregated area. It should be noted that this segregation of Abraham's seed was done by God ultimately for the purpose of preserving their religious purity, yet it was done by means of racial segregation. This is not the situation that faces us today, but at least the principle of segregation is seen as something that is not inherently evil.

Following the Exodus the Israelites continued the policy of segregation. Moses clearly commanded against intermarriage with other peoples. See Deut. 7:3. Of course, this was a warning that had particular reference to the preservation of the people of God as a pure people racially, but more especially religiously. The first period of man's history which ended with the flood showed the tragic result of the intermarriage of the godly seed with the ungodly. This is clearly seen in Genesis 6. Ever since that time the marriage of God's people with the non-believer has been condemned. This remains true today, just as much as it was true in the days of Moses. Paul teaches that Christians ought not to be "unequally yoked together with unbelievers" (II Cor. 6:14). This passage may apply to more than marriage, but it certainly applies to that relation.

Though the Israelites sinned and mixed with the pagans around them, they saw that it had contributed to their exile, and thus in Ezra 9 and 10 we find again the command against marriage with non-Israelites. This is repeated again by the last prophet of the Old Testament (Malachi 2:10-16). Again this had the double aim of preserving a people as distinct, but particularly of preserving their religious purity.

V. *The New Testament and Segregation*

The question may be asked as to whether or not the New Testament sets this aside. With the coming of Jesus Christ and the completion of His work on earth we have the close of the period of particularity, in which God openly revealed Himself to only one nation. With the giving of the Great Commission we have the opening of a new period, namely that of universality. This is the period in which God offers His grace and mercy to the whole world. Ultimately the death of Judaism came with the death of Jesus Christ on the Cross. And yet it was this very death of Christ that was to become the heart and core of the new form of the Gospel, which was to be proclaimed throughout the whole world. Pentecost saw the beginning of this new universalistic period of the Gospel, and it is not without significance that God, at Pentecost, answers the confusion of tongues at Babel with the gift of tongues to the Apostles, which could be understood by all people. This sign spoke of the universal offer of the Gospel to all peoples, and it may also have indicated the basic spiritual unity of all who accept the Gospel.

Paul is very clear about the fact that there is a basic unity of all in the Gospel. The Gentiles have been brought into the same Body as the Jews. (See Eph. 2:11-22; Gal. 3:28; Col. 3:11. Galatians 3:28 reads: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus." Here Paul is setting forth the real unity that exists in the Church, and yet it can hardly be maintained that he meant to imply that there were no real and continued distinctions within the group that he lists. The Christian Faith is not a religion that demands the erasure of all diversity between us. Rather there is in the Christian Faith a unity in diversity, and a diversity in unity. There may even be a reflection in the Church of the unity and diversity that exist within the Godhead. God is both One and Three. He is One God who exists in Three distinct Persons. The whole thrust of I Cor. 12 is that there is diversity within the Body of Christ, the Church. Even in spiritual matters within the Church the Apostle makes a distinction between men and women. Women are to keep silent in the Church. Throughout his epistles Paul makes distinctions and gives different exhortations to different groups within the Church. Thus Paul's doctrine of the unity of the Church should not be construed as teaching that the Church should forget or seek to erase the God given distinctions, as some integrationists teach.

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There are even to be found in Paul's writings a recognition of the continued differences that existed between Jewish and Gentile Christians. Some of the Jewish Christians continued in some of the Old Testament practices, such as Sabbath observance, worship in the Temple, etc. (Rom. 14:5-6; Acts 18:18; 21:23-29). Paul himself joined into certain Jewish forms on special occasions, becoming as a Jew to the Jews and as a Gentile to the Gentiles. Thus it is evident that the Apostle does not insist on a distinctionless mass of people within the Church, but rather recognizes individuals of great diversities.

Jesus, though He dealt primarily with Jews, did on occasion deal with non-Jewish people, such as the Samaritan woman and the Syrophenician woman. He did not ignore their differences or necessarily seek to erase them. Though He ultimately gave them of His grace and mercy as He did to all who came to Him, He did deal differently with them. Thus He too exemplifies the principle of diversity in unity.

V. *Summation of Biblical Principles and Conclusion*

If we were to summarize our findings in this Biblical study, we would have to say first of all that the Bible does not condemn segregation.

On the other hand it does not necessarily condemn integration. This being the case this whole matter falls into the realm of Christian liberty. Where the Bible is not clearcut on a matter the individual Christian must decide the case on the basis of his own conscience before God. Paul in Romans 14 teaches further regarding Christian liberty that we must be most careful not to condemn a fellow Christian who may or may not feel as we do about some specific matter. How Christians of all areas of our country need to learn to follow those injunctions of the Apostle!

Having stated this as our basic conclusion we do need to add a general principle which may be derived more indirectly from Scripture. It has to do with the problem of intermarriage between the races. Is it right to mix the races with the aim of amalgamation? On the basis of the fact that God has made the different races as different races it would seem to be at least questionable as to whether man should seek to amalgamate the races. Babel was an attempt to do so. God showed His displeasure with this by scattering man, the effects of which we still have with us. Who are we to fly in the face of God's revealed will? Dr. B. M. Palmer, the first Moderator of our General Assembly, stated the case very effectively at Washington and Lee University in 1872: "But so far as I can understand the teachings of history, there is one underlying principle which must control the question. It is indispensable that the purity of race be preserved on either side; for it is the condition of life to the one, as much as to the other." This is certainly true. If God has made the different races to accomplish specific destinies, then they can only do so if they maintain their integrity as distinct races. To the Negro Dr. Palmer said: "I have said to them — and to their credit be it testified, the proposition has generally been accepted as the council of wisdom — if you are to be a historic people, you must work out your own destiny upon your own foundation. You gain nothing by a parasitic clinging to the white race; and immeasurably less, by trying to jostle them out of place. If you have no power of development from within, you lack the first quality of a historic race, and must, sooner or later, go to the wall. . . . . Were I a black man, I should plead for a pure black race, as, being a white man I claim it for the white race; and should only ask the opportunity for it to work out its mission. . . . The true policy of both races is, that they shall stand apart in their own social grade, in their own schools, in their own ecclesiastical organizations, under their own teachers and guides: but with all the kindness and helpful cooperations to which the old relations between the races, and their present dependence on each other would naturally predispose."

CHRISTIAN WIDOW:

Wants position as "House Mother" in Southern School.

Answer:

Care of Southern Presbyterian Journal
Weaverville, N. C.

VII. *The Christian and the Current Situation in the South*

A. Its Origin

The sharp pattern of segregation in the South had a threefold origin. Prior to the War Between the States the Negroes were not only a different race, but also a slave people. They were just removed from the jungles of Africa, and thus their very culture and religion was different from the white man's. As a slave people of a lower culture it was natural that they were looked upon as an inferior race, a point which cannot necessarily be upheld today. Nevertheless these factors combined to establish a very sharp pattern of segregation, which carried on even after the status of slavery was erased. Even today in the South there is a marked difference between the white and Negro cultures, though it must be said to the credit of the Negro that the past 100 years have seen tremendous strides in their development. Some might say that segregation has retarded their progress, and yet it might be a questionable point as to whether they would have maintained their racial integrity if not segregated, and thus whether their race could be credited with their present gains.

B. The Supreme Court Decision

Today we are faced with a new problem, namely the Supreme Court's action which in effect says that segregation is illegal. It has been seen in an earlier lesson that the Christian is to be subject to the powers that be. Does this commit the Southern Christian to supporting the Supreme Court's decision? In our system of state and national governments the question is rather complicated, though it does seem to many that the Supreme Court is wrong in this action on several counts. First of all the whole matter of schools is and should be a state function rather than a national function. Secondly, the Court's action is actually in the realm of new legislation, reversing historic decisions of that same Court. The Constitution reserves the right of legislation to the Congress and not to the Courts. For these reasons a number of the Southern States do not recognize the Decision as binding. The Southern Christian certainly should insist on integrity in government. If we are going to change the Constitution, then it should be done by duly constituted means,

not by a usurpation of the power by the Courts. Many Christians, therefore, in resisting the Decision do so on the basis of sound principles. We do need to be well informed in all these matters.

C. The Church and Social and Political Matters

Our Confession reads: "Synods and Councils are to handle and conclude nothing, but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they are thereunto requested by civil magistrates." (XXXII, Sec. 4). It is the distinctive heritage of the Southern Presbyterian Church to insist on this principle. It was only after the U. S. A. Assembly had failed to observe this in 1861 that the Southern Presbyterians felt compelled to withdraw from that Assembly. Recent years have seen a falling away from this heritage with various social and political pronouncements made by our Assembly. Jesus, our King, did not seek social reform, but salvation of sinners.

D. Christian Race Relations Must Be Natural and Christian

We would close with this thought, that our relations must be natural and Christian. No court or church can legislate our feelings or relations. Let us remember that Jesus indicated our proper attitude between races in the parable of the Good Samaritan. He remained a Samaritan, but still he was a good neighbor. May God give us grace to do as much.

NEWS of CHURCHES around the World

United Church Women Receive Gift From Fund for the Republic

New York, N. Y., June 7 — United Church Women announced today an additional grant of $20,000 by the Fund for the Republic. Twice the size of the initial grant made a year ago, the current award will be used to carry out a program of human relations workshops on "How to Deal With Controversy," started throughout the country last year.

In making the announcement, Mrs. William Murdoch MacLeod, director of United Church Women, a general department of the National Council of Churches representing 10 million American women, expressed her organization's gratification at the success of the pioneering project.

"Already 24 workshops have been held in states from North Dakota to Florida," Mrs. MacLeod said. "Some were in spots of high tension. Church and civic leaders in these communities generally report a warm response and a new awareness and understanding of the problems and of the hopes of people of minority groups. In one fairly typical city, 28 Protestant churches and six denominations were represented."

In another city where a public official had previously declared no Negro lived and none ever would, two Negroes were brought by a religious organization to take part in the round-table. Participants expressed the wish for more opportunities for such experiences together, Mrs. MacLeod noted.

Under the general topic of "How to Deal with Controversy" each city chose the questions for discussion most pertinent to its community. These ranged from slum clearance to school difficulties and integration.

The focus of the workshops, aside from studying how to work with people with differing viewpoints without alienating them, is on alerting and educating women of the churches on civil rights and civil liberties.

CHRIST FOR OUR TIME CRUSADE IN NORTH ALABAMA

The recently incorporated "Christ For Our Time" evangelistic association, the product of a zeal for preaching evangelism shared by two young Presbyterian ministers, will open a two-week Crusade in Sheffield, Alabama, next month.

Walt Brown and Jim Billman, both seniors at Louisville Seminary, are the two Evangelists responsible for the formation of this new enterprise. Though Presbyterians, their Crusades are designed to cross denominational lines and their appeal goes out to all men, calling them to a saving faith in Jesus Christ.

Sheffield, Alabama, is the central city of the tri-cities of Florence, Sheffield, and Tuscumbia. According to reports, nothing of this scope has ever been offered in this area of about 150,000 population.

The budget for this Crusade will amount to approximately $4,000; and, since Christ For Our Time Crusade is a new organization, funds are pitifully inadequate for the underwriting of such a campaign. The Evangelists are stepping out on faith with little material backing. Your prayers and your gifts will make you a member of this organization which is seeking to do a job for the Lord by getting back to the grass-roots truths of the Gospel.

Perhaps you would like to adventure forth with these young men. As they approach this task of carrying the message of Christ to those

who have such a need for God's Saving Grace, won't you consider offering your financial and prayerful support? A gift from you can do *much* to insure the success of this Crusade. Any gift in excess of $5.00 will bring a receipt and a membership card proclaiming the donor to be an Associate-member of the "Christ For Our Time Crusade."

The Sheffield Crusade will be held August 12-23, and, God willing, great things can take place there to the glory of Christ. We cannot all be behind the pulpit in this Alabama community, but we *can* through the medium of our prayers and gifts, be a vital part in the success of this campaign!

Address your gifts to: "Christ For Our Time Crusade," P. O. Box 775, Louisville 1, Kentucky.

MISSIONARY NEWS

Nashville — The Rev. and Mrs. Wilson T. Dowling of our Brazil Mission announce the arrival of a son, Willis Irvin, on May 22, in Sao Paulo.

The Rev. and Mrs. Frederic R. Dinkins of our Brazil mission announce the birth of a son, John Gillis, born in Sao Paulo, May 12.

Word has been received at the Board of World Missions of the birth of a son, Peter Calvin, to Mr. and Mrs. Charles C. Ansley of our North Brazil Mission. He was born in Brazil on March 5.

The Rev. and Mrs. Bruce Cumming of our Korea Mission have arrived in the United States on an emergency health furlough. They arrived in Baltimore, Md., in April where Mrs. Cumming entered Johns Hopkins Hospital.

Back in the United States for a while are the Rev. and Mrs. A. L. Davis of our Brazil Mission. They arrived in this country about the middle of May for their regular furlough.

At the present, Mr. and Mrs. Davis are in Albany, N. Y. In the fall they will go to Richmond, Va., where they will make Mission Court their headquarters while on furlough.

Miss Ada McMurphy of our Korea Mission arrived in this country for furlough the last of May.

Mr. and Mrs. Dale Douglas of our Mexico Mission announce the arrival of a son, Donovan Burton, born May 6, in Mexico.

The Douglases have two other children ages five and three and a half years. The couple has been in Mexico since the fall of 1955 serving in the agricultural and medical work of the mission.

Mr. James A. Halverstadt of our Congo Mission returned to the field in May. Mrs. Halverstadt is scheduled to sail on July 8 for Congo. They have been in this country on furlough since June, 1956.

Mr. and Mrs. Ira Moore and family sailed in late May for Paris where they will study for two months before proceeding to Congo.

Dr. and Mrs. William Rule and family sailed in early June to return to Congo. They have been on regular furlough in the United States.

The Rev. and Mrs. William T. Mulcay and family of our Congo Mission sailed on June 15 for Congo after furlough in the United States.

Mrs. Martha Savels of our Congo Mission is scheduled to return to the field the middle of June after spending a furlough year in this country.

The Rev. and Mrs. L. A. McCutchen and family are scheduled to return to the field on June 28. They have been on furlough in the United States, and are now returning to Congo.

Dr. and Mrs. J. B. Jung and family will sail July 8 for Congo following their furlough in the United States.

Dr. and Mrs. Frank A. Brown, Jr., and family are sailing August 31 to return to Japan after furlough in the United States.

The Rev. and Mrs. Lachlan C. Vass and family are returning to Congo after furlough in this country. They sail July 8.

The Rev. and Mrs. L. A. McMurray of our Congo Mission plan to leave this country on August 7 to return to the field after furlough.

Miss Mary Doris Moore of our Congo Mission is scheduled to return to the field, sailing August 7.

The Rev. and Mrs. John Viser and family are scheduled to sail in June for Brazil after their furlough in the United States.

Miss Betty Tinley of our Brazil Mission is planning to return to that country on August 6, after her furlough in the United States.

The Rev. and Mrs. E. H. Hamilton of our Taiwan Mission are planning to return to the field on August 3, following furlough in this country.

Miss Margaret Sells is scheduled to return to Taiwan by plane on August 6, after furlough in this country.

Returning to Taiwan on August 12, after furlough in this country are the Rev. and Mrs. George A. Hudson, Miss Marion Wilcox, and Miss Gussie Fraser.

Miss Margaret Pritchard of our Korea Mission plans to leave the United States to return to the field, via Europe, on June 26, following furlough.

Mr. and Mrs. H. Petrie Mitchell and family of our Korea Mission are scheduled to sail on July 23 to return to Korea.

August 16 is the day scheduled for the return of four of our missionaries to Japan. They are Miss Jo Anne Heizer, Miss Margaret Archibald, Miss Mary Elizabeth Blake and Miss Juanita Connell.

Mr. and Mrs. Guy Mitchell are planning to return to the Japan Mission on September 14. They serve in the educational work of the mission. One of Mr. Mitchell's duties is the supervising of Bible study at a Reformatory. The Japanese government has officially recognized his service in the Reformatory by publicly awarding him a testimonial of gratitude.

PIANO BARGAIN: We are forced to pick up a beautiful little Console Spinet Piano with matching bench. This piano is mahogany, with full keyboard, and will carry a new piano guarantee. Because of freight and moving charges involved in the return of this piano to us, we will transfer to reliable party in this vicinity. For further information write: Box 661, Spencer, N. C.

GEORGIA

Decatur — Miss Agnes Johnson of Decatur, member of Emory Presbyterian Church, is the first girl to receive the Bachelor of Divinity degree at Columbia Theological Seminary. Miss Johnson graduated in June. She is interested in further study in counseling.

Decatur — Barry Cox, 1957 graduate of Columbia Theological Seminary, received two degrees on the same day, June 3rd. On the morning of the 3rd, Mr. Cox received the Bachelor of Divinity from the seminary and that evening he was awarded the Bachelor of Laws degree from Atlanta Law School.

The 18-year-old graduate is from San Antonio, Texas, is married and has a young son.

He studied four years at Columbia Seminary, so when he submits a thesis next year, he will be eligible for a third degree, the Master of Theology.

Mr. Cox received the law degree as a result of night school study for two years. He believes the law degree will also be helpful in a ministerial career.

The Columbia Seminary graduate has been accepted as pastor of a church in Okolona, Mississippi.

LOUISIANA

New Orleans — Mr. Robert B. Smith was ordained and installed as assistant minister of the Lakeview Presbyterian Church in New Orleans, June 9.

Mr. Smith, who was a member of the 105th Howitzer outfit of the Marines, was injured while getting ready to leave for Korea in 1951. The physicians told him that his back was fractured in three places and that he would prabably never walk again.

Mr. Smith recalled: "After being in hospitals between 4 and 5 months I made a complete recovery. I had felt called to the ministry. After my days in the hospital and my recovery, for which my friends prayed so long, I felt that the turning point had come and decided to study for the ministry."

MISSISSIPPI

Jackson — Belhaven College in Jackson, Miss., gave honorary degrees on June 3rd to the Rev. William Alderman Linton, and Dr. Robert Franklin Cooper.

Mr. Linton, who was the recipient of the honorary degree of Doctor of Education, is a missionary to Korea, where he is the president of the new college of liberal arts and sciences for our denomination in Taejon. He first went to the field in 1912.

Dr. Cooper, chairman of the department of Classical Languages, Belhaven College, was awarded the degree of Doctor of Humanities. A Presbyterian Elder, Dr. Cooper was the last president of Mississippi Synodical College in Holly Springs, Miss., when it merged with Belhaven in 1939.

Change of Address: Rev. Louis J. Kovar, from St. Paul, Minn., to First Presbyterian Church, P.O. Box 91, Port Arthur, Texas.

NORTH CAROLINA

Charlotte — Rev. John R. Rosebro, D.D., an honored minister of Mecklenburg Presbytery, died in High Point, N. C., on May 20th and was buried in Forest Lawn Cemetery, Charlotte, on May 23rd. His funeral service was conducted in the Morrison Chapel of the Covenant Church by Dr. Warner L. Hall and Rev. Thomas W. MacLean.

Dr. Rosebro was born in Hampden-Sydney, Virginia, on April 29, 1874, and is a son of the manse. He received his B.A. and D.D. degrees from Hampden-Sydney College. He was a student in Union Seminary in Virginia from 1899-1902. For two years he was a professor in Austin College and for five years he was professor and acting president of Fredericksburg College. He was ordained by Baltimore Presbytery (U.S.A.) and his first pastorate was in the Waverly Church in Baltimore.

VIRGINIA

Petersburg — Miss Hibernia McIlwaine Friend, a lifelong resident of Petersburg, died on May 6 at her residence on West Washington Street.

Funeral services were held in Second Presbyterian Church, conducted by the Rev. Robert C. Vaughan, pastor, and the Rev. William B. McIlwaine, Jr., former pastor.

Daughter of John Wesley Friend and Mrs. Hibernia McIlwaine Friend, Miss Friend was born January 19, 1879, at the family residence of her grandfather, Robert Dunn McIlwaine, on Washington Street. She was widely related among the older families of Petersburg and Virginia.

Hampden-Sydney — Fifty-six graduates received bachelor degrees and the honorary doctor of divinity degree was conferred on the Rev. Kenneth G. Phifer, of Alexandria, at Hampden-Sydney College commencement exercises concluding the 181st session.

Dr. Joseph C. Robert, college president, and Frank S. Johns, of Richmond, chairman of the board of trustees, conferred the degrees, 26 bachelor of arts and 31 bachelor of science, on the graduates.

William Lee Odom, of Richmond, first honor graduate, delivered the valedictory.

Awards were presented by Dean Thomas E. Gilmer to two Richmond seniors, Henry Hanna McVey III and George Campbell Bird, and to Paul Tulane Atkinson, alumnus of 1907 who retires this term after serving as college treasurer since 1919.

The two-day commencement celebration concluded with a luncheon for campus guests in honor of the Class of 1957; the annual meeting of the Alumni Association and reunions of the "7" classes, from 1907 to 1947.

Even in West Germany

A bill forbidding the sale of obscene literature to boys and girls under 18 and banning its display on newsstands became law in West Germany with its passage by Bundesrat, upper house of the West German Parliament. Passage of the bill had long been sought by Christian leaders, and its enactment was hailed by both Roman Catholic and Protestant officials.—Exchange.



BOOKS

"THE DEFENSE OF THE FAITH." Cornelius Van Til. The Presbyterian and Reformed Publishing Co. $4.95.

We certainly welcome this first exhaustive presentation of the apologetics of Dr. Van Til. As the Professor of Apologetics at Westminster Theological Seminary, he is the author of several works in his field and an outspoken critic of the neo-orthodox theology of Karl Barth and Emil Brunner. But THE DEFENSE OF THE FAITH is his first complete treatment of the principles and method of a Reformed apologetics.

This book is immediately of interest for two reasons. First, we have been waiting for Dr. Van Til to publish a larger, more complete book of which his earlier articles on "Defending the Faith" in TORCH AND TRUMPET were an inviting sample. Secondly, we were desirous of seeing how he would answer his numerous critics, particularly on the subject of common grace. This book does answer the critics, but its primary purpose is "to set forth, in broad outline, a method of defending Christianity which is consistent with the nature of Christianity."

Van Til defends the historic Christian faith without reserve. He stands in the line of Kuyper, Bavinck, and Warfield and claims to represent only generic or historic Calvinism and a methodology that rests upon the Reformers. The body of his book presents the groundwork of the Christian approach to the problems of reality, knowledge, behavior, point of contact, method, authority, and common grace. The philosophy upon which the answers he gives are based is seen to be consistent with a most pronounced form of Calvinistic theology.

Some of the major thoughts in the development of his apologetics can be broadly outlined:

1. Our theism, as well as our Christianity, comes from the Bible, and "the whole claim of Christian theism is in question in any debate about any fact."

2. The ontological Trinity is the presupposition of all human predication.

3. The Creator-creature distinction is fundamental as Christianity's principle of discontinuity. God's being is ultimate, whereas created being is derivative.

4. Christianity is bound to have a theocentric interpretation of reality, i.e., "The whole of man's own immediate environment as well as man himself is already interpreted by God."

5. There are two levels of thought, God's and man's; man must analogically think God's thoughts after Him. We know the world truly, but not comprehensively.

6. Apologetics must take into consideration that the entrance of sin into the world affects the consciousness of fallen man. There are, therefore, three types of human consciousness that must be recognized by apologetical argument: the Adamic consciousness, the non-regenerate consciousness, and the regenerate consciousness.

7. The absolute, self-determinative will of God is the presupposition of the will of man within the ultimate personalism of Christianity.

8. The point of contact in apologetics is man's unavoidable sense of God's deity. Man's mind being derivative, instead of ultimate or self-su....cient, it cannot be conscious of itself without being conscious of its creatureliness. "Every man is made in the image of God and has impressed upon him the law of God."

9. The assumption of autonomy or ultimacy on the part of man is due to sin.

10. The Calvinist accepts the essential perspicuity of natural as well as Biblical revelation, and he will "seek his point of contact with the natural man in that which is beneath the threshold of his working consciousness, in the sense of deity which he seeks to suppress."

11. The Reformed apologist cannot seek a point of contact with the systems constructed by non-Christian presuppositions: "If there is no head-on collision with the systems of the natural man there will be no point of contact with the sense of deity in the natural man." (This last point is not always perceived by Roman Catholocism and inconsistent Evangelicals.)

12. Apologetical reasoning is confronted with the same dilemma as is preaching; it takes the Holy Spirit to open the eyes of the non-Christian, but unless he accepts the interpretations of Christianity there is no coherence in human experience.

13. Only in Reformed thought, with its insistence on the providence of God and His common grace, is there any unity of science. All men, therefore, have all things in common metaphysically and psychologically, but epistemologically the natural man (in principle) has nothing in common with the Christian. God's grace is manifest in the fact that His Spirit continues to strive with men that they might forsake their evil ways.

The conclusion is that "the Christian-theistic position must be shown to be not **as defensible as** some other position; it must rather be shown to be **the position which alone does not annihilate intelligent human experience."**

It should be stated that much of this book is made up of sections from his unpublished class syllabi. We are grateful for the reprinting of his apologetics articles from the TORCH AND TRUMPET periodical. This book will not in every place make easy reading for the layman. But it will help the Christian scholar to find a groundwork upon which the structure of his thought and research may be based. It will enable the intelligent student to see wherein non-Christian presuppositions have entered into this thinking to the detriment of the Gospel. Van Til is at once an exponent of orthodox Christianity and a critic of its inconsistent counterfeits.

If Van Til has not fully answered those who criticize his position, we believe that he has undoubtedly defended himself against the charges of idealism, rationalism, existentialism, and pantheism. This book is certainly a stimulant to those within the Reformed Faith who seek to give an answer for the hope that is within them.

Albert H. Freundt, Jr.—

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—Photo by Arthur Easterling

Newly erected Immanuel Tabernacle at Camp Westminster, owned and operated by Westminster Presbyterian Church, Atlanta, Georgia. See story page 8.

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EDITORIAL

A Bruised Reed— The Smoking Flax

One of the Christian's gravest responsibilities centers in his behavior before those new in the faith. A new Christian, or a seeker for the truth, is a bruised reed or a smoking flax. How do we behave before them? What do they see in us to encourage or discourage them? Are we a help or a hindrance? These all are questions we should ask ourselves.

First of all we should realize that a babe in the faith is just that. He needs to be fed, to be taught, to be led. How often we discourage such by expecting a maturity which can only come with time and growth in Christ!

Believing that the influence of a Christian is far more potent than we ever dream, and also believing that many of us fail at times and in areas we little realize, we should consider and strive for those qualities which should characterize every mature Christian, qualities which will cause us to commend the Gospel which we profess. All of these distinctive traits of the Christian are described as fruits of the Spirit. Do we show them?

Love is mentioned as the first of these characteristics and without it all other professions and activities are a discordant jangle. How young Christians need to feel the love of those older in the faith and how we need to demonstrate this love through kindness, consideration, courtesy and unselfishness!

Joy is the heritage of the saints for only Christians know present security and future hope. Christ living in the heart should show on the faces and in the lives of believers and make us attractive to others. If there is no outward evidence of joy on the part of Christians this can prove a stumbling-stone to the babe in Christ.

Peace, regardless of circumstances, should enable the Christian to demonstrate those inner resources which come from Christ alone: peace in the midst of turmoil; in the midst of adversity; in the midst of sorrow — let us ask ourselves if new believers see such peace in us.

We are all familiar with other characteristics which should be seen in the lives of Christians: *patience, gentleness, goodness, faith, meekness, self-control.* Has our own growth in the Christian life enabled us to exhibit these things to others as we should?

We write this with deep conviction. All around us are people who need Christ and some who have found Him. But often they stumble over us; they are hindered by the very ones who should be an example and a blessing to them.

Our Lord said to His disciples: *"It is impossible but that offenses come: but woe unto him, through whom they come! . . . better . . . a mill-stone . . . about his neck, . . . cast into the sea, than that he should offend one of these little ones."*

The babe in Christ is as a bruised reed, or as a dimly burning flax — let us all take heed lest we break the reed or quench the flame!

—L.N.B.

Did Paul Fail?

The first great missionary was the apostle Paul. Much of his work was done in what is now modern Turkey. Souls were converted to Christ; churches were established.

Subsequently the Revelation letters to the seven churches were directed to churches established in that area.

What is the situation today? According to the latest statistics available there are 75 baptized Christians in all of Turkey with a known Christian constituency of 123.

Does this indicate that Paul was a failure, or is it not a solemn warning to men and to

nations? Compromise with the world, a leaving of one's first love, a luke-warmness to Christ and his total demands on those who name His name, all of these call for a steadfastness and a faith only too few of us possess.

Viewing the world historically and realistically we see the gradual transferring of the world mission vision and dynamic largely to Northern Europe, the British Commonwealth and America.

Has the peak of Anglo-Saxon emphasis on world evangelization been reached? Is it on the wane? Will the torch be taken up by those who once were the objects of missionary endeavor?

There are no fixed answers for these questions. At the present time the maximum burden still rests on the Christians of the West. How we interpret the Gospel of Christ and how we dedicate ourselves to a faithful presentation of that Gospel at home and abroad will largely determine our own national destinies and the course of world events for years to come.

Our Lord's discourses give little comfort to the optimists who envision a world evolving toward perfection, nor do they intimate that man's sinfulness is a matter of maladjustment and ignorance.

The parable of the wheat and the tares shows the malignant work of Satan down to the end of the age.

The story of the wide and narrow gates indicates that the way to eternal life is restricted to those who surrender to God's way and that the number is relatively small.

The parable of the ten virgins illustrates man's failure in the light of truth and the ultimate division of humanity.

The parable of the dragnet tells of the ultimate separation of the saved and the lost while the parable of the sheep and the goats does the same thing.

Paul, writing to the Thessalonian Christians, and speaking of Christ's coming in judgment, uses these soul-searching words: *"In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;"*

Here there is ground for the greatest possible optimism regarding the power and effectiveness of the Gospel, along with the sternest warning against hope in anything less than that Gospel.

Christian realism demands the recognition of certain facts. Those who would approach the evangelization of the world without full emphasis on the redemption of the individual are bypassing the one method of success. The Christian's relationship to the world must also be recognized. He is in the world but not of the world. He has transferred his citizenship and his hope from something which is passing to something established in the heavens forever. But he is the salt of the earth and the light of the world and let him beware of losing his "saltness," or letting his light grow dim.

Theological liberalism has consistently opposed the concept of a world filled with sinners rushing to destruction, their one hope being the Gospel of Christ. But is not this the Biblical position? Christ came to save sinners, not by some mysterious mass process but through the personal faith of the individual.

All of which leads us back to the solemn fact that the responsibility of the Church and of Christians is to win men to Christ. This does not mean that our responsibility ends with conversion. That is but the beginning, for the Christian must grow and he must live the faith he professes. But these things have a sequence, an order, which cannot be denied.

Again let us insist that Christians should be optimistic because the Gospel is the power of God unto salvation to all who believe. Let our optimism rest in that power and not in a plan or method which lacks the sanction of the Scriptures.

Can there be better days ahead? Can there be a mighty turning to God such as the world to this time has never seen? There can be and it is possible that Pentecost may be reenacted on a scale to transform this world in a generation. For this we should pray and to that end should we work.

If the world is to be won to Christ it must be won by the Gospel which He came into this world to make possible and it must be exemplified in the lives of those who follow Him.

—L.N.B.

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The Folded Grave-Clothes

Each item of the record adds its support to the truth of the Resurrection of Christ. According to the Gospel of John when Peter entered the tomb in which Jesus had been buried he saw the linen clothes lying and the sweatband which had been about His head not lying with the linen bandages but folded in one place by itself. The twelfth verse of the final chapter of Luke records Peter's visit and his finding only the grave clothes — not the body. This verse is lacking in Codex Beza and some other ancient witnesses and is omitted by some scholars. Torrey holds that it gives evidence of coming from an Aramaic original and that probably Luke translated and preserved this ancient record. Then in the 21st chapter of Tertullian's *Apology* the testimony that the grave was found empty of all but the grave clothes of the buried one is bracketed between a reference to "your archives" and the report which Pilate sent to Tiberius concerning Christ. This looks as though Tertullian had some imperial reports as well as Christian records to the same effect.

What is the significance of the folded grave-clothes? "The Lord had left behind the grave clothes as a sign that He had burst asunder the bonds of death and was risen." *Hoskins & Davey.* "What they indicate is this: everything was orderly in the tomb. The body of the Lord was no longer there. No disciple had been there to remove it, nor had any enemy visited the tomb in order to pillage it." *Hendrickson.* The body had been stolen, neither by friend nor foe. It had been raised by God.

The orderliness in the tomb suggests the majesty of the Lord Whose time-table is never hurried. Here, as in every aspect of the Resurrection, Jesus is LORD. Did He remove the bandages Himself and neatly fold the sweatband, majestically putting everything in its place? Or did He Who had friends loose the grave-bands and sweat-band from Lazarus (John 11.44) permit angels to perform this ministry for Him? As they had rolled the stone away, as they guarded the place where His body had lain and told the women of His Resurrection, did they also roll the bandages and fold the napkin? Perhaps. As there were angels to sing His praise at Bethlehem, and angels to strengthen His weakness in Gethsemane, so were there angels to attest His resurrection victory.

"Thine is the glory, Risen conquering Son;
Endless is the victory
Thou o'er death hast won.
Angels in bright raiment
Roll the stone away,
Keep the folded grave-clothes
Where Thy body lay."

—W.C.R.

The God of Jacob

"The God of Jacob is our refuge." Psalm 46:11.

Jacob is an interesting character, and we learn some valuable lessons from studying about him. It is far more interesting and far more rewarding, however, to study "The God of Jacob." I believe this to be true of all the characters in the Bible. The main purpose of the Word of God is to reveal God, and we discover His character as we see how He deals with men. What do we learn about God as we study His relation to Jacob?

I. *The God of Jacob is a God of "Amazing Grace."*

If John Newton's great hymn had been written in Jacob's time it ought to have been his favorite hymn. Read the hymn and see if it does not tell the story of Jacob.

Grace is mercy shown to the undeserving, and Jacob deserved none of God's mercy. He was to start with one of the most unlovely and unattractive characters in the Bible and even at the last of his life he complained. "Few and evil have the days of the years of my pilgrimage been."

Yet God loved Jacob. Is not this a sample of John 3:16; "God so loved the world"? It was not a good world that He loved, but a bad world.

This is the overwhelming thought about God that took possession of another great sinner—Saul of Tarsus—and made him write so much about the "riches of His grace" and "the glory of His grace."

II. *The God of Jacob is a God of Almighty Power.*

It takes power to create man; it takes the same sort of power to re-create him. A radical change had to take place before Jacob, "the Heel-snatcher," could become Israel, "a Prince with God." It takes power to *transform* a man.

There were two moments in Jacob's life when this change seems to come, or at least, begin. The first was at Bethel when the lonely, homesick exile saw the vision of the ladder, heard God's voice and made a vow that if God would be with him there he would give a tenth back to Him.

This vision and vow seem to have had little or no effect upon his life for a long time. His record with Laban is the story of scheming Jacob rather than a princely Israel. It did most certainly have some effect.

It was at Peniel when he was returning to face Esau, that a far greater change took place.

It was here that he wrestled with the angel and was blessed and his name changed. Some place his conversion at Bethel; some at Peniel. The main lesson is that it took the Almighty Power of God to change him. God wrought a miracle when he recreated Jacob.

III. *The God of Jacob is a God of Marvelous Patience.*

It took a long time for God to finish his work of grace in Jacob. The Israelites "tried the patience" of God later on and the first Israelite set the example.

God had to chasten Jacob in a variety of ways. "Whom the Lord loveth He chasteneth" and God loved Jacob and had to "use the whip" constantly. His exile from his country and his mother; his fearful return to face an angry and revengeful brother; his loss of Rachel and his son Joseph for long years. Through it all God did not cease to love him and would not forsake him.

IV. *The God of Jacob is a God of Perseverance.*

One of the Five Points of Calvinism is the Final Perseverance of the Saints. Perhaps one might state it better by saying God's Perseverance with the saints. God had said to Jacob at Bethel, "for I will not leave thee, until I have done that which I have spoken to thee of." He that hath begun a good work in us will finish that work. Christ is both the Author and the Finisher of our faith.

Jacob is one of God's saints because God kept working with him until he made him a prince and a saint. It takes Grace and Power and Patience and Perseverance to make "kings and priests" out of sinners.

The God of Jacob is our refuge. What a splendid Refuge He is!

What would happen to us if our God were not a God of Grace and Power and Patience and Perseverance? Can we not commit our souls to Him? J.K.P.

Is Theism Vacuous?

By Gordon H. Clark, Ph.D.

The philosophy of humanism, naturalism, logical positivism, or by whatever other name this viewpoint is called, has no use for God. Theism is said to be a worthless philosophy because the advantages it claims are found upon examination to be fraudulent.

All the representatives of this viewpoint, which is in fact atheistic although they do not appreciate the appellation, use the same general type of argument. There is little reason for selecting one man's expression than another's. For purposes of definiteness, however, the phraseology of Professor A. J. Ayer, of the University of London, will be followed.

Theism makes three claims. The first is that a supernatural deity is an explanation of the world's existence. This claim fails, says Ayer, "because it is no explanation of anything merely to say that God designed it; it would be an explanation only if there were some way of testing the deity's intentions independently of the actual course of events, for in that case the religious hypothesis would have some predictive power; but a hypothesis which is consistent with anything that happens, or could conceivably happen, is altogether vacuous."

In these lines Professor Ayer assumes that to explain is to predict. A hypothesis that does not predict does not explain. The law of freely falling bodies explains because it predicts exactly where the body will be at the end of each second, and experiment confirms the predictions. This theory of explanation, by the way, is rather hard on the evolutionists, for evolution never predicts what the next emerging species will be. However, let this pass, for the main point at present is not evolution, nor even the meaning of explanation.

Let us, instead, give prediction its full value. The laws of physics predict and their predictions can be tested by experiment. Theism, argues Ayer, does not predict; it is consistent with any conceivable event; therefore it is a useless hypothesis.

Now, the humanist must admit that if the law of freely falling bodies is to be verified, the experiment must be performed. Should a scientist never drop a marble, should he never measure the time and distance, he could not in honesty complain that the law was unverifiable and vacuous. In the same way, before theism can be so rejected, it ought to be tested. A test, however, requires a prediction, and theism does not predict.

But is this so? Has Professor Ayer correctly represented theism? No, he has not. The theistic hypothesis predicts that disbelief in God is severely punished in the future life; and there-

fore necessarily predicts that there is a future life. This is easily tested by experiment. Professor Ayer should commit suicide and see what happens.

At this point, strange to say, the logical positivists lost their usual enthusiasm for experimentation. To save face, they must now invent some *ad hoc* limitation on verification. All hypotheses must be verifiable before death — even the hypothesis that concerns a life after death. But is not this limitation the equivalent of requiring a verification of freely falling bodies before they fall?

However the humanists may try to escape this uncomfortable situation, it is more than likely that their *ad hoc* limitation will apply to their own position as well as to theism. Although they reject the theistic hypothesis on the grounds stated, they accept the non-theistic hypothesis which labors under precisely the same difficulties. In their humanistic philosophy they have formulated, and they are guiding their lives by, the hypothesis that God does not punish and that there is no life after death. So far as predicting the future is concerned, both hypotheses are on a level. They may both be tested or verified by suicide, or at least by death; and without death neither can be. In respect of hypotheses and verification the theist is more consistent than the humanist is.

In addition to its inconsistency a positive error of humanism must be noted. Professor Ayer has represented theism as consistent with anything that could conceivably happen. Such a view of theism may have somewhere once been held. In the early eighteenth century English deism perhaps fitted this description; but nearly all theism, and certainly all Christian theism escapes Ayer's strictures. Not only would the unreality of heaven and hell (and Ayer certainly holds that this is a conceivable state of affairs) disprove Christianity, but even within this life, within the sphere of history, definite predictions are made. For example, the Messianic prophecies are not consistent with anything that could have conceivably happened. Then too, the prophecies of Christ's return, even though they are not so definite as the law of freely falling bodies, are not consistent with anything that might conceivably happen.

Thus the humanistic objection to theism falls back on those who made it, and shows that they apply their principles inconsistently as well as distort the position they oppose.

In the second place, theism claims to give assurance that life is worth living. This claim too, the humanists say is fraudulent. Professor Ayer argues: even if one's life did fit some design, it would not, on the theistic hypothesis, be a design of one's own choosing; nor could a man make God's design his own, for man has no means of knowing what God's design is; and furthermore, the promise of an after life does not aid theism, for if one does not find the present life worth living, there is no good reason to wish it prolonged.

This second objection with its three parts is very easy to answer, and its weakness may be taken as an indication of the difficult positivists' experience in coming to grips with theism as it really is. For, clearly, the fact that the design of the world is not of human choosing does not militate against such a design. It is utterly unreasonable to require the design of the universe or of the course of history to have been chosen by you or me.

Perhaps humanism here depends on an ambiguity. The original reference was to a design of the universe into which one's life might be fitted; but possibly there has been a shift of meaning from this universal design to the design of an individual life. If this is the ambiguity on which positivism rests its case, Christian theism has an answer for this second meaning also. It is not too simple an answer; dealing, as this question does, with the relation of human choice to God's design the Bible reveals great profundity; but though many people fail to understand, the Bible nonetheless has an answer.

Christian theism teaches that all men live, move, and have their being in God. Of the Christian in particular it says that God works in us both to will and to do. Therefore the design of a Christian's life (and in reality of all others too) is his own choosing and God's choosing as well. Thus this part of the objection rests upon ambiguity and some misrepresentation.

The second part is entirely misrepresentation. Man cannot choose God's design for himself, it was said, because he has no means of knowing what God's purposes are. Of course we admit that many of God's purposes remain unknown to us. We do not know, apart from subsequent events, what God's purpose was in the American revolution, the Russian revolution, the invention of the airplane, or in the prevalence of cancer.

At the same time God has revealed to us enough of His purpose for us to serve Him. By placing our faith in Jesus Christ, by obeying His commandments, by carrying the gospel to all mankind, we make God's purposes our own.

Only if God had given us no revelation would there be any force in this objection. Now, as was said above in this article, deism was a theory without revelation; and it may well be admitted that these objections have some force in that direction. But if the posi-

tivists wish to produce a general refutation of theism, they ought not to limit themselves to an eighteenth century form that did not manage to survive, but they ought to formulate an argument that is applicable to theism in its most commonly known form. This they have not succeeded in doing.

There was a third part to this second objection. The promise of an after life, said Professor Ayer, does not aid theism, for if one does not find the present life worth living, there is no good reason to wish it prolonged. Corliss Lamont also, in his book, *The Illusion of Immortality,* uses essentially the same line of argument.

This argument, however, is once more factually mistaken. Christian theism does not promise a mere continuation of our present mode of existence with all its ills and frustrations. If this were the case, the humanist contention would be pertinent. But this is not the case, and the objection misses its mark.

Once again, one wonders why these men set up a man of straw instead of addressing themselves to the Christian position as it really is. Perhaps they think that their readers do not understand Christianity and will not notice their misrepresentations. Perhaps they themselves do not know what Christianity is. Strange as it may seem, this is possible; for even among people who attend church there are many who are woefully ignorant of the Bible's contents. They do not all sit in the pews, either. Professing atheists are all the more likely to be ignorant of the Bible. Strange it may seem to Christians; but true it certainly is.

Professor Ayer, of the University of London, whose phraseology has been followed, also offers a third argument. Theism, he says, and says rightly, claims to answer the question how a man ought to live. This claim, he continues, theism cannot make good.

The reason why theism is said to provide no basis for a moral life is that the theist has to rely on his own moral sense in order to decide what the deity wishes him to do. Immanuel Kant, though his is quite a different type of philosophy, substantiates this particular point of view. Briefly it is that theism cannot be the basis of morality, for morality is the basis of theism. That is to say, if there is a God at all, knowledge of his nature is to be deduced from our concepts of what is right and wrong. God commands what is good, but we must first know what is good before we can know what God commands.

The answer to this objection is a forthright denial of its main assertion. The majority of people think it is easy to solve moral problems. They are so conditioned by their parents and by society that they sometimes come to think that a knowledge of right and wrong is innate. Therefore it would seem plausible that we could discover what God commands by this inborn knowledge of moral principles.

Now, it is to be admitted that all men have an innate knowledge of the general distinction between right and wrong; but the fact that they have no such knowledge of what in particular is right and wrong is obvious from the conscientious differences existing among various societies. A conscientious lama of Tibet will think a certain action right that a pigmy of Africa will think wrong. The Navajo Indians, I am told seriously believe that it is immoral for a young husband to see the face of his mother-in-law. The Greeks of antiquity thought there was nothing wrong in throwing unwanted babies to the wolves. Christians disagree. Since philosophers as well as other people differ on what in the concrete is right and wrong, this should suffice to show, not only that moral theory can provide no stable basis for theism, but even more disastrously that there is no stability in an independent morality.

Professor Ayer, to support the need of moral theory prior to any theism or any revelation, says, "A revelation that runs counter to our morality is not accepted as genuine." In this there is some factual truth. When Christian missionaries preach to savage tribes, and when pastors preach to American congregations, the people often reject the message because they do not like the morality that goes with it. In both cases the people must be persuaded to accept both the theism and the moral standards it implies. This is such a change in outlook that we do not believe that it can result from mere persuasion; it requires the irresistible regenerating power of the Holy Spirit to change the moral ideas of the hearer.

In a society deeply influenced by Christianity, as in England or in America, there is a tendency, even among scholars, to suppose that the Christian standards of morality, or standards somewhat resembling them, may be discovered apart from Biblical revelation. But consideration of the rest of the world ought to indicate that our standards of justice, honesty, and mercy never have been developed independently of the Hebrew-Christian Scriptures. It is not theism that is based on ethics; but ethics that is based on theism.

Ethics is not independent. One's ethics is determined by one's general philosophy. And such is the ethical confusion of the world that Professor Ayer is badly mistaken when he says, "the theist has to rely on his own moral sense in order to decide what it is that his deity wishes him to do." Not at all. He must first learn God's commands in the Bible. If these

commands do not agree with his own moral sense, his morality must be changed. For it is the will of God alone that determines what is right and what is wrong. Ethics depends on theism; and theism makes good its claim.

In this article three objections to theism have been examined; and it appears that theism has little to fear from them. Theism may have more to fear from an inadequate preaching of the whole gospel that leaves so many people in ignorance of what the Bible teaches.

Smoking

By Paul D. Hastings

At a meeting of the Board of Trustees of one of our colleges for women, a request was presented to the Board from the Student Government leaders, asking that the girls be allowed to smoke in designated areas, since some of the girls were already smoking secretly in their rooms and that there was danger of setting the building on fire.

In discussing the request, I pointed out that the girls were fully aware of the rule prohibiting smoking on the campus before they came as it was clearly stated in the catalog. I also suggested that every rule in our law books could be done away with on the grounds that someone was breaking them. Also, allowing them to smoke wasn't conducive to their spiritual growth and maintaining a Christian atmosphere on the campus. However, a majority of the Board voted to allow the girls to smoke on campus.

One of the Board members, a young minister, stated during the discussion, "I am tired of hearing people condemning smoking as a sin which will send a person to Hell. Any informed Christian is fully aware that smoking, or not smoking, in no way determines where a person will spend eternity. That is determined entirely by a person accepting, or rejecting Christ, as their personal Saviour from sin."

However, there are certain aspects to smoking which every Christian should consider seriously, one of these is that it satisfies the lust of the flesh.

Dr. Vance Havner stated, "I never waste any time preaching against smoking, I simply tell the people that if they will just leave their cigarettes on the outside steps when they come in I will guarantee that no dogs, or hogs, will bother them while they are inside."

My daughter informed me recently that a new definition for a cigarette was "a cancer stick with a ball of fire on one end and a sucker on the other end."

I wonder if a minister who smokes has considered the position he places the non-smoking parents in his congregation in as they, through their teaching and example, explain to their children why they shouldn't smoke, and at the same time have to explain to them why their pastor does smoke.

A Dawning Miracle

By J. Julius Scott, Jr.

A modern miracle! Only three years ago a key turned in the lock. A moment's hesitation and the rusty chain crashed to the ground. The day was hot and sultry. Before us lay one hundred and fourteen acres of tangled, hilly wilderness with only small areas carved out for roads, a muddy athletic field, and two buildings — a main building and one cabin.

Yes, it was primitive. The going was tough, but Camp Westminster was opened for business.

Today a visitor driving through the grounds, nestled in the heart of Rockdale County, Georgia, would see an entirely different picture. No, not all the desired facilities are available. There are many years of planning, building, and working yet ahead, but even today we see the beginnings of a miracle. The gnarled chain — once the only entrance — has been replaced by metal gates and an attractive sign. The main cabin, which at first was used as a dining hall, kitchen, administrative office, quarters for cooks, boys dormitory, assembly, and indoor play area, has been doubled in size, now used exclusively for the dining room and kitchen. That first poorly equipped kitchen has been replaced by one with adequate modern facilities. Out on the grounds a lone dormitory cabin has been joined by eight others, giving a total of five for girls and four for boys. The softball field is now bordered by volleyball and basketball courts, all covered by a lush carpet of green. Much of the tangled underbrush has been cleared out. Overlooking the rest of the rolling acres stands a stately new tabernacle with the seating capacity of over a thousand. Already plans are underway for the construction of a badly needed administration building and swimming pool to be constructed when funds are available.

A miracle, yes. An impossible project for one lone church, but not impossible to the power of our all-sufficient God.

Physical miracles, yes; but more than that, spiritual miracles. The miracle of young hearts coming to know Jesus Christ as their personal Saviour, of young lives being dedicated to serve and honor Him, of young people being taught

that Christianity is a twenty-four hour a day, seven day a week proposition. Yes, at Camp Westminster miracles are common.

During the past two years campers from eight states and most major denominations have streamed down the tree lined lane to thrills, adventure, physical and spiritual growth. About twenty-five per cent of them have here accepted Jesus Christ as Saviour and King.

The 1957 camping season holds even more in store for the Westminster camper. An outstanding staff of Christian young adults has been gathered from all over the United States. Facilities have been greatly expanded. Over a month before its opening, registrations for Junior Camp were closed because of the overwhelming response. The Intermediate Camp registrations near the capacity mark. At the time of this writing an energetic group of Seniors are engaged in a busy camping program.

The outstanding feature which has been added to the summer program is a Bible Conference for family and adult groups, August 19 - 24.

Noted speakers such as the Reverend Donald C. Graham of Pensacola and Dr. Floyd Hamilton of Korea and Centerville, Alabama, have been secured. The camp facilities for recreation and relaxation will all be available for those attending this conference. Although publicity for Camp Westminster's first Bible Conference has only been out a very short time, space for those who will be spending one or more nights on the groups is already filling up. We are looking forward to a great spiritual feast during that time.

The golden rays of sunrise still play across the beginning of the era of miracles for Camp Westminster. Miracles, yes, not because of what some man can do, not because of what one church is doing, not because of a tremendous camping staff, but because of the benediction of God Almighty on the work which He has ordained.

Note: Anyone desiring further information about Camp Westminster, write Camp Director, Camp Westminster, Route 2, Conyers, Georgia.

Mr. Scott is currently serving his third year as Director of Camp Westminster.

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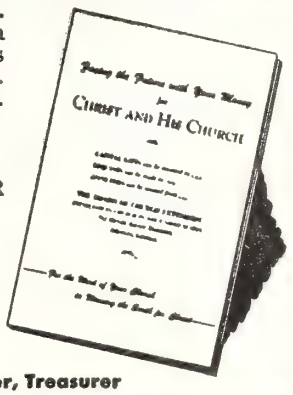
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Every man needs to inspect his convictions from time to time lest they degenerate into prejudices.

Never listen to what "they say." "They say" is usually a smoke screen that scandal mongers use to hide gossip and lies.



LESSON FOR JULY 21

By THE REV. J. KENTON PARKER

Caleb, Man Of Faith And Courage

Background Scripture: Numbers 13; 14:1-10, 24,30,38; Joshua 14:6-15, 15:13-19; Judges 1:14,15
Devotional Reading: Isaiah 40:27-31.

Faith furnishes the foundation for courage. Faith manifests itself in "waiting upon the Lord." In Isaiah 40:27-31, (Devotional Reading), we have a beautiful promise to those that "wait upon the Lord": "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." We find this promise fulfilled in the life of Caleb. He had strength for the whole journey of life. He was full of faith and courage at forty; he was still strong and courageous at eighty-five; and all those weary years of walking in the wilderness, his faith failed not. There are times when we must rise above our difficulties, even as the eagle; there are times of emergency when we need to "run and not be weary"; but most of life is spent plodding along, walking, and not fainting. Caleb had two great moments in his life, one at forty, the other, when eighty-five, and he met both with faith and courage, but what about those years between? He says, I wholly followed the Lord.

I would like for us to look at those two great moments in his life as related for us in Numbers 13 and 14, and in Joshua 14 and 15.

I. *Caleb: a Hero at Forty:*
Numbers 13 and 14:1-10,24,30,38.

Caleb was chosen from the tribe of Judah as one of the twelve spies which were sent into the land of Canaan. These spies had orders to go through the land and see what sort of land it was, also the cities and the inhabitants. They went through the country for forty days and came back with a cluster of grapes and some of the pomegranates and figs. They all agreed that it was a land flowing with milk and honey; a most desirable land. They also told of the inhabitants and of the walled cities. There were giants there and the cities were strong.

Ten of the spies, in what we might call "The Majority Report," said, "We be not able to go up against the people; for they are stronger than we — and there we saw the giants — and we were in our sight as grasshoppers, and so we were in their sight." Two of the spies, Caleb and Joshua, said, "Let us go up at once and possess it; for we are well able to overcome it." The ten men saw the "giants"; these two saw the giants, but they saw more; *they saw God*. Ten of the men left God out; these two put God in. "If the Lord delight in us, then he will bring us into this land, and give it to us." . . . "And the Lord is with us: fear them not."

The congregation accepted the majority report; lifted up their voice and cried; and the people wept that night. They reiterate their old refrain; Would God that we had died in the land of Egypt! or would God we had died in this wilderness! They even suggested making a captain and going back to Egypt. When Joshua and Caleb urged them to go up and possess the land and not fear because the Lord was with them, they bade stone them with stones. "And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." And the Lord said unto Moses, How long will this people provoke (despise) me? . . . I will smite them . . . and make of thee a great nation. Moses intercedes for the people and the death sentence is changed to forty years of wandering in the wilderness until this unbelieving generation passes off the stage. The only exceptions made are the two men, Joshua and Caleb, both of whom were men of faith and courage. The comment in Hebrews is: "So we see that they could not enter in because of unbelief" (Heb. 3:19).

Dr. G. Campbell Morgan, in writing about this event said, as I remember, In nine cases out of ten the majority is wrong. We know that in many instances the majority has been wrong, as it was here, both in the history of State and Church. We are usually governed by the majority. What is to be done? In the case of the Church the only safe thing is for the Church to be kept pure in doctrine and

life, and in close fellowship with the Head, the Lord Jesus Christ. If we do this, then the majority will follow where He leads. There are many black pages in Church History, however, like the days of the Inquisition and persecution of Protestants when the majority used its power in a most inhuman way. In France and Spain, many of the best people were slain, or fled to other countries.

Let us come to the State. We live in a Democracy, or more correctly, a Republic. In a Republic we have some devices for safeguarding the rights of the minority, but more and more these protecting walls are being broken down, and we are at the mercy of the majority, even when they are very wrong. As our Republic, of which we are justly proud, becomes more and more a Democracy, where the voice of the people decides which way we go, these dangers will increase. Indeed the meaning of the word "Democracy" has been so radically changed that even Communists claim it. What can be done? The only safe way is to make America thoroughly Christian, not merely in name, but in fact. This country has become a "melting pot" for all kinds of people, many of whom have no idea what real freedom is. A large per cent of our population cannot vote intelligently, much less as Christians. It is easy for shrewd politicians to fool such people. Take the city of New York as an example. How we need to pray that this city, like Nineveh, may repent in sackcloth and ashes!

"He is a slave, who dares not be, in the right with two or three." Caleb and Joshua were but two, but they were not slaves to public opinion. Let us beware of making light of "Minority Reports." Such a report, signed by two men of faith and courage is far better than one signed by ten cowards. The report of two men with God on their side is far better than one signed by ten men who leave God out.

II. *Caleb : a Hero at Eighty-five :* Joshua 14:6-15; 15:13-19.

The next picture we get of Caleb is forty-five years later. The wilderness wandering, with all of its experiences and lessons is over. The Israelites have entered into possession of Canaan. Under the leadership of Joshua the backbone of resistance has been broken. In his spectacular capture of Jericho and in his successful southern and northern campaigns he has subjugated the land for the most part, and is now ready to divide it among the different tribes.

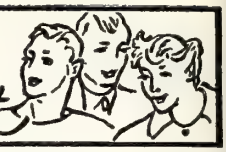
Caleb is one of the two men left of the generation that was grown at the time of the sending of the twelve spies, some forty-five years before. God had promised Caleb and Joshua that they should enter the land, and had kept that promise. "They two," these men of faith, Caleb and Joshua, are grouped together in our thinking: Joshua, the Commander-in-chief, and Caleb, the common soldier, are equally honored, for they both "wholly followed the Lord their God."

Caleb comes to Joshua and speaks proudly of what God had said concerning them. Moses had promised that "the land whereon thy feet have trod shall be thine inheritance." He then refers to his own marvelous preservation. He was now eighty-five years old. "As yet I am as strong this day as I was in the day that Moses sent me : as my strength was then, even so is my strength now . . . Now therefore give me this mountain . . . if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." (Caleb had evidently never heard of our modern idea of retiring at sixty-five, or seventy). Joshua gave him Hebron, the mountain of giants, for his inheritance. "And Caleb drove thence the three sons of Anak." As one of the survivors of the former generation he might have asked for an easy place to which he might retire for the remainder of his life. Instead of this, he asked for a hard task, one that would require strength and courage.

This is a striking portrait of one of the most remarkable old men of the Bible. We have others like him, whose health and strength were preserved in a marked way. Moses is a striking example. "And Moses, the servant of the Lord, died there in the land of Moab . . . and Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." Such is not the lot of most men. God can keep us alive even when doctors feel that our time is limited. I knew a man who lived to be over ninety. When he was a young man he tried to take out life insurance, and was refused as a "poor risk." Usually a man at seventy or eighty is infirm to some extent.

I, for one, would like to know something more of Caleb during those silent forty-five years. I feel sure that during the wilderness wanderings he was never found among those who were murmuring and complaining because the way was hard. He never, for one moment, thought of going back to Egypt. About all we know is what he tells us in the short sentence, "I wholly followed the Lord." The path of the righteous is as a shining light that shineth more and more unto the perfect day. "I wholly followed the Lord"! What a motto for life! Following God for forty-five years and always finding God faithful in keeping His promises. Caleb was just a common soldier, plodding along, full of faith and courage. I am sure that in the Day of Judgment many thousands of Calebs will be found who followed God all the way. May we take his motto as ours!

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JULY 21

By THE REV. B. HOYT EVANS

"*A Christian Youth Project In East Germany*"

Scripture: Ephesians 6:10-20

Suggested Hymns:
"A Mighty Fortress Is Our God"
"Stand Up For Jesus"
"Who Is On The Lord's Side?"

Program Leader:

In this program we are presenting another of the financial objectives for 1957. Christian young people in East Germany are seeking two thousand dollars to train leaders for their youth work and ten thousand dollars to establish youth centers, or meeting places. The young people of the Presbyterian Church, U.S., have taken as one of their goals for the year to provide two thousand dollars for this work, a thousand dollars for each phase of the project. Our speaker will give us some background information on the situation in East Germany, and will describe needs to be met and services to be rendered through this project.

First Speaker:

In the last twenty-five years East Germany has had a double dose of Godlessness. First there was the National Socialism of Hitler, which deified, or worshipped as god, the German race. During his rise to power Hitler allied himself with another form of organized Godlessness, that of Russian Communism, and together the two set out to conquer the world. When Hitler felt that Germany was strong enough to go it alone, he turned against his former ally, and invaded Russia. Russia then joined forces with the Christian and democratic nations to oppose Germany. This was surely a most unnatural alliance. We all know the final result: Germany was defeated, and Russia, Great Britain, and the United States were to share in the reconstruction of Germany. Great Britain and the United States, believing that the purpose of the state is to serve the people, helped West Germany to become reestablished as an independent, self-governing republic. Russia, on the other hand, believing that it is the purpose of the people to serve the state, have made a slave state out of East Germany.

Second Speaker:

Christian young people in East Germany find themselves in a very difficult and discouraging situation. They are not actually forbidden to attend their churches and worship God through Jesus Christ, but they pay a price to do so. Communism has as one of its goals the destruction of all religion. In Germany they have, for the most part, chosen the slow, bloodless way of choking out Christianity. The young people are taught atheistic communism, and those who accept it are favored by the state with honors, good jobs, scholarships, etc. Young people who reject communism and hold on to their Christian faith are denied the advantages and honors offered to communists. Not only are the Christians themselves affected, but social and economic pressures are brought to bear on their family members. It costs a great deal to be a Christian in East Germany. We ought to give thanks for those who have the courage to stand up for the truth, and we ought to be more faithful in giving them the support of our prayers.

The communists make it very difficult for Christians to engage in any evangelistic or educational work. They are not permitted to hold any rallies or gatherings except in church-owned properties. Of course, after years of war and oppression by both Nazis and communists, the church in East Germany is financially weak. Their work is also hampered because they are denied the privilege of having or using any printed materials for Christian teaching or evangelism.

Third Speaker:

The things told us by the first two speakers explain the need and the purpose of the financial objective we are considering today. Religious leaders from West Germany are not permitted to enter East Germany, but once a year some of the Christians from East Germany are permitted brief visits to West Germany. One purpose of our gifts is to provide training institutes for these East German leaders so that they can store away as much information and inspiration as possible in their heads and hearts to carry back to spiritually hungry people in East Germany. Remember that all the transmission of ideas and inspiration must be carried on without the aid of printed material.

The other purpose of our gifts is to help the Christian young people of East Germany build

conference centers, or meeting places. Remember again, Christians are not allowed to come together to discuss their faith except on church-owned property. These conference centers will greatly extend the influence and usefulness of leaders who are privileged to receive training in West German leadership institutes. The East German Christians are determined to do what they can to provide these needs. Surely they deserve our help.

Program Leader:

Have a prayer of intercession and thanksgiving for courageous East German Christians, and of dedication for your offering.

Helps To Understanding Scripture Readings in *Day by Day*

By Rev. C. C. Baker

Sunday, July 21, *Romans* 8:35-39. Review the Great Commission as it is found in Matthew 28:18-20. Notice the all-inclusive authority that was given to Christ (Matt. 28:18). Observe the duration of time He promised to be with His disciples (Matthew 28:20). Read Romans 8:35-39, meditating on how the authority given to Christ and His promise of His presence (Matt. 28:18-20) would enable these verses to be true. Think of what is involved in all the things of this life listed in v. 35 that can afflict us. What does the phrase "more than" add to Paul's conclusion in v.37 concerning these afflictions? Observe the confidence with which Paul expresses his conviction that no spiritual power (v.38) — nothing in all the universe (vv.38-39) — can separate us from God's love for us in Christ. Rest in this truth in the light of the authority and presence of Christ.

Monday, July 22, *Luke* 11:1-33. In the midst of a very active ministry of public teaching and healing, one of Jesus' major tasks was to train His disciples. Thus when they asked to be taught to pray (v.1), He went to some length to help them (vv.1-13). Notice the simplicity of the model prayer He gave and yet the depth of meaning in each petition (vv.2-4). How is praise and adoration presented? Intercessory prayer for the Lord's work? How do the petitions concerning the believer's needs meet the basic spiritual needs of the petitioner? his basic physical and social needs? What lesson about prayer is taught in vv.5-9? What assurance in prayer is presented in vv.10-13? With earnestness and expectancy the thoughts of vv. 2-4 should occupy a major portion of our prayer life.

Tuesday, July 23, *Matthew* 6:24-34. God cares for our physical as well as our spiritual needs. The logic of this truth as Jesus developed it in vv.35-34 is easy to accept with our minds but difficult to live by. What reason did Jesus give for this difficulty (v.30)? What condition makes us aware of God's promise for the supply of our physical needs (v.33)? What is the main concern of the man of the world (vv.31-32)? The Christian must make a definite choice as to whether the things of Christ or his own physical welfare will have the pre-eminence (vv.24-25). If it is the things of Christ, chances are he is a contented person (v.25) who has a definite purpose in life (v.33). If it is the supplying of his physical needs, fear and worry are probably his lot (vv.25,27,31).

Wednesday, July 24, *John* 17. This chapter contains the prayer Christ made in behalf of His disciples and His church before He went to the cross. It is missionary in its implications. Read through the chapter to see what Jesus mentioned concerning: (a) His own mission — what He had done and what He was about to do (vv.1-8); (b) His disciples — their relationship to Him, to the world and to each other (vv.10-19); (c) the church — her relation to Christ and the relation of her members to each other (vv.20-24). Notice that the unity for which Jesus prayed for the church is primarily a spiritual unity that is centered in Christ and grows out of a common, living relationship with Him (vv.22-23). Jesus, sent by God to the world (v.3), taught His disciples (vv.6-8). They in turn have presented the Gospel to us (v.20). The unity we have will serve to win the world (vv.21b,23b).

Thursday, July 25, *Matthew* 6:1-15. The sins of vv.1-8 are ones that are very easy for the Christian to fall into when he does not live to please his heavenly Father (vv.4,6,8) but rather to impress the world (vv.2,5). How do such sins rob a Christian of his eternal inheritance (vv.1-2,16)? Observe how all-knowing God is in observing the motives that determine our behavior (vv.4,6,18). Notice how it is possible even to pray with false motives (vv.5-7). Are you ever guilty of trying to impress others with your piety or eloquence when you pray (vv.5-7)? Right motives for Christian behavior come as we sincerely seek the glory and kingdom of our heavenly Father (vv.9-10). Jesus taught us to put these concerns before even our own physical and spiritual needs (vv.9-13).

Friday, July 26, *Psalm* 23. The twenty-third Psalm is simple and personal in its expression, but profound and universal in the truths it presents. How does the use of personal pronouns provide an atmosphere of intimacy between the Psalmist and God? Because the Lord is his shepherd (v.1a), the Psalmist is utterly content (v.1b). What does the fact that the Lord is spoken of as a shepherd presuppose

concerning the nature of man (see Isaiah 53: 6a)? All the needs of the wayward human soul are met in the verses of the 23rd Psalm: care, nourishment and restoration (vv.2-3a); guidance, strength, and sanctification (v.3); companionship, comfort and protection (vv.4-5a); joy, peace and contentment (v.5); assurance, hope, immortality (v.6). All of this is found for us in the Lord Jesus who is our Good Shepherd (John 10).

Saturday, July 27, *Romans* 7:15; 8:2. It is often debated whether the words of Paul in this passage refer to the experience of the Christian or the non-Christian. Certainly the conflict Paul mentions in vv.15-17, 21-23 is true for many Christians in the warfare of the old and new natures. In chapter seven Paul speaks of the Old Testament Law. When he came to the age at which he understood the implications of the Ten Commandments, he recognized that he was a sinner (vv.7-12). He often desired to do right, but he found through the law that sin was everywhere present in his members (vv.13-14, 20-23). He despaired of ever being good (vv.15-18), wondering if there were any deliverance (v.24). The answer to his need for deliverance comes in the power of Christ (v.25a). A person who is in Christ is freed from the tyranny of sin (8:1-3) and is enabled to walk in a new life (8:4; 6:5-14).

NEWS of CHURCHES around the World

Merger of United and Northern Presbyterian Churches Consummated

The United Presbyterian Church in its ninety-ninth general assembly voted, as the final act necessary, to consummate the union with the Presbyterian Church in the U.S.A. The approval came in the face of "substantial minority opposition," according to the New York *Times* report.

Minutes of General Assembly

The Minutes of the General Assembly are promised by the printers on July 15 and all copies will be placed in the mail promptly. This is the best service we have been able to secure. Special attention is called to the fact that there is but the one volume (487 pages). By order of the General Assembly (1956) Part II, containing the statistics, has been combined with Part I. The earlier meeting of the General Assembly made impossible the publication of the statistics before the General Assembly met.

Every effort has been made to secure correct addresses. Delivery of Minutes is not guaranteed, only that the book will be mailed to the address furnished this office. Additional postage for return and remailing must be paid by the addressee.

Those who are to receive copies should arrange with postal authorities to hold third class matter if they plan to be on vacation the last half of July.

Price of the Minutes to those connected with our Church is $2.50 per copy. Orders may be sent to this office. Make checks or money orders payable to the undersigned.

E. C. Scott, Stated Clerk

Gifts for Presbyterian Hospital in Ometepec, Mexico

Atlanta — Enthusiastic Presbyterian laymen, generous doctors and hospital administrators, and the Gulf Oil Company, are combining to speed the equipping of the new Presbyterian mission hospital in Ometepec, Mexico.

Dr. James Boyce, medical missionary who directs and is building the hospital for the Presbyterian Church, U. S. Board of World Missions, announced here that gifts from medical men in several cities, plus the efforts of a group of laymen in the Sardis Presbyterian Church of Charlotte, N. C., will result in great saving in time and money in equipping the new hospital.

Among equipment already given to Dr. Boyce, are eleven hospital beds, enough to equip the children's ward in the southwest Mexico hospital, which have been given by the Scottish Rite Children's Hospital of Decatur, Ga. The Decatur hospital is remodeling and installing new beds, and was able to fill the needs of the mission hospital with its painted-iron beds, all in excellent condition.

A dental chair and miscellaneous small equipment for the hospital have been given by a doctor in Columbus, Ga., and other equipment is being given by doctors in other "collection cities," such as Charlotte and Atlanta. A number of physicians have already given medicine samples, one of the needed items. Other items which would be usable include bed linens, bandage material, chairs and office furniture.

The problem of getting the equipment to Mexico has been solved by a group headed by R. A. Brandes of the Sardis Church in Charlotte. Mr. Brandes, a truck-line operator, is providing the truck that will pick up all the donated equipment and carry it to Ometepec. Drivers of the truck are to be from the Men of the Church of Sardis Church. They will drive in relays, one sleeping in the truck while the other drives.

All gas and oil for the trip will be provided by Gulf Oil Company, as the result of overtures made to the company by Mr. Brandes.

The trip to Ometepec will be made in September, Dr. Boyce stated. Between the present and the time of the trip, it is hoped that additional hospital equipment can be assembled for the Charlotte truck to carry.

The Ometepec hospital, which is nearing completion, is the only hospital of any sort in all Southwest Mexico. It began as a clinic four years ago, when Dr. Boyce set up his office in a private home. Dr. and Mrs. Boyce, who have been on furlough in Dacatur, Ga., during the past year, will be back at their work in Ometepec sometime in July.

SEOUL, Korea — Dr. S. Hugh Bradley, Field Secretary of the Board of World Missions, Presbyterian Church, U.S., is in the 121st Evacuation Hospital near here, suffering from a heart attack.

The attack, suffered June 16, came while Dr. Bradley, Dr. Wm. M. Elliott, newly elected moderator of the Church, and Dr. D. J. Cumming, Educational Secretary of the Board, were in Seoul for consultation with mission and Korean Presbyterian Church officials.

Dr. Bradley was reported to be receiving oxygen, and initial estimates on his recovery stated he would be in the hospital "at least six weeks." Dr. Paul Crane, a Presbyterian missionary on leave of absence for two years' service in the Army, is in charge of the 121st Evacuation Hospital. He normally is head of the Chunju mission hospital for the Church. Dr. Crane is in charge of treatment for the Board official.

The party of three from the home Church reached Korea on May 30, and took part in the annual mission meeting of the Korean Presbyterian mission. The chief purpose of the trip, however, was to permit consultations in Seoul with officials of the Presbyterian Church, U.S.A., Australian Presbyterian Church, and United Church of Canada missions in Korea, and with officials of the Presbyterian Church of Korea. The officials of missions and national church are seeking to work out a new policy for mission-church relationship.

Drs. Bradley, Elliott and Cumming were to have departed Seoul on June 20 for brief visits to the mission stations in Japan and Taiwan before returning to the United States July 1. It is not known whether Dr. Elliott and Dr. Cumming will return directly to the States or continue as scheduled.

Organist's Edition of The Hymnbook

An organist's edition of THE HYMNBOOK will be available in August, 1957, it has been announced by the Publishing Committee for this hymnal which is the joint product of five Presbyterian and Reformed denominations.

Created in response to many requests from church organists for such a volume, the book will be bound in Sturdite material. It will be the same color as THE HYMNBOOK, with gold stamping on the front cover. An exceptionally stiff and durable binders board will be used for the binding, lined with a matching paper.

Each half of the book will be spiral bound, with white fly leaves, and each section will be inserted in the covers with a pressboard flap. The book will open to any page.

Price of the organist's edition of THE HYMNBOOK will be $6.00. It will be available on August 5, 1957, at Presbyterian Book Stores in Atlanta, Dallas and Richmond.

Outgoing Missionaries

The annual Institute for Outgoing Missionaries is being held at Montreat, having begun with opening night, Saturday, June 15, and will continue to August 1st. There is a total of 36 missionary appointees in attendance, ten single and 13 couples. There are also 25 children.

Following is a list of the appointees' names and their assigned fields of service:

Miss Ann Barron, Mexico; Rev. Kenneth Boyer, Korea; Rev. Blake Bradley, Taiwan; Miss Rose Cameron, North Brazil; Mr. and Mrs. John Davis, Africa; Rev. and Mrs. Pierre DuBose, North Brazil; Dr. and Mrs. Hugh Farrior, Africa; Mr. and Mrs. A. John Gillies, North Brazil; Mrs. Ernest E. Gilmore, East Brazil; Miss Patricia Heilig, Korea; Dr. and Mrs. Bernard Jackson, Africa; Rev. and Mrs. Daniel P. Juengst, Africa; Rev. and Mrs. Donald Kaller, West Brazil; Mr. and Mrs. Merle I. Kelly, Japan; Mr. and Mrs. Oscar Marvin, Japan; Rev. and Mrs. Ernest H. Mellor, East Brazil; Dr. and Mrs. Robert D. Phillips, Korea; Mr. and Mrs. Clarence E. Prince, Korea; Rev. Homer Rickabaugh, Korea; Rev. and Mrs. Frank E. Soules, North Brazil; Miss Helen Tannehill, Mexico; Miss Paula West, Mexico; Miss Katherine Womeldorf, Japan.

Board of Christian Education Elects Miss Roach a Special Field Worker

On October 1 Miss Louanna Roach will become a special field representative for the Board of Christian Education, working with presbytery and synod planning groups and with local churches.

The creation of the new position by the Board and Miss Roach's appointment were announced by Rev. W. Norman Cook, secretary of the Board's Division of Field Service.

Miss Roach's chief duty will be to interpret the Christian education program and curriculum materials to planning groups and to various kinds of institutes, especially where there are no synod assistants or presbytery workers. On the local church level she will also advise on church school building and equipment and conduct clinics.

ALABAMA

Birmingham — Eighty-six-year-old Mrs. Cora Mathes, mother of Dr. Frank Alfred Mathes, pastor of South Highland Presbyterian Church in Birmingham, has flown to Germany to spend possibly two years with Dr. Mathes' twin brother, Lt. Col. Edward S. Mathes.

Col. Mathes is stationed with the U. S. Army in Mannheim.

When Mrs. Mathes left for New York, one twin son, Dr. Mathes, put her on the trans-Atlantic

plane, and 15 hours later, the other son, Col. Mathes, met her in Frankfort. Mrs. Mathes, who intends to keep house for her Army son while she is with him, says she may stay in Europe for two years, when Col. Mathes is scheduled to return to this country.

Montgomery—On May 5, 1957, the Westminster Presbyterian Church was organized in Montgomery, Alabama. At the time of the organization 106 persons had signed the petition to Presbytery. The Rev. John Calvin Chesnutt, assistant minister at Trinity Presbyterian Church, is in charge of this development and will become their minister.

This new church is located in the southeast section of Montgomery in the Gay Meadows area. Trinity Church has secured more than five acres of land strategically located adjacent to the Minnie Compton Bear Elementary School as the church site. Presently the church is meeting in the Bear School.

Mr. James Speed, a graduate of Columbia Seminary, is coming to Trinity as assistant minister to replace Mr. Chesnutt who will become the minister of the Westminster Church.

The following men were elected elders and deacons of the Westminster Church:

ELDERS—Judge A. M. Cates, Jr., K. M. Varner, Clyde S. Bear, Capt. John Milton Hyde, U.S.N.

DEACONS—J. R. Avery, Joe Marshall, E. L. Webb, C. L. Ellis, W. N. James, R. W. Compton, B. F. Austin, E. L. Faddis, J. H. Rainer, J. M. Holloway, J. B. Fiveash, P. O. Hooper.

On Sunday, May 26, 1957, Trinity Presbyterian Church held an Open House for its new educational building. It is a three story structure of some twenty thousand square feet which contains forty-seven classrooms and facilities to accommodate a Sunday School of 1,000 pupils. The present structure is joined to the sanctuary and other buildings by a cloister or colonnade of Ionic columns.

GEORGIA

Atlanta — Miss Claire Randall, artist, designer and training specialist for the Educational Department of the Board of World Missions, Nashville, has been named Director of the Art Unit of the Publicity Deartment, The General Council, here.

Miss Randall, whose resignation has been accepted with expressions of regret, and of appreciation for her services, by the Board of World Missions, will begin her duties approximately Sept. 1, after completing her schedule of summer conferences for the Nashville Board.

Cherokee Presbytery, Synod of Georgia

Rome — Cherokee Presbytery met in adjourned session Friday, June 7th, at the Reynolds Miller Memorial Presbyterian Church, Rome, Ga.

The Rev. Robert Busey, pastor of the Chickamauga Presbyterian Church, moderated the meeting.

The Rev. W. L. Merrin, pastor of the Bethel, Sardis and Walnut Grove Presbyterian Churches, presented his resignation, and he was honorably retired, effective July 1, 1957. Mr. Merrin was ordained in 1911, and served in several states before coming to Georgia in 1952. He has served as pastor of three rural churches in Cherokee Presbytery for five years.

Mr. Ridley Smith, a senior at Columbia Theological Seminary, and a candidate of Atlanta Presbytery, was dismissed to Cherokee Presbytery and received as a candidate. Mr. Smith served as student pastor of the Parkview Presbyterian Church, Marietta, Ga.

Mr. Dennis Ketchem, recent graduate of Columbia Theological Seminary and a candidate of Cherokee Presbytery, was examined for ordination by Cherokee Presbytery. In the evening a service of ordination and installation was held in the sanctuary of the Reynolds Miller Church by a commission composed of Dr. L. R. Scott, pastor of the First Presbyterian Church, Rome, Ga.; Dr. S. W. Dendy, pastor of the First Presbyterian Church, Dalton, Ga.; Rev. J. Clyde Plexico, Jr., pastor of the First Presbyterian Church, Cartersville, Ga., and Ruling Elder Hugh Montgomery, of Rome, Ga. Mr. Ketchem is the first full time pastor of the Reynolds Miller Church, which for many years was a chapel of the First Church, Rome, before its organization in February, 1955.

The members of Presbytery were royally entertained by the church, and following the evening service Open House was held at the new manse occupied by the Rev. and Mrs. Dennis Ketchem and their son.

Robert C. Pooley
Stated Clerk

A Resolution

im memory of

Elder Herbert E. King

Adopted by the Session of the First Presbyterian Church, Bristol, Tennessee-Virginia, June 11, 1957.

Whereas, Almighty God, in His infinite Wisdom, on May 28, 1957, called unto Himself His Faithful servant, our dear friend and brother, Ruling Elder, Herbert E. King, we the Session of the First Presbyterian Church, of Bristol, Tennessee-Virginia, desire to pay tribute to the life and labor of our departed brother.

We thank God for his faith in the fundamental principles of the Gospel of Jesus Christ; for his faithful attendance at the services of the Church; for his keen sense of stewardship to God for time, talent, and material blessings allotted to him.

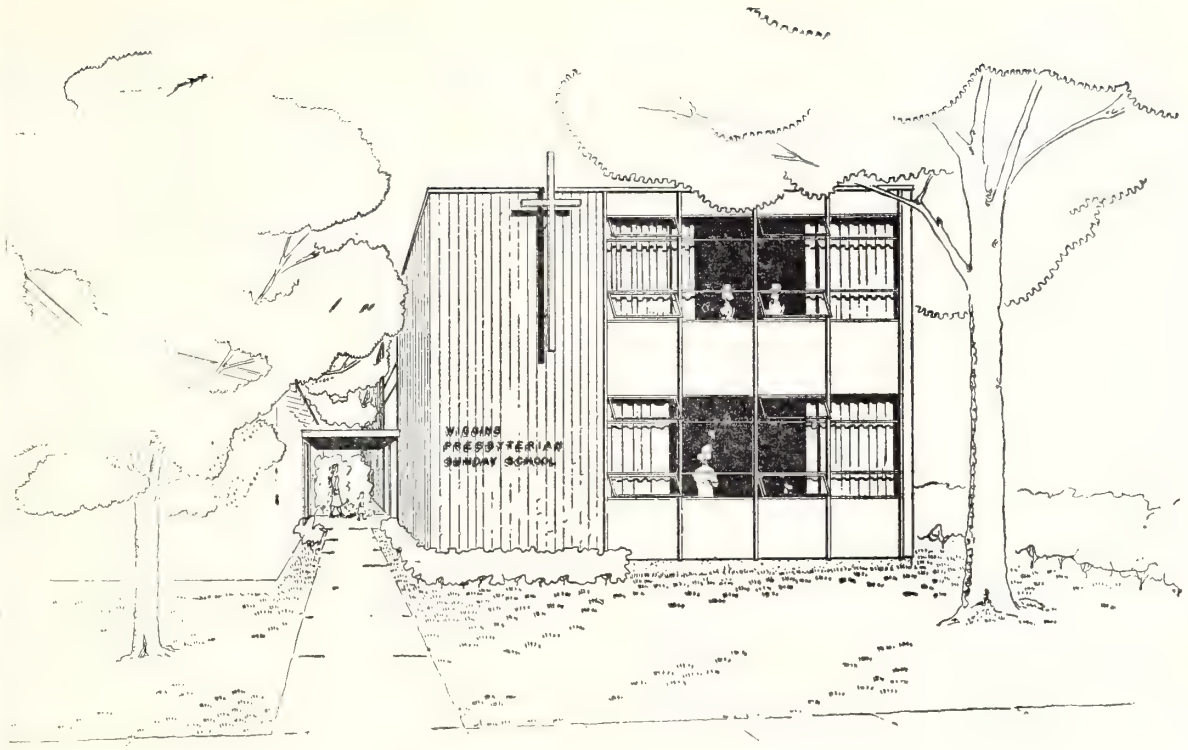
As a member of the Session and as a Bible teacher, his counsel and guidance to the youth and college students of our city was a determining factor in the choosing of their life's vocation. Today, there are not a few ministers and missionaries in the service of the Master, through the spiritual counseling of our beloved friend.

He was untiring in his efforts for the cause of church extension and Christian Education.

He was a devoted husband, a loving father, a true friend, and a faithful Christian. To all of us he has given a heritage that should inspire us to render a greater service, have a stronger faith and devotion to the service of Jesus Christ, our Lord and Saviour.

A copy of this resolution was ordered spread upon the minutes of the Session; copies sent to members of the Herbert E. King family, and copies sent to Church papers.

J. J. Richards, Clerk of the Session



Wiggins Presbyterian Church New Educational Building

The new thirty-five thousand dollar building is adjacent to the present church building and connected by a breezeway.

The exterior is red brick veneer with aluminum awning windows. Striated exterior plywood under the windows breaks the monotony of the brick walls. Exposed, laminated wood beams on a six foot module rest upon a concrete on-grade slab 80 by 26 feet.

The two-story building is entered at the side. The first floor consists of a foyer, an assembly room 48 by 25 feet, a fully equipped kitchen and a nursery. Floors are of blue asphalt tile throughout and ceilings of white celotex. The interior walls are constructed of pre-finished mahogany plywood paneling. The second floor consists of five classrooms, (one will be used as the Pastor's study weekdays) a mechanical room, and men's and women's rest rooms done in ceramic tile.

The entire project has been under the direction and supervision of the Board of Deacons. The building will be two-thirds air-conditioned. Two members air-conditioned the assembly room and the men of the church are providing similar units for the Pastor's study and the nursery. The women of the church have provided banquet tables, folding chairs and have completely outfitted the kitchen with electric refrigerator, electric stove and all dinner-ware.

Rev. Thomas G. Kay, Pastor of the Church, announced that the building will be ready for use in a few days and will be dedicated at an elaborate three-day fiftieth-anniversary of the church July 12-14.

Belhaven College Commencement

Twenty-seven students were graduated in the Belhaven College spring commencement exercises at Jackson, Miss., and honorary doctor's degrees were conferred on Dr. Robert Franklin Cooper, chairman of the college's Department of Classical Languages, and Rev. William Alderman Linton, of Taejon, Korea.

Among the students who received their diplomas were 22 who were awarded a bachelor of arts degree, four graduating cum laude in recognition of scholastic excellence. Five bachelor of music degrees were awarded, two cum laude. Honor students were Frankie Ruth Aldridge of Bolton, Miss.; Edna Geraldine Rustin of Wiggins, Miss.; Constance May Wilson of Gulfport, Miss.; Elizabeth Ann Davis of Clinton, Miss.; Quay Barry Hardy of Georgetown, Miss.; and Gloria Yanez of Mexico City, Mexico.

Dr. Cooper was the speaker for the commencement exercises. A scholar of renown, he was the last president of the Mississippi Synodical College at Holly Springs, Miss., which merged with Belhaven in 1939 to create the present institution.

A graduate of Washington and Lee University, Dr. Cooper received his B.A. and M.A. degrees from that institution. He completed the work for his Ph.D. at Johns Hopkins University. Belhaven awarded him the honorary degree of Doctor of Humanities.

Mr. Linton, who was awarded an honorary Doctor of Education degree, went to Korea as a missionary in 1912. Except for the war years of World War II, he has served in that capacity ever since and was chosen for the presidency of the first Presbyterian college in South Korea.

He received his bachelor of science degree from Georgia Institute of Technology, his master of arts from Columbia University and his bachelor of divinity from Columbia Theological Seminary.

Other speakers for the graduation exercises were Rev. James I. McCord, academic dean and professor of Systematic Theology of Austin Theological Seminary, who spoke at the baccalaureate service, and Rev. John Reed Miller, pastor of the First Presbyterian Church in Jackson, who spoke at the vesper service.

LOUISIANA

New Orleans — Dr. John S. Land was honored in June, by his congregation, upon his fortieth anniversary as pastor of St. Charles Avenue Church in New Orleans. He has been the church's only pastor since it was chartered and the St. Charles Avenue Church has been Dr. Land's only pastorate since his ordination by New Orleans Presbytery on June 15, 1917.

The St. Charles Avenue Church, originally called the "St. Charles Avenue Branch of the First Presbyterian Church," began with 209 charter members. Under Dr. Land's guidance it has grown to a membership of 1602 persons, having a church plant valued in excess of $750,000.

Rev. Ernest Shepherd Brainard

Rev. Ernest Shepherd Brainard, honorably retired member of Louisiana Presbytery, died in Poplarville, Mississippi, May 31, 1957. Mr. Brainard was born in Princeton, Illinois on October 26, 1873. He received his Bachelor of Arts degree from Southwestern Presbyterian University in 1901 and his Bachelor of Divinity degree from the same institution in 1903. He was ordained by Meridian Presbytery the same year of his graduation.

Mr. Brainard served the Poplarville Presbyterian Church 1903-05; Leaf River Presbyterian Church, 1906-07; Apple Creek, Missouri Presbyterian Church, 1907-09; Watertown, Tennessee, Presbyterian Church, 1909-13; Norwood, Louisiana Presbyterian Church, 1913-16; Humboldt, Tennessee, Presbyterian Church, 1916-20; Plantersville, Alabama Presbyterian Church, 1920-24; Welsh, Louisiana Presbyterian Church, 1924-1941. After his retirement he served as stated supply of Palmer Memorial Presbyterian Church, Kolin, Louisiana, and the Presbyterian Church, Jackson, Louisiana.

Mr. Brainard spent the last days in Poplarville, Mississippi. A brief funeral service was conducted by Rev. Edward Morren in Poplarville and the body was taken to the Cripple Creek Presbyterian Church, Readyville, Tennessee, where Rev. Oliver Hamby, Dr. John R. Richardson, Rev. W. L. Smith, and Rev. J. B. Butler participated in the service.

Throughout Mr. Brainard's ministry, he was known for his saintly character. He was a faithful minister of the whole counsel of God, a devoted pastor, and a capable administrator. In 1932 he served as moderator of the Synod of Louisiana.

Mr. Brainard is survived by his widow, Maud C. Youree Brainard, a daughter, Mrs. Preston L. Holden, III, Atlanta, Ga., and three sisters in Poplarville, Miss.

CHANGE OF ADDRESS

The Rev. Douglas E. Charles' address has been changed to Calixa Postal 113, Ituiutaba, Minas Gerais, Brazil.

NORTH CAROLINA

Black Mountain—Walter K. Beaty, Jr., formerly of Columbia, S. C., has become superintendent of The Mountain Orphanage, Presbyterian institution at Black Mountain. Mr. Beaty began his new duties there the middle of June.

He succeeds Harry E. Barkley who had served as superintendent of the orphanage for nearly ten years.

Mr. Beaty was born in Lancaster, S. C., finished high school at Mt. Holly, N. C., received the B.A. and M.A. degrees from University of S. C., and has served in the U. S. Navy. His father is pastor of Westminster Presbyterian Church at Florence, S. C., and he is a nephew of Professor E. A. Beaty of Davidson College, and of J. D. Beaty of Raleigh, commissioner of Probation for the State of North Carolina.

For the past four years Mr. Beaty taught at Hartsville, S. C. High School and at the Brookland-Cayce High School in Columbia. He was a deacon and Sunday School teacher at the Arsenal Hill Presbyterian Church in Columbia.

Mrs. Beaty is a native of Batesburg, S. C. While in Columbia, she was employed at the Citizens and Southern National Bank. She was secretary of the Couples' Class at the Arsenal Hill Church and was active in the Sunday School and Women of the Church work there.

The Barkleys, who have been affiliated with The Mountain Orphanage since August, 1947, will live near Statesville, N. C. Before they left Black Mountain, Mr. and Mrs. Barkley, and their daughter, Harriet, were honored at a dinner given in nearby Asheville, and the Barkley family was presented with a silver dish in appreciation of their service to the Orphanage and to the Church. Their daughter graduated from Owen High School this May and plans to enter Erskine College in the Fall.

Under Mr. Barkley's leadership, no child staying through high school while at the orphanage, has left without uniting with the Black Mountain Presbyterian Church, on Profession of Faith.

NORTH CAROLINA

A community Bible has been presented to the City of Concord and Cabarrus County as a gift from the area's United Church Women.

Mrs. Stacy C. Farrior, wife of the Rev. Stacy C. Farrior, pastor of Concord's Covenant Presbyterian Church and former missionaries to China, made the formal presentation on behalf of the UCW.

Similar presentations have been made in only two other states, according to the knowledge of Dr. I. S. McElroy of Richmond, Va., Presbyterian Church, U. S. representative of the American Bible Society.

The Bible has been placed in a waterproof glass top case on the County Court House lawn. A page of the Bible will be turned each day in order that passers-by who read it may get a new thought every day.

The volume was accepted by Mayor Zack L. Roberts, on behalf of the city. J. Lee White accepted the gift for the county. The Rev. Byron led the participating group in prayer.

Also taking part in the impressive ceremony was the Concord High School band, which marched to the site of the presentation while playing "Onward Christian Soldiers," and during the ceremony played the Doxology and "All Hail the Power of Jesus' Name."

Sunset Hills Church, Charlotte: The Rev. Howard Chadwick, pastor of Westminster church, conducted a most successful series of Evangelistic Services for us May 6 - 12. A communicants class was taught by the pastor, Rev. W. F. Mitchell, before Easter.

Our minister, a Chaplain with the rank of Major in the Army Reserve, was called to active duty for 15 days in May to attend the Amphibious Indoctrination Course at Little Creek, Norfolk, Va. A Daily Vacation Bible School with 119 enrolled was held the first two weeks of June. The offering received was divided between the Home for the Aged at High Point and the Home for Children at Barium Springs. A Tithing Campaign conducted during February, March, and April resulted in our Tither's Fellowship growing from 40 to 75. Jack Marion Clontz, a member of our church and a recent graduate of Central High School, has been approved by the Session and will soon be examined by Presbytery as he seeks to come under its care as a candidate for the gospel ministry. The pastor, Rev. W. F. Mitchell, has been invited to conduct a Revival Meeting in the Presbyterian Church of Lansing, N. C., July 22-28.

Sunset Hills has been the recipient of a number of gifts recently. Mrs. Nora Nicol presented the church a 24 inch brass cross. Since her death, friends and associates where she worked, gave a matching pair of candle sticks, a large Christian Flag, and a matching U. S. Flag, in loving memory of Mrs. Nicol. Rubber matting for all the hallways of the Educational Building have been provided by a number of donors. A person who wished to remain anonymous gave material from which 18 beautiful white, crease resistant, choir robes have been made. Six additional maroon choir robes have been added by individuals and various departments of the church. Ten church school books have been presented to the church library by a Sunday School teacher. The pastor's study has been completely redecorated by the Women of the Church. Elder M. L. Laudenslager represented the church at the meeting of the Synod of N. C. at Montreat.

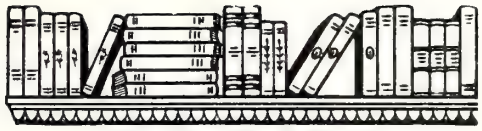
Nashville, Tenn. — Two missionary families in the Far East announce the birth of sons, according to word recently received here by the Board of World Missions.

Rev. and Mrs. James A. Cogswell of our Japan Mission announce the arrival of a son, Daniel Herbert, on May 28 in Osaka, Japan.

Rev. and Mrs. David L. Parks of our Korea Mission announce the arrival of a son, James Coleman, in Korea on May 14.

Faith

Faith is deaf to Doubt,
Dumb to Discouragement,
Blind to Impossibility.



BOOKS

THE BOOK OF REVELATION. J. B. Phillips. MacMillan Company. $2.00.

J. B. Phillips has given as a sequel to "Letters to Young Churches," "The Gospels in Modern English," and "The Young Church in Action," this new translation of the Apocalypse.

In the translator's preface, he states that he was tempted to omit this book altogether from his translational work, a course, incidentally, taken by Calvin in his New Testament commentary. For two reasons the author felt impelled to translate this last book of the Bible. The first, he said, was to complete his study of the whole New Testament. He found more difficulty in making this translation than in his former works. He found it difficult to express the inexpressible. The second reason for undertaking this translation, he states, is that a great many people have written asking him to do so.

Modestly, the author acknowledges that he has not obtained the measure of success that he had hoped. He avers, "But if they will read the whole of this mysterious book in the English of today, and allow its awe-inspiring sweep and compass to affect them as it affected me, they may be surprised but I do not think they will be disappointed."

The Book of Revelation is plainly intended primarily for the Seven Churches of Asia, says Dr. Phillips, but since the Message of the book is relevant to all Christians under persecution and since the book treats of Divine Judgment upon the whole world, the author must surely have intended it to be circulated among all Christian communities.

The translator points out that in this new translation he has been impressed by certain themes that emerged distinctly for the modern reader's profit. He notes five:

1. The absolute sovereignty of God, and His ultimate purpose to destroy all forms of evil.

2. The inevitable judgments of God upon evil, and upon the worship of false gods, which include riches, power, and success.

3. The necessity for patient endurance, the ultimate security being the knowledge that God is in control of history.

4. The existence of reality, represented here under such symbols as the New Jerusalem, apart and secure from the battles and tribulations of earthly life. promises complete spiritual security to those who are faithful to God and His Christ.

5. The glimpses of worship and adoration, constantly offered to God and the Lamb, are a kind of pattern of man's ultimate acknowledgement of the Character of God when he sees Him as He is.

It should be pointed out that many times the author has engaged in paraphrase rather than translation, but viewed from either standpoint the work is characterized by freshness and the ability to make this ancient book live again in the mind of the reader.

—J.R. R.

TOMORROW'S WORLD IN THE MAKING

In 1776 there came the Declaration of Independence.

One hundred eighty-one years later in 1957 the battle for the minds and hearts of youth rages across the world. It now is more and more a battle of the classrooms.

We do well to ask ourselves

WHAT MAKES A COUNTRY GREAT?

It is not natural resources—else Palestine, Greece, Scotland had never attained greatness.

A nation's greatness comes from the resources which lie in the minds and hearts of the people, nurtured by

RELIGION . . . creating reverence for God and lasting values

EDUCATION . . kindling the imagination and lighting the mind

FAITH . . . . . pointing beyond the material and instilling courage

ORDER . . . . . free men governing themselves for the common good

Church colleges and seminaries are important to a country of free initiative. Keep them strong!

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Arkansas
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Belhaven
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Columbia
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Presbyterian Educational Association of the South
HUNTER B. BLAKELY, Secretary
Box 1176 — Richmond 9, Virginia

The Southern
PRESBYTERIAN Journal

VOL. XVI NO. 12 JULY 17, 1957 $3.00 A YEAR

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At Weaverville, N. C.

On Wednesday, August 14, 1957 at 10 A.M.

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Chapel Hill, N. C.

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EDITORIAL

When Thieves Fall Out

The general rejoicing in the free world over the recent changes in the Soviet government is both depressing and alarming.

While, for the time being, those now exercising control in the Kremlin may be more inclined to lull non-Communist countries into a feeling of hopeful anticipation than has been the case with some of the Stalinist faction, the fact remains that there is no change in the basic philosophy of Communism. Communism is still Communism

The folly of recognizing Soviet Russia in the first place is now being followed by the even greater folly of gradually closing the gap between national concepts at least friendly to Christianity and those which are avowedly anti-God and anti-Christ as is true where Communism is in control.

The policies of the free world, largely determined by our own nation, have been predicated only too often on an expediency in which Soviet reaction is the determining factor. The fear of evil men in the Kremlin has generated a strange psychology of wishful thinking, a feeling that these men can be placated and that the world can emerge into an era of relative peace through mutual respect and trust.

Communism has a definite goal and a definite plan for reaching that goal. Whether the seeds of its own destruction, inherent in Communism, shall bear fruit before we ourselves succumb to the disintegrating effect of spiritual and moral decay is a question which will be answered by future historians. But this one thing is sure, a change in Kremlin leadership is not the change which the world needs, nor should it be the occasion for further concessions to Communist nations.

The progressive steps of man's downfall are described in the first verse of the first Psalm: *"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."*

For a quarter of a century we have been walking with the wicked by official recognition of Russia. We have stood in the way with them and now we sit with them in the United Nations and elsewhere.

If ever a nation deserved to be ostracized from the family of nations that nation is Russia. Read the official report of the rape and murder of Hungary and then hang your head in shame that America has not sponsored a resolution calling for the expulsion of Soviet Russia from the United Nations.

At the moment thieves in the Kremlin have fallen out. Rather than rejoice in this we should pray God to restore to our own land those moral and spiritual values which have largely been frittered away in our mad desire for pleasure and peace at any price.

—L.N.B.

Guilt

Within the realm of Christianity, psychiatry and psychology much is said about the "guilt complex." Unquestionably a sense of guilt brings with it a varying degree of distress, from the passing twinge of conscience to a deep and overwhelming sense of defeat and impending judgment.

If the approach and cure are to be effective it is imperative that there should be a clear distinction between a pathological condition and one which is a God-given conviction of sin.

There are mental conditions where depression varies from a frustrating uncertainty regarding one's past actions to a conviction that one has committed the "unpardonable sin."

Such depressions should be recognized and treated for the true sickness which they represent.

At the same time there are many people suffering from a guilt complex in which sin is the basic factor and for which there is but one cure — confession of the sin with turning to the Lord Jesus Christ for cleansing and forgiveness.

When anyone, psychiatrist or minister, confuses the two conditions and prescribes the wrong cure, he may do infinite harm. To tell a patient suffering with a depression psychosis that all he needs to do is to accept Christ and join the Church is as foolish as to tell a man suffering with appendicitis that a conversion experience will cure him.

In like manner to take a psychiatric approach to people whose sense of guilt stems primarily from sin against God or their fellowmen cannot possibly bring relief and but adds to their frustrations.

In recent years there has been an increasing tendency to substitute the psychiatrist's couch for the mourner's bench, to explain spiritual illness in terms of childhood experiences and frustration complexes.

We are convinced that there is a large field for psychiatric consultation and for the use of modern methods of treatment of mental disorders.

We are equally convinced that when we have sinned against God the words of the Lord to Joshua at Ai are still relevant: "Get thee up; wherefore liest thou upon thy face? Israel hath sinned . . . thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

A "guilt complex," the result of sin, can never be truly relieved until there is confession and cleansing; nor is this to be had outside of the atoning work of Christ.

This is not to say that there are not secondary or interlocking reactions. Sin has its secondary effects. Hidden and unconfessed sin can bring about serious physical reactions which in their turn may be confused with a primary medical condition. Let the guilty one take John's words to heart: *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*

With such confession there comes cleansing and release.

Paul, writing to the Corinthian Christians, makes a clear distinction between conviction of sin and sorrow for the *effects* of sin: *"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."*

—L.N.B.

Totalitarian Christians

Totalitarianism is, for those who love freedom, not an attractive concept. We find ourselves opposed to all the totalitarianisms of this world, whether secular or ecclesiastic, whether of the left or of the right. But one thing is emerging ever more clearly in this confused world, and that is that we must be *totalitarian* Christians if we would meet the false totalitarianisms of this world. Our only and our total allegiance must be given to God alone. Does He not say, "Thou shalt have no other gods before me"? Did not Jesus our Lord repeat the Old Testament demand, "Thou shalt worship the Lord thy God, and him only thou shalt serve"? And have not we, in the Heidelburg Catechism, each one confessed, "that I, with body and soul both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil"?

The *totalitarian* Christian is one who gives his complete loyalty and the entire surrender of his life to Christ and His will. He has been bought with a price, and he is no longer his own, but belongs to Another. "Ye were bought with a price," writes St. Paul. "Become not bondservants of men." The faithful servant of Christ will allow no human influence to divert him from his obedience to Christ, or to infringe on the devotion due to Christ. Neither public opinion, nor social pressure, nor yet the customs or consciences of others, will he permit to intrude upon his obligation to his Redeemer. He seeks to please Him who has chosen him to be a soldier. Said the apostles, "We must obey God rather than men." Declared Luther, at the Diet of Worms, "Here I stand; I can do no otherwise; God help me."

Total allegiance to Christ is not possible without carrying a cross. It means the denial and

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the sacrifice of self. No man can go with Christ without provoking the bitter opposition of the world, the same world that crucified his Lord. That world will have a smile for the compromising Christian who is quite ready to be congenial, silent about its sins, and willing to keep his religion to himself. The man who treats his religion as though it doesn't matter much will provoke no opposition from either this world or its prince. But he who would be an out-and-out Christian, whether in business or politics, society, education, or even religion, will find himself being directly opposed by "the god of this age" and his cohorts. For "the lust of the flesh, the lust of the eyes, and the pride of life" are still the supreme interests of unregenerate men, and these must always perforce stand in contradiction to the Gospel of humility and holiness. And the *totalitarian* Christian is one who must live out and speak out boldly and gladly for his Lord, and against every idolatry that would displace Him. He does this, standing up and speaking out for Christ, whether others come along or no. "Choose you this day whom ye will serve," he says, "but as for me and my house, we will serve the Lord." Like Christian in *Pilgrim's Progress* he turns from the world, even though there is no one to go with him, and he marches on until he reaches the heavenly city.

Such total allegiance to Christ makes men strong to meet the needs of others. Those who are in trouble will not turn to the compromising Christian, to the man halting between two opinions, for help. They can see he is not yet fully settled himself. They will not turn to the formal religionist for counsel, for it is evident he has not found either peace or power for himself. They will rather seek out a man who will speak not from himself, but from the Lord, and about Him. The world is hungry for men who can say with sincerity, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Such total allegiance to Christ is the secret of real and lasting joy. The pleasures of this world are but for a season. What once appeared so luscious turns out to be only bitterness. "There is no peace, saith my God, to the wicked." And there is no peace for the life that is too religious to be happy in the world, and too worldly to be happy in the Lord. Lot found it so. He couldn't be happy without Sodom, but daily his righteous soul was vexed with its unrighteous deeds. Massilon, the French court preacher and bishop once said: "You can serve God with pleasure only when you serve Him *without reservation.* From the moment that you have made Him the entire master of your heart, hope and confidence and joy will spring up in the depth of your soul." Real joy and abiding satisfaction come alone to those who can sing, "Love so amazing, so divine, demands my life, my soul, my all," and who fit their living to that singing.— *The Church Herald.*



Frankfort, Kentucky

June 27, 1957

Editor

The Presbyterian Journal

Weaverville, N. C.

Sir,

After reading the report of the statement of the Session of the First Church, Jackson, Miss., in the current issue of the **Journal** I want to suggest that these gentlemen are advocating the Lutheran position of the relation of the Christian to society. The Calvinistic approach is exactly what was manifested in the action of the General Assembly in the matter of the report of the Committee on Christian Relations. With the exception of the Lutheran, the Baptist and the Roman Catholic Churches, every major denomination in the United States has a Calvinistic background and all of them exhibit the Calvinistic spirit in making their impact upon the life of the society in which they live as a Church as well as by individual Christians. The peculiar occasion that brought the Presbyterian Church U. S. into being and led to its peculiar position as regards the relation of Church and State could not prevent it from exhibiting the Calvinistic application of its nurturing faith. If the Church as the Church must refrain from participation in the social, economic and political life of its time we will have to change the entire fabric of our interpretation of the Scriptures and go over to the Lutheran or the Pietistic positions.

Yours sincerely,

H. Glenn Stephens

FIRST PRESBYTERIAN CHURCH

Oxford, Mississippi

July 3, 1957

The Editor

The Southern Presbyterian Journal

Weaverville, North Carolina

Dear Sir:

In his article, "Our Presbyterian Literature: Good or Bad?", Dr. Aiken Taylor compares the lesson material prepared for Juniors for March, 1957, by our Board of Christian Education with that prepared by a non-denominational house. He makes the statement that any child using the

non-denominational literature will learn the Plan of Salvation while this emphasis is altogether absent from our own lessons for Juniors. He writes: "Again the difference, to me, is dramatic. And the difference does not compliment the Presbyterian literature. Nor is this an isolated instance. We will not encounter that other emphasis in April. Or in May."

The following quotations are from Junior Bible Lessons for April 1957:

Page 5 — "He (Jesus) wished that he could please them. But he knew that instead of becoming their king he must be their Saviour by dying for their sins and the sins of all that should trust in him. For that purpose he had come to the world. Nor would he be turned aside from that purpose now."

Page 9 — "We remember Jesus, who died at this season of the year, and who gave to the world God's love and forgiveness to all who will accept it. We think of the words of the Bible, 'We know and believe the love that God has for us. God is love, and he who abides in life abides in God, and God abides in him.' We remember that Jesus rose from the grave on the first Easter morning, bringing hope to all people of eternal life. 'For God so loved the world that he gave his only Son, that whoever believeth in him should not perish but have eternal life.' "

Page 11 — "When you get older and study the prophesies of the Old Testament, you will find that many years before Jesus came they knew God's Son must die for the sins of the world. When Paul finally saw that this was so and that Jesus was the One of whom the Old Testament had told, then Paul, too, became a firm believer and a preacher of this Gospel — The Good News of God is Christ Jesus."

Page 12 — "What does all this mean to us? Mainly, it means that we accept Jesus to be our Saviour, God forgives our sins and gives us another chance to be our best selves. He helps us to do his work on earth today in our twentieth century world, just as truly as he helped the disciples in the first century. Because he lives, we know too, that even after we die those who are his followers shall live forever with God."

If, as Dr. Taylor states, the Plan of Salvation is not encountered in these April lessons, I have been misled as to that Plan. If, on the other hand, these paragraphs speak of it, then one conclusion is quite obvious: One can usually find what he is looking for, and rarely ever finds what he does not wish to find.

Sincerely yours,

Murphey C. Wilds

1807 Cooper Road

Richmond 25, Va.

Sir:

Last year while on military duty in the Navy Department in Washington, D. C., I had the opportunity of hearing the recorded report on "brainwashing" that you wrote of in the June 19, 1957, issue of the *Journal*. The entire audience was shocked by what we heard.

In addition to the points that you brought out, two others stand out in my mind. First, for the first time in American military history, there did not develop even a rudimentary system of group discipline among American POW's. Mutual distrust of fellow-prisoners was so widespread that even a basic "buddy system" was not evident! Second, the majority of those exposed to brainwashing (an intense educational process - not oriental torture) received more hours of education during the brainwashing period (two years, I believe) than they had received during their entire previous life!

I sincerely believe that the report should be broadcast nationwide to all people of high school age and older. I tried to obtain the tape to play to the Senior High Fellowship of our Church in Arlington; however, those who had custody of the tape were not authorized at that time to allow its use outside of military agencies. I am under the impression that essentially the same report was contained in an issue of "U. S. News and World Report" sometime in 1956 — perhaps reprints are available for readers who would like to read the whole thing.

Very truly yours,

U. V. Henderson, Jr.

Helps To Understanding Scripture Readings in the *Day by Day*

By Rev. C. C. Baker

Sunday, July 28, *Philippians* 1:12-30. All of Paul's affections, ambitions, and hopes were centered in Jesus Christ and His Gospel (vv.20-21). What advantages did he find in being in prison (vv.12-14)? How did Paul find cause for rejoicing when there were those that maligned him (vv.15-18)? How did he consider death as beneficial (vv.22-23)? From his point of view, what privileges and opportunities were there in remaining alive (vv.22a,24-26)? Review vv.12-26 and meditate upon the truth of each of the clauses in which the name of Christ is mentioned. Is the deep desire of your heart that Christ be honored in your life (v.20). Paul calls upon his church (vv.27,29-30), and upon us today, for this type of commitment.

Monday, July 29, *Luke* 15:25-32. The Parable of the Prodigal Son might more accurately be called the Parable of the Elder Brother. Jesus, associating with sinners (v.1), was addressing the Pharisees when he spoke this parable (v.2). Notice the attitude of the Pharisees (v.2). How did the elder brother resemble them in his atti-

tude toward his prodigal brother (vv.27-30,32)? What spiritual lesson should the Pharisee have learned from the story of the prodigal son and his elder brother? What does this story (vv.11-24) teach you concerning the purpose of Jesus' associating with sinners and publicans (v.1)? Do you find in your associations with those deep in sin that the attitude of the Pharisee and the elder brother dominates your heart rather than the love of Jesus?

Tuesday, July 30, *Mark* 15:33-39. Though Mark did not try to be dramatic in his account of the crucifixion, the events themselves are full of drama. No more pitiful wail could have come from the lips of Jesus than the despairing words of v.34. The cry of v.37 likewise must have been heart-rending. An awesome darkness overshadowed the day (v.33). Yet in these very moments God was achieving His purposes. The curtain which for centuries had separated the worshipper from the presence of God (in the holy of holies of the temple) was literally torn in two (v.38) through the sacrifice of Christ. Thus, because Christ died, we who are Christians can enter into the very presence of God (Hebrews 9:7-14; 10:19-20). Christ was denied fellowship with the Father that we might enjoy His presence.

Wednesday, July 31, *Luke* 17:11-19. Jesus was on His way to Jerusalem from Galilee (v.11). People of varying interests and backgrounds came to Him: His own disciples (v.5), Pharisees (vv.20-21), tax collectors and sinners (15:1), and now lepers (v.12). How simple was the lepers' plea (v.12) and how simple were the instructions Jesus gave for their cure (v.14). Try to imagine what it must have been like to be cured of leprosy, a fatal disease that caused a person to live out a nomadic existence as a social outcast. Observe the intensity of the gratitude of the leper who returned to Jesus (vv.15-16). Notice also his nationality (vv.16,18). What reasons can you think of that would explain the failure of the other nine to show appreciation (vv.17-18)? How often it is the least prominent persons socially who are the most grateful for spiritual blessings.

Thursday, August 1, *Matthew* 7:7-12. One of the major themes of the Sermon on the Mount is that allegiance to the Kingdom of God should come before everything else in a person's life (e.g., 6:24,33; 7:13). It is impossible to have a divided allegiance (6:24). The things of this world must have second place (6:22-34). The gate into the Kingdom of God is narrow and the way is hard (7:13-14). However Jesus promises that if we seek them, our heavenly Father will reveal the things of the Kingdom to us (vv.7-8). How does the comparison in vv.8-11 point up God's willingness to reveal Himself to seeking hearts? Observe Jesus' use of the word "everyone" (v.8) in this promise. Difficult may be the road to life (vv.13-14), but wise is the person who chooses that way (vv.24-27) and happy is his lot (5:3-12).

Friday, August 2, *Mark* 8:1-13. Many thousands were following Christ, watching His miracles and listening to His teaching. Despite the great impact He had made on them in healing the deaf and dumb (7:37) and in the deep compassion he had manifested (vv.2-3) in the feeding of the four thousand (vv.1-10), none seemed to recognize Him as the Messiah. Little wonder he "sighed" (7:34) before the multitudes (7:31-35), and again as He saw the hardness of the heart of the Pharisees (vv.11-12) and even the lack of understanding among His own disciples (vv.19-21). His disciples soon came to understand His Messiahship (vv. 27-29), but they were a long way from understanding the nature of His mission (vv.31-33). Spiritual growth and understanding often come slowly — even in those with responsive hearts. If Christ experienced this kind of response, should we be discouraged if those with whom we work are slow to understand spiritual truth?

Saturday, August 3, *Mark* 10:46-52. This was doubtless the only opportunity Bartimaeus had to be healed. From v.47, what did he evidently know about Jesus? How would Bartimaeus' persistence in v.48 be an evidence of faith? Notice the titles with which he addressed Jesus (vv.47,48,51). Observe the eagerness with which he ran to Jesus when called (vv.49-59). Contrast what Jesus suggested to him upon his healing and what Bartimaeus actually did (v. 52). "Thy *faith* hath made thee well" (v. 52). Review the above study for evidences of faith on the part of Bartimaeus. Confronting Jesus were the horrors of the crucifixion (vv. 33-34); yet He took the trouble to be interested in a blind beggar (vv.49-52). Jesus always stops to respond wherever faith is in evidence.

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IRAQ

"——and the dwellers in Mesopotamia."

(This is not an original article, but has been compiled from statements supplied by the United Mission in Iraq—C. Darby Fulton.)

A new chapter in the world outreach of the Presbyterian Church in the U. S. began on October 17, 1956 as our representatives sat for the first time as members of the United Mission in Iraq. For the first time in history we extend our witness to the Muslim world.

Iraq, long known to us as Mesopotamia, is rich in Bible History. Here was the home of Abraham, and modern archaelogical research has uncovered parts of his native city of Ur. Sections of the great double wall which once surrounded the city of Babylon can be seen near modern Hillah, one of the points in which the United Mission is at work. Here a series of broken arches marks the banquet hall of Nebuchadnezzar where Belshazzar saw the fatal handwriting on the wall. In the north, near another mission center, Mosul, are the ruins of Nineveh to which the prophet Jonah was sent on a special mission, centuries before the coming of Christ.

In the seventh century A.D., the victorious Arab armies, aflame with their new Islamic faith, took over Iraq, and the land became Muslim. During the ninth and tenth centuries, the Arabic-Islamic civilization reached its height in the cultural field, and Baghdad was regarded as the center of world civilization. In the late 13th century the country was overrun and almost destroyed by the Mongol invasion. For 700 years, under Mongol rule and more recently under Turkish domination, its people have been subject to persecution unparalleled in modern history. With the end of World War I, under the mandate approved by the League of Nations for Arab states, it became an independent country.

In the past thirty-six years the development of Iraq has been phenomenal. Its population has doubled. Today there are over five million inhabitants. Children in the public schools have increased from 8,000 in 1921 to 250,000 in 1955. Enrollment of men in college in 1921 was 100. In 1955 over 6,000 young people were attending schools of higher learning. Life expectancy has increased in this period from 20 to 40 years. Few if any modern states can demonstrate more tangible evidences of progress than can be seen in this land which has been called one of the cradles of civilization.

Iraq is fabulously rich in oil. It is estimated that three-fourths of all the known oil reserves in the world outside of the Soviet Union are located in the Middle East, and the largest single national deposit of such reserves is said to be in Iraq. Fifty per cent of all income from oil reverts to the Iraqi government. Seventy per cent of this is designated for national development. These funds are being used to enhance agriculture as an industry, to rebuild canals which centuries ago were used to irrigate the fields, to build bridges, to construct roads, to improve transportation and utilities, to erect schools and hospitals, and in many ways to serve the physical, cultural, and economic well-being of the people.

In spite of these conspicuous developments, the Iraqi people continue to be in great need. Eighty per cent are illiterate. The per capita income is only $84 a year, and the population lives under the haunting shadows of persistent and tragic illness. The burdens of the past and the sinister perils of the present and future merge in the life of Iraq in such a fashion as to make its development a parable of the world's transition from ancient civilization to the modern age.

Iraq is definitely on the march. Already Baghdad is challenging Cairo for leadership in the Arab world. With the amazing growth in financial resources there is exciting change in social and cultural patterns. Improved agricultural techniques are bringing about a relocation of rural life. The development of industry is accompanied by a constant movement of people to urban centers. Thousands of students have been sent abroad by the government for advanced technical training, including hundreds who are coming to the United States to pursue their studies. When a nation is thus in ferment, many of the traditional ties that bind it to its inherited social and spiritual patterns are loosened, and there is a new receptiveness to ideas and influences from abroad.

Over the years the Muslim world has been the most difficult in which to carry the evangelistic witness of the Christian Gospel. Work among these people shows less demonstrable result than among any other people in all the world. However, in the midst of the changes now taking place in Iraq, we may well be facing a new and unusual opportunity to have the Christian message heard and received.

Our Church enters this work, then, at a strategic time in the life of Iraq. About 96 per

cent of the people are Muslim. Of the Christians, about 90,000 are Chaldean and Syrian Catholics, 2,000 are Protestants, and the remaining 50,000 belong largely to Syrian, Armenian, Orthodox and Nestorian churches. A few responsible positions in the Iraqi government are held by Christians, and there has been more than one Christian member of the Cabinet.

These minority Christian groups, some of whom have come to Iraq as religious refugees, and all of whom have known persecution, are still of little help in the evangelization of the country. Evangelistic zeal is negligible, partly because of their past persecution experiences, and partly because they have little faith that a Muslim can be truly converted. As a result, there is little or no missionary outreach toward the Muslims among whom they dwell.

More than 60 years ago the Church Missionary Society of Great Britain sent missionaries to Iraq. By the early part of this century they had successfully established their mission in Baghdad and Mosul. Necessary retrenchment after World War I, however, forced them to withdraw.

It was unthinkable that this country, so rich in Bible tradition and so strategic in importance, should be left without effective Christian witness. So challenging was the task in an area twice that of the State of Minnesota and with twice its population, that it was considered too great for any one denomination. The whole family of Presbyterian and Reformed Churches was invited to form a joint mission. Three responded, and since April 1924 the Presbyterian Church in the U.S.A., the Evangelical and Reformed Church, and the Reformed Church in America have been witnessing through the United Mission in Mesopotamia, recently renamed the United Mission in Iraq.

The Board of World Missions of the Presbyterian Church in the United States, deterred heretofore by its large responsibilities in Asia, Africa and Latin America, has now joined this partnership as the fourth participating member.

This Mission functions as though it were under a single denomination. No special areas or types of work are apportioned to one particular member. Missionaries are assigned wherever the needs of the work call them. A joint committee, usually meeting in New York, composed of three representatives from each denomination, administers the work, acting for the participating mission boards.

The Board of the Presbyterian Church in the U.S.A., being the largest of the participating members, carries forty per cent of the annual budget, each of the other three boards contributing twenty per cent. Of the budget of $75,000 for the year 1957, the Board of World Missions provides one-fifth, or $15,000. In addition, contributions are made from time to time to the capital fund for necessary buildings and equipment. Our board has voted an appropriation of $16,000 as its part of the $80,000 fund needed for the completion of the Baghdad Girls' School, to be payable, one-half in 1957 and one-half in 1958. We have also contributed an additional $3,360, our share of the sum of $16,800 for the purchase of land and the construction of a church plant in Kirkuk.

The United Mission is responsible for the central and northern part of Iraq. The Arabian Mission of the Reformed Church in America, with stations in Basrah and Amarah, serves the southern part as well as the Persian Gulf. The Lutheran-Orient Mission, in Erbil and Shaglawah, works among Kurds. The Jesuits, Seventh Day Adventists and Jehovah's Witnesses are also active in some areas, especially in Baghdad, the capital, with its rapidly growing population now numbered at 900,000.

Though it has the largest Protestant staff in Iraq, the United Mission has never been more than a token force. There are today fifteen members in the mission. Against overwhelming odds, it has been marked by high morale, Christian steadfastness and a living sense of expectancy. In the five-year period just passed there have been twenty-five known conversions among the Muslims and Yezedis. The mission recognizes that it is still in the pioneer stage. Gains have not been made without great cost. In 1938 two fanatical Kurds in the north shot and killed the Rev. Rogers C. Cumberland and a helper who attempted to stop them. Circumstances making it impossible to maintain adequate personnel resulted in Hillah's remaining without a missionary for some fifteen years. Undaunted, the missionaries continue to witness and plan with a strong emphasis on evangelism, confident that they are a part of God's great and constantly unfolding design.

The cities of Baghdad, Kirkuk and Mosul have been the main bases of evangelistic advance. At the village outpost of Bashiqa near Mosul, the mission's outreach is being implemented agriculturally. A new start is also being made in Hillah. Quietly and without glamor our missionaries and their Iraqi colleagues present the Gospel through Bible classes, personal work, book shops in every center, literature distribution, and itineration in unoccupied areas.

The Mission is largely a non-institutional organization. The only institution is the Girls' School at Baghdad. While great advances have been made in this nation in the field of education, only one boy in five and one girl in fifteen receives even a primary education. The school in Baghdad therefore meets a great need,

and at the same time provides a channel for Christian instruction and character building. About 250 girls, of elementary and high school grades, are enrolled from Muslim, Jewish and Christian homes. A modern school building on ample ground in the developing western section of the city was opened in the fall of 1955.

As yet, the Board of World Missions has no missionary representatives on the staff in Iraq, but it is hoped that within a year our first witnesses to this Mohammedan country may be on the way.

The small Christian force faces overwhelming odds, but it is not in the field alone. God is there, with all the resources of His limitless grace and power — power released through earnest prayer by people like ourselves. His call for reinforcements is to men and women like us. His servants are sent and supported by resources such as those he has put at our disposal. With all He has given us, surely we are challenged to rally to the cause of our Christ, the Lord of Glory, in the land of Abraham, the minaret, and the new day!

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CORRECTION

We wish to make the following correction on page 5 of the June 26, 1957 issue in the Southern Presbyterian Journal. The word "Freedom" should be substituted for the word **"Economic."** The organization reported is officially called The Christian **Freedom** Foundation.



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LESSON FOR JULY 28

By THE REV. J. KENTON PARKER

Gideon, Foe Of Paganism

Background Scripture: Judges 6:1 - 8:28
Devotional Reading: Psalm 96:1-9

"For all the gods of the nations are idols." (Psalm 96:5). This was true in Gideon's time and, strange as it may seem in our age of culture and civilization, the gods of the nations are still idols. Idolatry in one form or another prevails in most countries. False religions are still alive, and still aggressive. A Buddhist temple has been erected in New York, and the Buddhists have their organizations corresponding to our Y. M. C. A. and Sabbath Schools where the children are taught. Islam, while it scorns idolatry in its usual forms, substitutes Mohammed for Christ, and is practically a worshipper of that false prophet. Idolatry, in its crudest and most revolting forms still exists in many places. Idolatry in a more refined and broader sense is prevalent in civilized and Christian lands. Anything which we put before the True God, even if only in mind and heart, is an idol.

When the children of Israel conquered Canaan God commanded them to clean out all the idolatrous nations whose "cup of iniquity was full." They did not drive out all these nations, however, and as God had said, they became traps and snares to them. The worship of Baal was very common among these peoples, and the Israelites were soon building altars and making "groves" for this heathen god. God punished His people by allowing these surrounding nations to overrun and oppress them. In the time of Gideon the Lord had delivered them into the hand of the Midianites. This oppression was so severe that "the children of Israel made them the dens which are in the mountains, and strong holds." When the Israelites sowed, the Midianites came with their cattle and camels and destroyed the land. The Lord sent a prophet to rebuke them, and then comes to Gideon with the command to go and deliver Israel. I wish to study this interesting "Judge" from three angles: Gideon and his Signs; Gideon and his Successes; Gideon and his Sin.

I. *Gideon and His "Signs":* 6:11-40.

The angel of the Lord found Gideon threshing wheat by the winepress to hide it from the Midianites. The salutation startles him: "The Lord is with thee, thou mighty man of valor." Gideon is ready with some questions. If the Lord be with us, Why? It certainly did not seem like the Lord was with them. The Lord did not answer his questions, but repeated His command, Go in thy might. Then Gideon begins to make excuses. Wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house. How frequently God chooses the weak and despised things to confound the mighty!

Gideon now begins to ask for "signs": "Show me a sign." He goes in and makes ready a "present"; a kid and unleavened cakes. The angel commands him to lay the flesh and cakes on a rock and pour out the broth. Then he puts forth the end of his staff and fire rose up out of the rock and consumed the flesh and unleavened cakes. This so awed Gideon that he cried, Alas, O Lord God! because I have seen an angel of the Lord face to face. And the Lord said, Peace be unto thee; fear not; thou shalt not die. Gideon built an altar and called it Jehovah-Shalom (The Lord send peace). We might call this a True Soldier's Prayer; it is a prayer that we can all make today when our world is so troubled.

Then came the message to throw down the altar of Baal and cut down the grove and build an altar unto the Lord thy God upon the top of the rock. Gideon enlists the men of his servants and did as the Lord commanded. In the morning when the men of the city saw what was done, they asked who did it, and demanded that Joash bring out his son that he may die. Joash made a very brave and sensible reply. If Baal is the god you think he is, let him avenge himself: let Baal plead against him. This answer seemed to satisfy the men of the city.

This act of Gideon aroused the Midianites and Amalekites and the children of the east and they came and pitched in the valley of Jezreel. Gideon blew the trumpet and sent messengers throughout Manasseh and some of the other tribes and gathered his army.

Gideon is ready now to ask for more "signs." It is a double sign this time. The first night he asks that the dew be on the fleece, and not on the ground, and the second night he reverses the sign and asks that the dew be on the ground and not on the fleece. The Lord did as he requested, and he seemed assured that all was well.

II. *Gideon and His Successes:* 7:1 - 8:21.

He had an army of about 32,000 men. The Lord told him that his army was too big. This was both a test of Gideon's faith and a thinning out of all who were afraid. An army that is made up of cowards is not much of an army. When the proclamation is made that all who are fearful and afraid return home, 22,000 of his men left him. You can imagine how the commander of an army would feel under such circumstances. Then the Lord surprises him still more. The people are yet too many; take them down to the brook and there separate them into two groups; all who lap as a dog laps put in one group, and all who bow upon their knees into another. The number that lapped were three hundred. Then God said, By the three hundred that lapped will I save you. These were indeed "picked men," alert men, men who would obey orders and face any foe. But it is very evident that the victory was not due to these three hundred men, as fine as they were, but to Jehovah. God wanted to prove that "It is not by might, nor by power," (men's might, and men's power) but by the power of God, that victories are won. There is a very important lesson for the church in this incident. We are too prone to rely upon numbers and organization and wealth. Great victories for the church do not come through the greatness of the church, but through the power of God.

I imagine that Gideon was rather disconcerted, to say the least, by having his army reduced from 32,000 to three hundred. The Lord told him to go down to the host of the enemy and there he would hear something which would strengthen him. He and his servant went down and heard two of the Midianites talking, one telling his dream, which the other interpreted as meaning a victory for Gideon. (See and read). Thus encouraged, Gideon carries out the plan that God ordered. This simple ruse worked so effectively that the whole army of the Midianites was routed and put to confusion. They fled and the Israelites pursued them. I expect that the 22,000 who went back home were among those who shouted the loudest. It is easy to pursue an enemy that is "on the run." (I have seen dogs like that).

Gideon comes back victorious, to punish those who would not help in the battle, or succor his weary troops, and soon establishes himself firmly as a judge in Israel, and one of the best of the judges. The men of Israel wanted to make him their king and let his family reign after him. He refused this honor. "And Gideon said unto them, I will not reign over you, neither shall my son reign over you: the Lord shall reign over you." In all this Gideon sinned not and showed a fine spirit. It seems a pity to have to point out his sins and weakness.

III. *Gideon and His Sins:* 8:24-35.

I do not feel that Gideon meant any harm by what he did. I suppose that he felt that he was honoring God. Gideon asked the people to bring their earrings to him and he made a very elaborate and beautiful ephod and put it in Ophrah: which thing became a snare unto Gideon and to his house. The Israelites soon began to worship the ephod. The two great ways in which we can sin in our worship of God is (1) to take away, and (2) add to what God has commanded.

I believe we have a very solemn and much-needed warning in this incident. I am afraid that the church has made many such "ephods," so to speak, and that people are led to worship these man-made "things" instead of God. What about the "relics" and "bones" and images, and the beautiful and costly fittings which adorn some of the world's great cathedrals? I feel that the Reformers were right when they cast out these "idols" from the churches. I am afraid that many of them are creeping back into our Protestant churches. I remember reading of one such instance when they found some silver statues of the twelve apostles, and one of the Reformers said, melt them down, turn them into cash, and let them "go and preach the gospel." Which is more pleasing to God: a church full of costly furniture, or a church which has a score or more missionaries preaching the gospel? When Christ gave His last command to His Church, He did not say, "Go, and build cathedrals," but, "Go, and preach the gospel." I believe that this building of cathedrals was not the sign of a live church, but of a decadent church. Tourists visit and exclaim over the marvels of architecture and sculpture and paintings which these display, but who is converted? They can be a snare. (Do not misunderstand me; I believe in making God's House beautiful and attractive. I also feel that we have wasted the Lord's money sometimes).

Gideon's other sin was in multiplying wives to himself. This soon became a snare to others beside Gideon; to both David and Solomon.

Gideon was a great judge; a man of remarkable faith, and the land had quietness for forty years. It is a pity that he ever made that "ephod," and that, as verse 30 puts it, "for he had many wives."

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JULY 28

By THE REV. B. HOYT EVANS

"Unity And Diversity In The Church"

Scripture: I Corinthians 12

Suggested Hymns:

"In Christ There Is No East Nor West"
"The Church's One Foundation"
"In The Cross of Christ I Glory"

Program Leader:

The figure of the Church as the Body of Christ is a very helpful one. It helps us to understand our relation to the Lord, as Head of the church, and to one another, as the various members of the church. It preserves us from the idea of Christian unity which maintains that every Christian must be a carbon copy of every other Christian. It also keeps us from falling into the error of thinking that Christians are justified in being completely independent of each other. As all the members of our physical bodies are very different from one another yet are still parts of the same body, so different members of the church differ from one another and are yet bound together in the Body of Christ.

Our speakers will help us to see some of the values of this diversity within the unity of the church, and to understand what the true basis of our unity is.

First Speaker:

A baseball manager takes a dim view of a pitcher who "throws with his arm." What he means by this expression is that the pitcher in his throwing does not make use of all the muscles of his body. Of course, the arm is most prominent in the act of throwing a ball, but the really good pitcher calls on the strength of his entire body to support his arm in the act of delivering a pitch. Every muscle fiber in his body is expected to play its part.

There is strength in the unity of the church. There are many things we can do as Christians working together which we cannot do separately. An individual Christian could hardly be expected to plan, administer, and finance a program to evangelize the lost in nine foreign countries. By combining our strength as members of the Presbyterian church we can have a World Mission program which reaches into nine foreign countries with the Gospel of Christ. In addition to foreign mission work, we can also have a share in home missions, Christian education and many other services through the united efforts of the members of our church. These opportunities for service are not open to the individual Christian who insists on cutting himself off from the fellowship of other believers.

Second Speaker:

There is value in the varied contributions which different members of a church are able to make. Not all people are able to do all things equally well. God has not intended for it to be that way. One of the main points of the twelfth chapter of I Corinthians is that the members of the church can make different contributions to its welfare, even as the different members of a body make their contributions.

To mention two examples, there is need for both teaching and singing in every church. One person may have a well trained singing voice, but no gift for teaching. On the other hand there may be another person who is well equipped to teach, but who has no musical ability. It would be obviously foolish for the singer to insist on teaching and for the teacher to be determined to fill a place in the choir loft. The bringing together of many Christians with their varying gifts enables each to use his ability to the best advantage . . . for the benefit of other people and for the glory of the Lord.

What can be said for a particular church and for a denomination can be applied to the Church universal. All the Christians of the world are responsible for bringing their combined strength and their varied abilities to bear on the task which the Lord has given us to do . . . that of proclaiming the message of salvation to the world.

Third Speaker:

In the bringing together of our strength and gifts in the church there are dangers against which we must be on guard. One of these is the temptation to parade our own particular skill or ability before others in order to receive their praise and acclaim. That was one of the problems with which the Corinthian letter dealt.

The Corinthian Christians who possessed the spectacular gift of being able to speak in tongues were glorying in the attention which they attracted. They were competing with each other for attention and acclaim, and the service and praise of the Lord was largely forgotten. We must all remember that when we unite in the church it is for the glory and honor of God. If we seek praise, let it be His praise.

Fourth Speaker:

There is also the danger that we shall become so enthused about doing things together that we shall seek unity merely for the sake of unity. Some very sincere people believe that unity in the church must be had whatever the cost. While unity has very definite advantages, as we have already observed, there are loyalties and convictions which we cannot sacrifice just for the name of being unified. Sometimes the lowest common denominator among groups of church members is too low.

A collection of physical members does not constitute a body unless they are bound together and unless they have life. There are certain fundamental beliefs which serve to unite Christians as sinews unite our physical bodies. There is no real spiritual unity among people unless they have in common a belief in the Bible as the inspired Word of God, in Jesus Christ as the very Son of God and the Saviour of sinners through His own substitution for them, and a trust in Christ as personal Saviour. These are the fundamentals of unity, and there can be no common spiritual fellowship and life without them.

Aged Rabbi Accepts the Saviour

Thirty years ago when Jacob Gartenhaus accepted the Lord Jesus Christ as his personal Saviour, his father, a Rabbi in Jerusalem, disowned him and gave him up as dead. All those years, while gaining a place of leadership in America as a missionary to the Jews, Gartenhaus prayed for his father's conversion. Finally, a year ago, he went to Jerusalem to see his father. The aged Rabbi, age 90, was feeble and nearly blind, but he recognized his son. For four hours he listened as his son explained the doctrine of the Second Coming of Christ as Israel's Messiah. Then he, too accepted Christ as his Saviour. A few months later he died, a happy man.—Evangel.

Spurgeon Said:

"If a man would always crush his evil thoughts — and they come to the purest minds — then temptation would be defeated at the very outset. We have to master our besetting thoughts before we can master our besettng sins. In company guard your tongue; in solitude guard your thoughts and imaginations which grow most active when we are alone."

Is your church missing educational opportunities?

Your church's educational opportunities do not stop with Bible classes at the Sunday school hour. No church should be satisfied to provide only one hour a week of organized educational activities. Second sessions for children, youth fellowships with ample opportunity for member participation, adult organizations with educational as well as social objectives, provide some of these additional experiences in Christian nurture. Summertime provides opportunity for concentrated periods of study — in vacation church schools, camps, or conferences. Leadership courses help teachers become more effective leaders.

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By using Presbyterian literature in every phase of our educational program, we are assured a complete, unified educational program, in harmony with and an integral part of the total program of our Church.

A copy of "Our Presbyterian Literature," a brochure setting forth the approved materials for church schools of the Presbyterian Church in the United States, is available on request.

Board of Christian Education
Box 1176, Richmond 9, Va.

CHILDRENS Page



Listening To God - 1st Samuel 3:1-20

Samuel was a very little child. His mother gave him to the Lord, and took him to the temple to stay with Eli, the priest. She came to see him every year, bringing him a new coat which she made for him. One night after Samuel had gone to bed he heard some one call his name, and he thought it was Eli, so he got up and went into Eli's room and said "Here am I." But Eli said, "I did not call you, go back to bed". When Samuel laid down he heard the voice again, calling "Samuel," and again he got up and went to Eli, saying, "You did call me"! and Eli said, "No! go back to bed"! This happened three times, and then Eli knew that God was calling Samuel, so he told him to answer God next time and say "Speak, Lord, for thy servant heareth". This, Samuel did, as Eli directed, and God gave him a message for Eli which was very important. By that, Samuel learned that he was going to be used for Gods glory and he grew up to be one of God's great prophets. If you will listen, God will speak to you, too. E.

NEWS of CHURCHES around the World

McIntire Dropped From Bible Presbyterian Church

The Presbytery of New Jersey of the Bible Presbyterian Church has dropped from its membership Dr. Carl McIntire of Collingswood, N. J., and several other ministers who associated with him in recent disagreements with the denomination's Columbus Synod. That Synod, which met last fall, adopted a declaration that ministers of the church who had participated in a "Collingswood Synod" which met about the same time had in fact joined another church body and so were to be dropped from the roll of the Church.

—The Presbyterian Guardian

Presbyterians Agree to "Super-Church" Program

The 169th General Assembly of the Presbyterian Church in the USA approved a proposal to discontinue the denomination's Board of Foreign Missions. In its place there will be set up a Commission on Ecumenical Mission and Relations. The new group will replace both the board and the Permanent Commission on Interchurch Relations.

This is believed to be the first such action taken by a major Protestant denomination and is in line with the plan to merge all mission work of the constituent bodies of the NCC and the WCC in the "Coming Great Church."

Dr. John A. Mackay, "Super Church" advocate and president of Princeton Theological Seminary, explained the proposal. He said a "crucial moment" had been brought about in the missionary movement "not by its failure but by its success." This posed the problem whether the missionary movement should be integrated into the ecclesiastical movement, he said.

Creation of the new commission was recommended in a report of the Standing Committee on Foreign Missions.

VIRGINIA

Hopewell — Dr. and Mrs. Plumer Smith have moved to 1611 Atlantic Street, Hopewell, Va., to help in church and school work in the West End Church of which Rev. Wm. E. Hill, Jr., is pastor.

Dr. Smith labored 44 years in the Belgian Congo as preacher and teacher and Mrs. Smith for 41 years.

DR. JOHN SAMUEL LAND HONORED ON HIS 40TH ANNIVERSARY

The congregation of the St. Charles Avenue Presbyterian Church of New Orleans recently celebrated the 40th Anniversary of the pastorate of its first and only minister, Dr. John Samuel Land, with a Service of Thanksgiving in its main Church sanctuary followed by a congregational party in its Educational Building. A new 1957 air-conditioned automobile and a check was presented to him by the congregation. Following this the Federation of Greater New Orleans Protestant Churches presented Dr. Land with a Bronze Plaque testifying to his untiring work for that body over the years. The New Orleans Ministerial Union also presented him with a bronze plaque for his work with that body and resolutions from a number of sister churches were presented.

LOUISIANA

Shreveport — On June 23rd, 1957, Westminster Presbyterian Church, Shreveport, Louisiana, dedicated its new educational building. Constructed at a cost of $106,000.00 and containing 10,000 square feet of space, the new building joins the existing sanctuary, and the fellowship hall may be used for overflow seating to the sanctuary. Assembly and classroom areas are provided for all departments of the Sunday School as well as a beautiful nursery and an all electric kitchen. The present sanctuary was redecorated and air-conditioned along with the new structure.

Dr. Manford Gutzke of Columbia Seminary, brought the dedicatory message and D. L. O'Neal, Superintendent of Home Missions for Red River Presbytery, made the dedication prayer. E. S. Wagner, treasurer of the building fund, expressed words of welcome and appreciation. John A. Richardson, brought greetings from the Presbytery. J. H. Terrell, Chairman of the building committee, presented the keys of the new building to B. B. Romine, Sunday School Superintendent. The pastor, Rev. R. G. Valentine, led the people in the act of dedication.

Following the dedication service, open house was held and about 300 friends and members toured the new facilities and enjoyed refreshments in the fellowship hall.

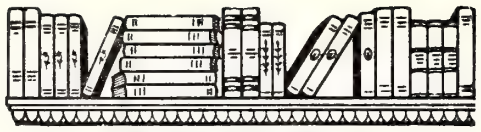
Dr. Gutzke who spoke at the dedication was present from June 23rd to 30th, for a week of spiritual enrichment. Daily vacation Bible School will be held July 15th to July 28th in the new building under the direction of Mrs. Tom Emerson.

TEXAS

Kingsville — The appointment of Howard Wall of Lenoir, N. C., as the first seminary intern to teach at the Presbyterian Pan American School becomes effective September 1 as the faculty reports for the school's second academic year, President S. H. Reisner has announced.

Wall has completed two years of studies at Union Theological Seminary, Richmond, Va., and is a 1955 graduate of Davidson College.

The Presbyterian Pan American School, with a basic aim of training Christians for leadership in the Americas, is owned and operated by the Synod of Texas, Presbyterian Church, U. S.



BOOKS

THE SUPERLATIVE CHRISTIANITY OF THE CRUCIFIED MAN. W. E. Goode. The American Press. $2.75.

According to the author superlative Christianity means the total crucifixion of the self—the suppression of all earthly material desires and concerns by the Christian who wishes to reach the supreme heights of existence. The author believes that for the Christian to become more than a conqueror he must learn self-control and self-sacrifice in all matters. This is the kind of Christianity that we desperately need now says the author, when lesser aims and standards are crumbling.

BIBLE QUIZZES AND QUESTIONS. W. Burgess McCreary. Warner Press. 65c.

How well do you know your Bible? This little book will help you to test yourself. Here are over a thousand questions and answers arranged in such a way that they will provide entertainment as well as spiritual food for mind and spirit. No attempt is made to be systematic. Rather it is a book you can pick up and turn to this or that page as it suits your fancy. It will be found useful in young people's meetings, social gatherings of church groups and in the home with youth.

NINEVEH AND THE OLD TESTAMENT. Andre Parrot. Philosophical Library. $2.75.

This book is concerned with the relationship between the kingdoms of Israel and Judah and the Assyrian Empire as revealed by the discoveries archaeologists have made in Nineveh and the surrounding region. The author shows how the archaelogical evidence elucidates what we read in the Old Testament.

J.R.R.

THE SECRET OF A HAPPY, VICTORIOUS LIFE. Robert L. Evans. 60 cents.

Dr. Evans is a well-known preacher of remarkable power and unusual ability. This volume can be used as a compendium of instruction for young Christians, assisting them to understand what it means to be a Christian and to comprehend more clearly their riches in Christ. The author has clearly mapped out the various steps into a contented and happy Christian life.

J.R.R.

THE FLOOD AND NOAH'S ARK. Andre Parrot. Philosophical Library. $2.75.

The volume sets out side by side the Biblical and Babylonian accounts of the Great Flood. Professor Parrot gives an account of the non-Biblical stories and discusses their various sources. He tells of the archaeological investigations which resulted from the deciphering of the cuneiform writing on the ancient Babylonian tablets and of the way in which the science of archaeology may help us to understand what we read in Genesis.

J.R.R.

TO MY SON. Dale Evans Rogers. Fleming H. Revell Co. $2.00.

Mrs. Rogers' previous books — "Angel Unaware" and "My Spiritual Diary" — have been read by a million people. She is well-known as one who practices her Christianity in one of Hollywood's most loved families.

This book is a series of letters written by Dale Evans Rogers to her son Tom, the beloved son who has meant so much to his mother's faith. These letters tell of the lives and experiences of mother and son. The mother opens her heart, writing intimately and informally and beautifully of how faith came to her and how it is running as a spiritual transfusion into the lives of her children. This is a warm personal story about "faith at our house."

The author describes the adjustments that have been made through prayer and patience as new members were added to the family and how such incidents of everyday life are used as opportunities to bring truths from the Word to the children. It is an account of all families of how one family successfully surmounted some of the many problems which surround and beset us all.

NO CROSS, NO CROWN. William J. Wolf. Doubleday. $3.00.

This volume is a study of the Atonement. It includes a survey of the Biblical bases for a statement of the meaning of the Atonement and an analysis of the explanations already formulated. The author offers a restatement of the meaning of the Atonement for today. He shows the importance of man's response to God's atoning work and the comprehensive nature of God's purpose to redeem His creation from evil.

Despite the fact that the author's view of the Bible is lower than we could desire, this book will be rewarding in many ways to ministers, students, and thinking laymen.

THE TIMELESS GOSPEL. Harold Cooke Phillips. Abingdon. $2.50.

Here in 16 chapters the author shows the place of Christianity in the life of modern man. Discussing first Christ's uniqueness as seen in His originality and His personality, Dr. Phillips then shows how the timelessness of Jesus' Gospel comes from His uniqueness. He then relates Christ's message to our contemporary life. He brings to a troubled era certainty in the name of Christ.

THE TOWER OF BABEL. Andre Parrot. Philosophical Library. $2.75.

The author is Curator-in-Chief of the French National Museum and professor at the School of the Louvre and the Rector of the Mari Archaeological Expedition. In this volume he writes of the high edifices whose remains have been discovered in Mesopotamia and relates how the archaeological evidence reveals the "brick for stone" and the "slime (bitumen) for mortar" mentioned in Genesis 11. It is the author's view that this tower was to be a bond of union to assure communication between earth and heaven. He also discusses the manner in which the Tower of Babel has been depicted in Christian art and the literary and epigraphical evidence for the construction of the Tower of Babel.

J.R.R.

The Southern
PRESBYTERIAN Journal

XOL. XVI NO. 13 JULY 24, 1957 $3.00 A YEAR

The Southern Presbyterian Journal takes this occasion to salute the Women of the Church as they meet in Montreat.

We thank God for the Christian homes which they are making; for the Christian children they are rearing; and for their great contributions to the work of our church, contributions which represent prayer, time, multiplied activities and liberality in their gifts.

Our prayers are with them as they meet.

THE EDITORS

MAKE YOUR PLANS NOW
To Attend
The Annual Meeting of
THE SOUTHERN PRESBYTERIAN JOURNAL SUPPORTERS
At Weaverville, N. C.
On Wednesday, August 14, 1957 at 10 A.M.

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University of N. C.
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THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

The Biggest Red Herring of Them All

Satan is so smart that no individual can cope with him other than through the power and presence of God's Holy Spirit. He is unceasing in his scheming and planning, in his subterfuges and in his attacks. If he cannot attain success in one direction he will seek it in another.

Often disguised as an angel of light he confuses and diverts those who would follow Christ. He is impervious to any weapon other than the Word of God and the truths proceeding therefrom.

He will compromise on any subject if through compromise he can secure a greater advantage elsewhere. With all of his being he detests and fights the Gospel and the heart of that Gospel is Jesus Christ and Him crucified.

In a last ditch encounter he will go along with any social or other reform, provided the Cross and its implications are left out.

What are his tactics today?

This writer has made his position clear on the race problem. We believe it will be settled aright only when it is settled at the foot of the Cross and in the Spirit of Christ. We have the deepest conviction that such a settlement will involve the integrity of all races as separate races, but brothers in Christ where He is believed in and worshipped.

Having made our position clear we are convinced that Satan is using the present agitation as one of the great red herrings of all times for it is diverting the attention of the Church from her primary task of preaching Christ and Him crucified.

A study of the debates and actions of the church courts of most major denominations will disclose strong affirmations on race problems with an alarming tendency to ignore far more serious social problems and an even greater tendency to reject affirmations having to do with the content of the Christian faith itself. For instance, try to pass a resolution concerning the Scriptural affirmations concerning the person and work of our Lord, almost all of which are held in question by some in the Church, and one faces a stone wall of opposition. But offer a resolution on the race problem and it is overwhelmingly approved.

The race problem is *not* the great problem facing the Church, but many think so. To some, integration seems synonymous with Christianity. To others the reverse seems the case. But the real Christian problem is that men of all races shall become new creatures in Christ, and to be brothers in Christ does not mean racial mixing any more than it means the breaking down of the conventions between the sexes.

Have we not been following a red herring of secondary social import rather than the maintaining and preaching of the simple Gospel of God's redeeming love? True, such a Gospel implies and expects social justice and righteousness, but only as a corollary and fruit. *It is not the Gospel itself.* However, as one reads the deliverances of many Church courts one is constrained to believe that many are more concerned about fruit than the roots from which the fruits of righteousness alone can come.

If Satan can convince men that a matter of secondary importance is paramount then he has succeeded in dragging across the trail of Christian endeavor the greatest red herring of them all.

—L.N.B.

Rose of Another Name

Life is full of surprises,—so we have heard. One such is the allusion to "fundamentalism," with a reversal of its content, in a recent article printed in the *Christian Century*. If we mis-

take not, the June 14th edition contained somewhat the following: "Fundamentalism, defeated in the 1920s, is coming back, sponsored by Dr. Billy Graham in the New York revival . . . the narrow, divisive creed, rejected a generation ago, is staging a come-back . . . exploiting the Churches . . . "

And now comes the surprise: "The doctrines of fundamentalism (sic!): The Virgin Birth of Christ, The Infallibility of the Bible in every Detail, The Resurrection of the Physical Body of Jesus and of the Saints at the End of History, The Substitutionary Atonement, The Imminent Return of Christ in Person to Establish His Kingdom." Now these points, which in general believers from time immemorial have held to be evident teachings of the Bible itself,—these are here made to be the sum of "fundamentalism." If the liberal organ had merely called such attitude the old-fashioned acceptance of what the Bible teaches concerning itself, it would have been more appropriate. While we have always been happy to be classed with those who hold the fundamentals of the historic and Biblical faith, it never occurred to our mind that we should be placed among the "fundamentalists." Strange doings. But if this be the correct definition, we are defined!

On the other hand, perhaps it is not so surprising that such characterization should be found in a journal which in the edition of January 31, 1924, contained the following: "Two worlds have clashed,—the world of tradition and the world of modernism. There is a clash here as pronounced and grim as that between Christianity and Confucianism. Amiable words cannot hide the difference. 'Blest be the tie that binds' can be sung and the Te Deum said, but it cannot bind these two worlds together. The God of the Fundamentalists is one God; the God of the Modernists is another. The Christ of the Fundamentalists is one Christ; the Christ of the Modernists is another. The Bible of the Fundamentalists is one Bible; the Bible of the Modernists is another. The Church, the Kingdom, Salvation, the Consummation of all things,—these are one thing to the Fundamentalist and another thing to the Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible, which Church, which Kingdom, which Salvation, which Consummation is Christian, the future alone will tell. But the issue is clear, and the inherent incompatibility of these two worlds has passed the state of mutual toleration." The results of preaching the Bible as the Word of God seem to be telling all who have eyes to see and ears to hear. The die is cast!

And if memory fails not, this same article concluded with the appeal that those who reject the Bible and its content, as above charged to fundamentalism, should get themselves another name than that of Christian . . . There are things in which we can agree fully with the *Christian Century!* —R.F.G.

God Working in New York

Our Associate Editor, Dr. L. Nelson Bell, has already visited New York four times since the Madison Square Garden meetings began. He is in a position to give many incidents not covered in the usual newspaper reports. The following are a few of his observations.

The Editor

"Oh the mercy of God. This is the mercy of God through the prayers of God's people." Four weeks before we had seen the one who made this remark get up and go forward, dressed in the robes of a Catholic priest, to make his decision to serve and follow a Person, not an organization. Now, seated by our side, he was expressing his joy as he has done night after night, that Jesus Christ is exalted and that there is no man-made wall of separation between him and his Saviour.

This is no ordinary man. He is a philosopher and theologian, holding advanced degrees and doctorates from a number of universities abroad. His is a brilliant mind made attractive by a sparkling wit but now to all of this has been added the sweetness, humility and love of a heart filled with an overwhelming sense of God's love and redeeming grace.

* * * * *

It was announced from the platform at Madison Square Garden that up to July 10th over 1,200 students from Columbia University and New York University have been among the more than 30,000 who have made public decisions for Christ.

* * * * *

By mistake an actor walked into the office of a Team member who was himself an actor

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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at one time. In the ensuing conversation this man was led to Christ. He immediately went home and led his wife to Christ. Three weeks later they stopped by to tell how marvelously their lives and their home have been changed. Already his old profession has been renounced and a life of service to our Lord is being planned.

* * * * *

One of Switzerland's leading financiers stopped in at the hotel headquarters. Two years ago he was converted while reading "Peace with God." Now he has come to America on a visit bringing his wife, seven children and a staff of six. He said to the writer: "The desire to tell others of Christ and his saving power is as a burning fire in my soul; I must witness for Him wherever I can." In another conversation he remarked: "You people in America remind me of people who have become surfeited on good food. Here you have so many more opportunities for spiritual blessings than we do in Switzerland and you seem so much less willing to receive them."

* * * * *

On an improvised platform on the steps of the old Sub-Treasury building in Wall Street a small group of Christian men, representative of big business in that area, sat to give mute testimony to their faith in Christ while the evangelist with the most priceless message of the ages preached to an estimated 30,000. Here again one sensed the willingness of men and women to listen to the simple Gospel message and when it was asked whether any wished to give their hearts to Christ a number of hands were raised.

* * * * *

One thing for which constant prayer is made is that the right counselor might be assigned to the right inquirer in the counseling room. Several nights ago a student from Harvard Law School made his decision for Christ. No one knew who he was but at the conclusion of his counseling period the counselor asked him where he was from and he told him. The young man then asked the counselor: "May I ask your name and business." The reply was: "My name is ————, and I too am a graduate of Harvard Law School." Just another miracle of God's leading. This particular counselor is a prominent lawyer in Wall Street.

* * * * *

Exhausted from a day filled with engagements the evangelist laid down for a moment's rest very late in the afternoon and fell asleep. When the time came to go to the Garden he was awakened and his remark was: "I am so weary I just do not see how I can preach tonight." But God had His own plans and the Holy Spirit His own work to do. The evangelist preached with great power on "Excuses," using for his text, Luke 14:16-24. When the invitation was given, 805 persons went forward. How true that it is neither by might nor by power but by the Spirit of the living God that His work is carried forward!

* * * * *

Night after night one of America's most brilliant newspaper writers covered the meetings for his press association. After about two weeks he remarked to the writer of this report: "This is the most marvelous thing I have ever seen but I do not have the remotest idea what is happening." Strange to say, all of this time his reports had been filled with the spiritual implications of the meetings. Three weeks later he walked forward to make a public profession of his faith in Christ. He had found out what was happening. Another newspaper writer remarked: "I know that guy was converted, I saw him trying to find a seat for his chief competitor on another newspaper group."

* * * * *

Despite the carping criticism of his opponents, on the extreme left and extreme right, the evangelist consistently refuses to answer any of them. However, after seeing a critical article in a religious magazine which stated the Campaign was "costing too much," Mr. Graham preached one of his most powerful sermons on the value of one human soul: *"For what is a man profited, if he shall gain the whole world, and lose his own soul?"* Because he gets nothing personally from these meetings, but expends energy, heartache and tears to the limit of human endurance, his detractors sound remarkably like certain critics of old who said: *"To what purpose this waste?"*

* * * * *

One of the most difficult things to understand is the *indifference* of some Christian leaders. In an area where only 7½% of the people are Protestant; in a city where sin in all of its attractiveness and sordidness is rampant on every side; in an area where the name of Christ is used in profanity by the majority; in a place and in a time when the greatest impact of a generation is being made for Christ and His redeeming love, the antagonism, the reserve, the indifference of some Protestant leaders is enough to make the angels weep. Where is the "ecumenical spirit" of these leaders? Where is the vaunted devotion to His Kingdom? Where is the broad-mindedness of these modern liberals?

One does not have to endorse everything the evangelist does. One does not have to concur

in every point of every sermon. One does not have to sacrifice one iota of one's particular denominational emphases. But when the Gospel is being preached; when night after night *hundreds* make public decisions for Christ; when these same individuals are channeled into the Church; how, oh how, can men who hold positions of Christian leadership fail to fall in shoulder to shoulder with God's servants and make this the greatest event in modern Christian history?

Or, is one's vacation more important?

* * * * *

"I seriously doubt if the results of such campaigns are of lasting value." . . . This is heard as both an excuse and a criticism. Are the results lasting?

The writer had been seated in the press box and had been seen by an old friend, one of America's best known air heroes of World War II, a man who, with his plane, had been immortalized in the press and in a movie. This man had plumbed the depths of sin and its accompanying despair. Two years and a half ago he had accepted the evangelist's challenge and given his heart, his life and everything he has to Jesus Christ.

Now, hurrying across the Garden he came with outstretched hand and a glowing smile such as only those who know the living Christ can have.

After a few words of joy over the six hundred we had seen come forward that night he said: "How we must pray for Dr. . . . (a mutual friend). How he needs Christ and we must continue to pray and work to reach him."

Do they last? Tens of thousands of them do. Here is but another whose chief concern today is that he may win yet others to Christ.

The same Gospel the early apostles preached is being preached today and with the same results.

"And as many as were ordained to eternal life believed."

—L.N.B.

Complementary Not Antagonistic

Writing on the Atonement, Dr. B. B. Warfield warned that we ought not to interpret Christ's saving work too narrowly. That is, in the interest of evangelism one ought not to preach only the substitutionary work of Christ as a sacrifice for our sins to the exclusion of His work as our prophet and as our King—also as our present interceding Highpriest. There is a richness in the catachetical presentation of the Redeemer's work in his offices of prophet, priest and king that is sometimes lacking in some evangelistic and fundamentalistic preaching.

In a somewhat similar way, we would urge that all the good, or all the biblical truth, in recent emphases on the saving work of Christ be maintained without the elimination of the central truth of His loving act in offering Himself to receive the weight of Divine wrath we deserved and of thereby reconciling us to God.

For example, Dr. Aulen in *Christus Victor* has undertaken to revive what he calls the classical view of the work of Christ by stressing the triumphant aspects of His victory over all opposing forces: Satan, the fear of death, hell, the fangs of the law. This thinking sees Christ as God overcoming the evil forces of Satan and his minions and delivering the people of God from their tyranny. This is a needed emphasis which an over rationalizing of other aspects of the atonement had obscured. We are able, generally speaking, to accept the positive elements in these presentations. But we must object when in the exclusive interests in what they call the classical view, they reject the doctrine of the satisfaction of Divine justice as "the Latin" view. The great exponents of the Christian faith such as Paul, Augustine, Gregory the Great, Luther and Calvin held both views. They felt no need to reject the one in the interest of the other. Furthermore, Christ is not only God Who conquered for us. He is also man who represented us and as a substitute satisfied for us. Having conquered even in the things of God—that is, God's love incarnate in Him satisfying the requirements of His justice—how much more did He conquer and shall He continue to conquer all other opposing forces. His satisfaction of God's justice is our surety of His victories.

On the other side of the matter, there are a number of British writers—Charles Moule, Lampe, Whale—who stress the human side of Christ and His identification with us as our full flesh and blood brother. And this affirmation is true and needed. All the way He went into our lot and condition (only He did not sin), our temptations. He walked by faith, offering up strong crying and tears unto Him Who was able to save Him from death. He was made in all points like unto His brethren. Though He were a son, yet learned He obedience by the things He suffered. He Who was in the form of God took the form of a slave and became obedient even unto death and that the death of the Cross. As our fellow, He became our representative, His tears and prayers representing us all.

As a sacrifice, He was a symbol for those who had gone astray. And yet the symbolic is not the full account of the biblical view of the

lambs of the Old Testament or of the Lamb of God in the New. The offerer of the sacrifice was a sinner, the lamb had to be whole and unblemished, without spot or any such thing. A spotted sinner offered an unspotted lamb as a substitute for himself. By laying his hand on the head of the lamb he transferred to the victim his own guilt. Thus the sacrifice was a symbolico-vicarious offering.

In other words, while we seek to add the thoughts of God's gracious identification of Himself with us as our fellow and our representative we see this as a step toward His substitution of Himself for us, not as a substitute for His substitution. As the Swedish view leans too exclusively to the side of Christ as God only, so this British view leans too heavily to His human side. We need the thought of God coming into our life and lot to free us from Satan—the Victorious Christ. We need the assurance that He became our full brother, identifying Himself with us, our fellow, living where we live, dying our death. Yet an emphasis on the Divine work without a corresponding emphasis on the human is inadequate; even as a stress on the full humanity which stumbles at His eternal Deity is insufficient. Our Lord's great substitutionary work of propitiating the wrath of God and thereby making atonement requires for its basis that the Mediator be truly God and thus the Conqueror Who became also truly man and thus the fully sympathizing brother.

The deeper a preacher digs into his Bible the more fully he will do justice to all of the aspects of the Saviour's work. In his commentaries on Romans and on Galatians, Luther magnifies the work of Christ as our substitute enduring the penalty we deserved and making satisfaction for us. He carries this into the triumphal view in treating of Galatians three. Luther understood that such of the Psalms as the 22nd and the 31st were applicable to Christ and from them presented the weeping, tried, tempted Jesus identified with us. Treating of the Gospel accounts of the Temptation and of Gethsemane, Calvin does more with the full human life of our Lord than does either Thomas Aquinas on the one hand or P. T. Forsythe on the other. For Calvin, God in Christ is the perpetual object of Christian faith, and yet in His human life He is also our example for faith, holding on to God as His own God through the darkness of Calvary.

—W.C.R.

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Flotorial Faith

All have heard of the law of the Medes and the Persians,—unalterable. Few matters are more dogmatic than the legislation of the land. The multiplication table is absolutely static. Nobody asks to change the alphabet. In such connections there is some pure arbitrariness. Yet there is no demurrer. But regarding religion,—well, that is another story. Here the cry is: No dogmatism; nothing static; no final standards; no absolute certainty. There is something rather paradoxical about all this.

Several years ago, a Prof. R. G. Davis (quoted in a recent book: "Collectivism on the Campus") gave reasons for his joining the Communist Party, and among other things he said that many folk entered its fold to find a certainty seemingly not found in the intellectual and spiritual world of the time. He held that the desire for certainty made the iron dogmatism of Communism in itself a relief from the flabby liberalism that gives no final answers. (We are not unaware that some discount the testimony of an ex-Communist!) Now this statement is rather interesting. It seems to throw light,—more light, on why some people join the Roman Catholic Church, in time past and time present: at least there is definiteness and dogmatism,—and relief from the uncertainties and conflicts in some Protestant circles. Yet the mannequins and marionettes go merrily on, their minds being made up for them by the few who set themselves leaders in religious eccentricities. And so we tag along, from agnosticism to positivism, to liberalism, to neo-orthodoxy, to existentialism, and to something else tomorrow,—anything but the positive, and the static, and the dogmatic, just so it is not the pure historic and unadorned Gospel according to the Book!

Note the sharp contrast of the present-day mass-evangelist: "The Bible says . . . " Remember the words of one who said: "I *know* Whom I have believed . . . " Recall: "We *know* . . . " Remember: "To you it is given to *know* . . ." "Think again on: "My word shall not pass away." Picture the loyal Christian, standing on the Scriptures, and with no deviation,—"moss-back," "reactionary," "dogmatic," "static," "bibliolator," and so on, which in view of the variable winds and passing fantasies of the many who seem afraid to be placed in the conservative camp, is more than interesting. But at least these folk know their minds, and what they believe, and where they are going, and why. All of which reminds one of the country boy, who was accosted by the lost traveler seeking a distant city. He asked where a certain road lay. The boy did not know. He inquired how far to the next town. The native could not say. He wanted to know if he would find a certain highway, if he continued in his

present direction. No knowledge. He then thought to wither the bucolic by saying: "You don't know much, do you?" The boy fired back: "No, mister; but I ain't lost!"

—R.F.G.

"Remove Not the Ancient Land-Mark, Which Thy Fathers Have Set"

Prov. 22:28

No generation more than our own has set itself to remove many of those ancient land-marks of moral and spiritual values found in God's Word and having to do with both of faith and practice.

LOOK magazine of July 23rd has fifteen pages devoted to pictures and narrative under the title: "How American Teen-agers Live." This article should be read, not because it is pleasant reading but because it is factual stuff.

Why are conditions as they are? One outstanding reason is that youth today has more time for leisure and idleness than ever before. Another is that the entertainment of the average teen-ager centers more on crime and sex than at any time in history.

Sociologists of a past generation rightly inveighed against childhood labor, but when that was abolished nothing worthwhile was put in its place, and with tragic results.

One paragraph from the LOOK article is worthy of full quotation:

"It is old-fashioned to hold that parents have the ultimate responsibility for their children, but that is the weight of the evidence. The recent report on delinquency by a Senate subcommittee ruled out the old scape-goats: 'lack of recreation' (delinquents do participate in it), 'poor housing' (suburbs and housing projects have as much delinquency as slums), and 'low income' (father's pay check has no effect on the delinquency ratio). The responsibility, the subcommittee made clear, was unmistakable. 'Better children,' it said, 'can only come from better parents' ".

And where can these come from? Only as men and women give their hearts to Christ will there be better people, both adults and children.

Why, oh why, does the Church spend so much time in trying to improve the social order when the task for which she exists is to preach the Gospel of God's transforming love and power? Personal redemption must come before corporate social reformation.

The reversal of the downward trend is found in Christ and Christ alone. Shall we continue to drift with the tide while the ancient landmarks so clearly portrayed in the Scriptures are relegated to an "out-dated past"?

—L.N.B.

LETTERS



Washington, Ga.
6 July 1957

Sir:

I have just read the articles about Presbyterian literature in the July 3 issue of SPJ, and the book review of Dr. Van Til's Apologetics book. I feel that the same defect underlies Dr. Van Til's book and the reply by Dr. Taylor.

A few years ago, Dr. Bernard Ramm wrote a book, "The Christian View of Science and Scripture." This book was given a severely critical review in **Eternity Magazine** (August 1955), by Mr. Joseph Bayley. His review in turn evoked scores of letters of varying opinions about Dr. Ramm's book and about Mr. Bayley's review, many of which were published.

Dr. Ramm's own reply to the review stands as a model of Christian humility and common sense. Why do not more men who are criticized respond like Dr. Ramm?

> "I don't think I will tackle any reply to Joe's review. Admittedly the book is controversial, and I could spend the rest of my life writing answers to reviewers. I don't wish to start any circle of replies to replies. If the book is defective and opinion concurs at this point, then I should agree to it and mend my mental ways. If it is a solid contribution, the book will make its own way. So let's leave it with that." (**Eternity**, October, 1955, p. 19)

Sincerely,

Henry T. Close

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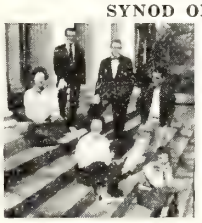
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THE FIVE POINTS

By Floyd E. Hamilton

"For other foundation can no man lay than that is laid, which is Jesus Christ."
—I Cor. 3:11.

The Modernist magazine *The Christian Century* for June 19th contained a most challenging article entitled "The Fundamentalist Revival." The article is a virulent attack upon the evangelistic meetings now being held in Madison Square Garden in New York City, by the evangelist Billy Graham. Perhaps the most irritating feature of this article is the distortions of facts concerning the whole history of evangelical Christianity, and misrepresentations of the doctrinal position of Billy Graham. The article charges Billy Graham with being a "fundamentalist" and as representing the whole fundamentalist movement in an attempt to capture the citadel of Protestantism and of identifying "fundamentalism" with evangelical Christianity. The article makes the completely false and deceptive assumption that the liberal or modernist theological position held by the author of this article, is the historical evangelical Protestantism of the Christian Church.

The misrepresentation of the facts either intentionally or through gross ignorance is seen in the following quotation from the article: "One way for us to get our bearings is to discern where we have been. The present generation should listen to men who suffered in the struggle and who remember too well the havoc wrought by the emergence of fundamentalism in the early decades of this century. This eccentric and comparatively modern creed used five articles as hooks with which to fasten itself on the churches. . . . By its emphasis on these points and only on these points, fundamentalism twisted the whole gospel out of its historic proportions and context. . . . The five doctrines of the fundamentalist creed are all espoused by Billy Graham and by the organizations, associations and groupings with which he is identified. They are (1) the virgin birth of Jesus; (2) the infallible inerrancy of the Bible in every detail; (3) the resurrection of the physical body of Jesus and of the saints at the end of history; (4) the substitutionary blood atonement; and (5) the imminent return of Christ in person to establish his kingdom. Fundamentalism makes these points the test of orthodoxy, the essence of the Christian faith." The article then went on to claim that, "these points of doctrine were formulated and expounded in a series of booklets issued in 1912 and distributed free to all the ministers and seminary teachers in American Protestantism. The cost was borne by two wealthy laymen. The little books were entitled "The Fundamentals — A Treasury of Faith." Later in the article it is stated: "the five points are still the core of the fundamentalist creed. True evangelicalism may not deny the validity of all these points, but it does deny that they and they alone are fundamental." "The organs and institutions of fundamentalism now find in Billy Graham a powerful symbol and champion for their cause."

The above quotations are so filled with error and misrepresentation that it is difficult to answer them. In the first place "fundamentalism" and evangelical Christianity (not the evangelical Christianity of the author of the article) are by no means identical. I claim to be an evangelical Christian, but I am certainly not what is known technically as a "fundamentalist." Southern Presbyterian ministers in general are evangelicals but very few are technically "fundamentalists."

What was technically a "fundamentalist?" There were several so-called fundamentalist creeds accepted by many independent fundamentalist churches and Bible Institutes, but so far as I know none of them limited their creeds to the five points mentioned by the Christian Century. Moreover, as far as I know, none of them limited the fundamentals to these five points. I hold in my hands the twelve booklets mentioned in the article. While the first article deals with the Virgin Birth of Christ, the following articles deal with the Deity of Christ, the Purposes of the Incarnation, the Personality and Deity of the Holy Spirit, the Proof of the Living God, and the History of Higher Criticism. Following articles deal with Justification by Faith, the Inspiration of the Bible, God in Christ the Only Revelation of the Fatherhood of God, Is There A God? Sin and Judgment to Come, the God-Man, the Knowledge of God, as well as many articles against organic evolution and Science and the Bible. Regeneration, Conversion and Reformation are among the many subjects dealt with. The Premillennial Coming of Christ is of course one of the subjects dealt with, though not at all out of proportion to the rest of the articles. These booklets did not attempt to cover the whole field of theology, nor even all the points held to be fundamental, but they by no means limited the discussion to the so-called "five points" nor did they as-

sume that the five points were the most fundamental points of Christianity.

As a matter of fact most of the creeds of the fundamentalist churches included at least eleven or twelve points, not merely five. However the point that set off the fundamentalist churches and the Bible Institutes from the rest of orthodox Christianity, was their insistence on the imminent, premillennial coming of Christ to set up the millennial kingdom on earth. While they accepted all the other doctrines of evangelical Christianity and held that they were fundamental, the real test of fellowship with fellow Christians was whether or not they were Premillennialists. The point to emphasize, however, is that in their teaching of salvation by grace alone and all the cardinal doctrines of the Christian religion, the "fundamentalists" were in the main stream of orthodox, evangelical Christianity.

The so-called "Five Points" arose from an entirely different context. Incidentally, the fifth point mentioned by the author of the article in the *Christian Century,* "the imminent return of Christ in person to establish his kingdom," was never one of the so-called "five points." Instead, the fifth point was belief in miracles performed by Jesus Christ during his earthly ministry. The five points were never asserted to be the *only* fundamental points of Christianity, but these points were singled out by the General Assembly of the Northern Presbyterian Church because they were the particular points denied by many Modernists. In repeated deliverances by the General Assembly these points were declared to be essential for belief by ministers in the Northern Presbyterian Church. While other beliefs were likewise essential for ministers, these five points were particularly under attack, and therefore were singled out for special mention.

The question is, are these five points really essential for ministers to believe? Let us look at them more closely. The first point is belief in the virgin birth of Jesus Christ. Why is this essential to believe? Not because men could not be saved if they never heard of the virgin birth of Christ. If the early chapters of the Gospels of Matthew and Luke had never been written our salvation would still be unaffected. The reason the virgin birth of Christ is important is because those gospels assert that Christ was so born, not the child of two human parents through ordinary birth. If that account be denied, then Christ was born as the natural son of Joseph and Mary, or the illegitimate son of Mary. Bear in mind that there is no evidence from history for rejecting the virgin birth of Christ. It is not that the text of the gospels is found to be corrupt at that point. There is no more reason to reject that account than there is to reject the account of the resurrection of Jesus or any of the miracles of Jesus. In fact the only real reason it is rejected by the Modernists is that it would involve the belief in supernaturalism to believe in the virgin birth. If that account is *not* to be believed, what *can* be believed in the gospels?

The second point is the belief in the inerrancy of the Bible. It is important to understand that it is the *original* autograph manuscripts of the original writers that are held to be free from all error. Those manuscripts have been lost, and copyists have made certain small errors in copying the manuscripts, through the centuries. A study of the various manuscripts enables us to reconstruct the original text of the documents, for all practical purposes, and the Greek and Hebrew Bibles which have come down to us are found to be substantially accurate, though not entirely free from copyists' errors. Such errors are not sufficient to cast doubt on the accuracy of the texts, but it is a misrepresentation to say that evangelicals believe that the English Bibles are free from all error. Our English Bibles are trustworthy in the main, but in some places need to be corrected by textual criticism. No important teaching of the Bible would be affected by such textual corrections, however.

The third point is the resurrection of Christ. Evangelicals believe that when Christ's body came forth from the tomb, the tomb was left empty. Christ's body in the resurrected state was a *glorified* body but it was the same body that was in the tomb, and when Christ came forth, there was nothing left in the tomb. As Paul said, if Christ is not risen from the dead, then our faith is vain and we are still dead in our sins. It was the fact that Christ rose from the dead that started the Christian Church. "We serve a risen Saviour, and He's in the world today!" It was the resurrection of Christ that proved Him to be the Saviour of men and the Son of God. It is therefore all-important to the Christian faith, and it is the pledge that we too shall rise from the dead at the last trump.

The fourth point is the substitutionary atonement of Christ. Here we are at the very heart of the Christian religion. The central purpose of Christ's earthly ministry was to bear the sins of his people on the cross and to die in the place of all the people of God. Sin had to be punished either by the death of the sinner or his substitute, and the only substitute who could bear the sins of many was the infinite Son of God, the Second Person of the triune God. Deny this doctrine and the heart of Christianity has been denied.

The miracles of our Lord are important for the Christian faith because they not only evidenced His divine power but also because they are interwoven with the text of the Bible itself.

If the miracles were cut out of the Bible accounts, the stupendous divine person of Christ would be largely unbelievable. There would be no more reason to believe the teachings of Christ, such as the Sermon on the Mount, than there would be for believing in the miracles. The whole account of Jesus' life, miracles, death and resurrection is a unitary thing, with each part supporting and reenforcing the other parts.

And that brings us back to the importance of the Scripture accounts themselves. The trustworthiness of the Bible is the basis for our belief in the doctrines of the Bible. We cannot test the teachings of the Bible about heaven, hell or the future life, or about the nature and atrributes of God. The Bible tells us about these things, and we believe them because we know the Bible is true. A minister of the church cannot be a true minister without believing in these fundamentals of the faith. Destroy the belief in the truth of the Bible and you destroy the Christian religion.

The Sun and the Moon Stood Still

Joshua 10:12-15

By J. V. N. Talmage, B.E.

No. 1 The Problem

In the tenth chapter of Joshua there is the strange story that during a battle between the Canaanites and the Israelites for the possession of Palestine, Joshua, the leader of the latter, commanded the sun and the moon to stand still. As a result there was a very long day, of twice the usual length, and a lasting victory was won by the invading army.

To the educated and thoughtful Christian this passage has often presented difficult problems. How, they inquire, could this great planet have stopped rotating? Why was it necessary? Did this command originate with Joshua? Some wonder whether the English translation is correct. Others with less faith in the Bible conclude the story cannot be true, and therefore must be an exaggeration of some less spectacular event. Still others with a still lower opinion of the Bible claim the story is but a myth with no foundation.

The writer, who feels deeply that the Bible is trustworthy, even in the earliest chapters, had always been mystified by the passage until last year, when suddenly all the mystery vanished, and it became clear in every respect. It all happened this way:—

He was studying the geological setting of the early stone age men of Africa, when in O'Brian's book, "The Pre-History of Uganda Protectorate," certain geological events suddenly reminded him of this mysterious passage in Joshua. After careful study he became convinced that the record in Joshua like those of the creation of man and the FLOOD of Noah have great scientific value, containing data not to be found elsewhere.

When the writer mentioned to a minister friend his intention of writing articles on the subject, the good man looked up in amazement, saying:—Do you believe the earth actually stopped rotating? This same question, I am sure, will be asked by many others, even by some conservative Bible students. Those who do not accept the Bible as the Word of God will probably give a horse laugh.

Because of this widespread doubt and cynicism, as well as the controversial scientific questions involved, it will be necessary to do more than give a short scientific explanation of the passage before us. We must go far back into the very beginning of the history of mankind, and note when similar events occurred. Moreover even a child will understand that if the earth stopped rotating in Palestine, it stopped over the entire world, so we will need to do some travelling or rather jumping around the world in our discussion.

Very technical scientific questions are involved, which many of the readers have never heard of, but we will state them as simply as possible, nevertheless a few technical terms will be unavoidable.

The object of these studies is not merely that we may know that the sun and the moon appeared to stop moving 3300 years ago, but also to discuss the relation between true religion and science. Even more important is the great truth that God controls the great forces of nature as he wills.

(Continued Next Week)

"We Were in Sunday School Together"

The funeral procession of David Livingstone was one of the greatest that London ever witnessed. A shabbily-dressed man fought his way through the crowd. Being reproved for his aggressiveness, he said, "I have a right to see David Livingstone. I knew him better than any of you. We were in Sunday School together. He decided for Christ; I decided against Him."

So two children in our home or school or neighborhood may seem very much alike. One may be converted and the other not. And the other may remain respectable and decent — at least for a time. But the chasm is there. Nobody drifts toward God and heaven. He remains a sinner, and yet does not merely "remain" but, as the great Colorado cuts its way into the crust of the earth, forming a gorge from which there can be no ascent, so this sinner, respectable or something worse, is pulled by a force which by and by prevents his escape. He may be in rags and disgrace, or in the robes of material plenty and in the seat of honor. This difference does not matter so much. If he has chosen against the Lord, this matters everything. **This matters everything.**

—The Free Methodist

The Dominant Motive In Modern Education

By Rev. William E. Hill

What is the purpose of education? Why do we send our children to school? Why do we spend so much money on schools and educational institutions? What do we hope to accomplish by it? What is the net product which we hope to produce? These are apt questions in this day when there is so much confusion in the educational field. Are we getting what we have a right to expect from all this expenditure of money and effort?

Modern Public Education

Today, public school education largely swings around four dominant motives. It seeks to fit the child, first, *to acquire* - to accumulate or just to make a living. This is of vital importance, we say, for a person must be able to support self and family. The current emphasis on vocational training and deemphasizing of the classics is evidence of this.

The second dominant motive in public education today is to *adjust.* It is necessary, we say, for us to be able to get along with our fellows, to conform ourselves to the standards of society, to be good citizens and cooperate in the work of the nation — to be good citizens!

The third dominant motive in public education today is to fit the child to *attain recognition,* to be somebody, to get somewhere, to rise in the scale of prestige and position, to excel in something, to make a name, to be acclaimed by others. We want our boys and girls, as men and women, to be accepted, to be recognized, and so to have the satisfaction of attainment and approval.

The fourth dominant motive in public education today is to *articulate* or to express oneself, to satisfy one's desires, to express one's ideas, motives and impulses. Self-expression is a key word in modern education.

Is It Christian?

And so we have the four dominant motives of modern public education; to acquire, to adjust, to attain, to articulate. These are natural, normal human motives for life. If we can fit our children to make a good living, to be good citizens of democracy, to attain some recognition, and to have some self-expression and self-satisfaction, we have attained the goals of education — so say most educators today.

However, as Christians, we must ask ourselves some questions. Are these goals actually Christian? Should Christian education be something different and beyond this? What should be the motives of Christian education? What ends do we seek to attain? What is our purpose?

Motives For Christian Education

May I suggest four proper motives for distinctly Christian education: (1) to enlarge the horizon of life; (2) to embolden the intellect; (3) to enrich the service; (4) to enhance the glory of God.

Most emphatically the fourth belongs first in importance and the other three should swing around this supreme motive, to *enhance the glory of God.* Our Shorter Catechism tells us that "The chief end of man is to glorify God and to enjoy Him forever." This is the exact opposite of the humanism which we see as the philosophy of education in our world today.

According to the Bible, God, not man is the center of the universe. The world says "The chief end of man is to glorify himself and call on God when he needs Him," while God says "The chief end of man is to glorify God and to enjoy Him forever." The Christian goal of life is not the glorification of man, nor is it even the service of mankind. It is the glory of God. Dewey's philosophy of humanism, which has become the philosophy of our public schools, is the direct opposite of the teaching of the Word of God.

For this reason, even though we had the Bible taught in all of our public schools, and even though all our public school teachers were nominally Christian there would be a tremendous defect in our public school system in that it is founded upon the wrong motives and has the wrong philosophy.

Let us examine for a moment, others of these motives for Christian Education. For instance, *the enlargement of life's horizins.* We mean by this the understanding of one's self, of God's purposes of life, of the ultimate end of life. Education should enable a man to understand himself, his own weaknesses, his wrong relation with God, his tendency to have wrong motives. It should enable a man to understand God's eternal purposes for him and for the world in which he lives, to know that God is control-

ling the destinies of men's lives and the course of history as well as the plans for one's own personal life. Christian Education should enable a man to know the ultimate end of all things, the fact that he is only a pilgrim in this world, the fact that eternity is before us and life is only a small part of the vast expanse of the future.

Education, in the Christian sense, therefore, should enlarge a man's whole horizon, beyond the realm of the shallow conception he has of himself, as the center of the world, to God's great purposes, and beyond the realm of death, to the ultimate values of eternity. A man who deceives himself into thinking that he is right and his motives are right, who has no conception of God's eternal purposes, who looks upon this life as complete in itself, is not fit to go out into life and live it as it should be lived. Christian education prepares a man not just for making a living but for life.

Then let us examine the motive of Christian Education *"to embolden the intellect."* Man's mind needs to be challenged, to be stimulated, to be encouraged, to dare beyond the status quo, to venture beyond the line of least resistance, to dare to dream, to plan, to move out of the world of bare materialism into the world of idealism and the world of faith. It is only as a child is brought out of himself and the material world around him into a world of faith that the man dares to accomplish and to pioneer in life. Without this stimulus to man's intellect which leads him beyond the realm of the mere acceptance of the facts that are revealed to his eyes, to a faith to believe in something bigger and something larger, man will be satisfied with the status quo, will live a humdrum existence and contribute nothing to progress. This process is predicated upon the fact of the new birth, "A transformation by the renewing of our minds" which the Holy Spirit alone can initiate and accomplish. Christian education prepares a man not just to make a living but to live!

Again let us note the motive of Christian education which has been designated *the enrichment of service*: namely to prepare man to serve his fellow man, an unselfish desire to lift others. We want to create in a man the motives for service and challenge him to the dedication of his life to the service of others. The motive of the world is to get - the acquisitive instinct. The motive of Christianity is to give, to serve. Our wars, our crimes, our corruption, are due to a man's desire to acquire. Unless we can lift him above his native desire to acquire, and take him into the realm of giving instead of getting we have failed in the educational process. Education which makes a man only more crafty and more shrewd in his acquisition of possessions, simply exploits his native weaknesses and makes him ultimately to come into violent conflict with some other. Christian education seeks to make a man who lives to give not to get.

Let us note then, that world education trains a man to acquire; Christian education trains him to serve. Worldly education trains a man to adjust; Christian education trains a man to move out and make his environment rather than adjusting himself to the status quo. Worldly education seeks for attainment and recognition; Christian education seeks to enlarge the whole horizon of life. Worldly education seeks to express itself; Christian education seeks to glorify God.

What Shall We Do

If therefore, the motives of public education today in general, are, either far inferior to or diametrically opposed to the motives of Christian education, what are Christians to do in the present situation? First of all, let us strive with all our might to lift the motives of education today to the realm of the Christian. This can be done by a vigorous use of all evangelistic means; by a definite and more effective effort to live the things we profess, thus have an impact upon the educational world; by prayer that God will bring revival to our nation and turn the minds of the people to things higher than the material.

Second, we can vigorously pursue a program of seeking to put the Bible and religion into the schools. This in itself will have an effect upon the whole tenor of education. Though the public mind seems to be set against this, recent interpretations of the Constiution have discouraged it, and our Catholic friends may exploit it, yet much has been accomplished along this line and much more can be accomplished.

The third thing which can be done and should be done to supplement the above is to establish Christian schools sponsored by our churches in every community, following largely the public school curriculum but teaching every subject with the Christian motive and from the Christian point of view, with God at the center of everything. We need schools staffed entirely by dedicated Christian teachers who are concerned not only to get their subject matter across to their pupils but to develop their personalities and to bring them into a vital relationship with God, through Christ, to develop in them the highest type of Christian character. These schools can be conducted in the church plant using the church equipment so that it does not stand idle for six days in the week. They can be financed by a moderate tuition paid by parents and a small supplementation from the Presbyterian churches of the community.

Such schools will offer an opportunity to the parents who wish to do so, to give to their

children a distinctly Christian education. They will offer them also an alternative to the paganism of the public schools and the sectarianism of the Roman Catholic Parochial schools. It is a fact that many Protestant parents are sending their children to Catholic schools because of the fact that they want them to get a superior education and the protestant churches offer no alternative.

Christian schools are springing up all over our land. Other denominations have been more aggressive in the matter than has our own. The Lutheran Church, of course, has pursued such a policy for many years, the Episcopal Church has had a modified policy, which is now being stepped up, the Presbyterian Church for the most part has closed secondary schools. Now is the time to begin to reopen them. If we are going to meet the shortage of ministers, the shortage of missionaries, and church workers we must have a program. This could be the answer. Small beginnings have been made in some of our Churches. It is now time for a large scale movement. The Presbyterian churches of each community should pool their efforts to establish such a school.

The Christian home today cannot possibly give adequate Christian training sufficient to counteract the paganism of the world around us. The Sunday School cannot possibly compete with the public schools either in securing the loyalty of our boys and girls or in giving them adequate Christian training. If we are to combat the forces of paganism and have a Christian leadership tomorrow, conditioned to Christian motives and Christian conduct; we must have a system of Christian schools. May God raise up men and women in our Church who will see the need for it and vigorously pursue a crusade to inspire our church to take up this long neglected task.



BOOKS

TOWARD A CHRISTIAN PHILOSOPHY OF HIGHER EDUCATION. John Paul von Grueningen, Editor. Westminster Press. $3.50.

This volume sets forth the principles of a Christian philosophy of higher education. The main thesis is that Christianity has a science of knowledge relevant to the present and valid for seekers of truth today. There are 11 discussions by prominent Protestant educators.

This book came out of a meeting sponsored by Jamestown College of North Dakota held in 1955. This three day convocation was devoted to outlining a Christian philosophy of education as both philosophical and realistic in conception. The conference dealt both with absolutes and problems of deduction as well as their practical aspects in the world of today. The material is arranged under the headings, "Theory, Personality, Method, and Goals." Their nexus is explained by the logical immediacy of each to what has gone before. In other words each in its way involved the next.

Everyone interested in Christian education in the light of modern scholarship and the place of such a philosophy in contemporary education should find this book both informative and inspirational. It is a book for Christians who would witness to a secular world the validity of the Christian commitment in the process of learning.

THE HOLY CITY. Albert N. Williams. Little, Brown and Co. $6.00.

A pageant of the thirty-six centuries of fascinating history of Jerusalem is presented in this volume. It begins before 1000 B. C. when King David seized the highland fortress of the Jebus clan in the land of Canaan and made the citadel the capital of the newly federated Hebrew tribes. It ends with the account of the troubles of today that make the Middle East the powder keg of the modern world. In the holy city, we see the bitterly contested no-man's land between the East and the West. The author shows how Jerusalem in the course of time became the battle-ground of the three great religions of the Western world — Judaism, Christianity, and Mohammedanism.

This book is brilliantly written though the critical positions assumed by the author are frequently not always in harmony with those held by the conservative Bible Scholar. The reader will have to be careful in distinguishing between the record of historical facts and the author's interpretations. The author concludes with the statement that there can be no recognition of Israel without recognition of Jerusalem as the historic capital of Israel. He says, "Such a recognition could lead to a productive and permanent peace, a rational and logical peace built upon economic sufficiency of Israel in the heterogeny of the Middle East and upon the pride of her people to reside again in the very city where their prophets laid the moral foundations of the Western World."

Adjacent to the Holy City, Israel and Islam stand face to face across the barbed wire of armed truce as history waits for the tragic incident that may explode civilization in World War III. Here is more than a dry chronicle of facts. In this volume, we see a panorama of the past, a narration of present day events, and a prophecy of the future.

If read with critical discernment this volume should prove stimulating and thought-provoking.

THE WONDER OF THE WORD. Gwyn McLendon Day. Fleming H. Revell Co. $2.50.

Mrs. Day discusses interestingly the evidence for the Bible's indestructibility, its omnipotent power, its miraculously fulfilled prophecies and promises, and its inestimable influence upon civilizations. She points out especially what the Bible has meant to the development of the United States. This book has been written in answer to the question, "How do you know that the Bible is true?" There is inspiring testimony of the meaning of the Bible in the lives of our greatest Americans. Sunday School teachers, youth leaders and college students will find much to help them in this book.

THE SAVING PERSON by Angus Dun. Harper and Brothers. $2.00.

The five chapters of the book comprise the substance of the 1956 Lyman Beecher Lectures at the Yale Divinity School by the Episcopal Bishop of the Washington, D. C., diocese.

Salvation is presented as "the Strange Word," resurrection as "that perplexing symbol," and Christ as "the Saving Person," "the ultimate Knower and Carer," "The Reconciler." With an involved and comprehensive tracing of "life's immediacies" through to "the ultimates of life," the author succeeds, indeed, in clothing "the strange word, salvation" with a strange strangeness, from which he is never able to free it.

Probably the clearest summary of his teaching is found in the closing pages in the following:

"The whole Gospel is the story of the coming into man's world of a life-saving Life. It is the story of a Life that came from God and went to God. Here the very Truth of God and the very life of God and the very Love of God are embodied in a truly human life. And the human life is transfigured by the light within it."

After His death, "terrible doubt possessed those who loved Him. . . . And then in ways that outran all their powers of telling and baffled their understanding His living presence and power are manifested to them. His strengthening love flowed into them. The meaning of His life broke in upon them as it never had in the days of His bodily presence. . . . They could almost believe now in that testimony, 'He that loseth his life shall find it.' . . . We are still given over to death. But we walk as those united in faith with Him who has been lifted up out of the passing away that haunts us, bearing the wounds of our human wrong, and who offers Himself in every present time as the hallowing, reconciling, life-bringing Presence."

V.W.P.

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY. George S. Hendry. Westminster Press. $2.50.

In this work Dr. Hendry's express purpose is to try to determine what must be the basic pattern of the doctrine of the Holy Spirit. He deals with the subject in five specific relations: the Holy Spirit and Christ; the Holy Spirit and God; the Holy Spirit and the Church; the Holy Spirit and the Word; and the Holy Spirit and the human spirit. In each relation he shows the basic identity of the mission of the Spirit with that of Christ.

It is regrettable that the author has little sympathy with the formulations of the great ecumenical councils of the Church. He charges these Christian fathers with going beyond anything found in the New Testament. He contends, "The main occasion of this reproach is, of course, the Chalcedonian definition concerning the person of Christ."

On page 95 the author speaks of the errancy of Scripture. Yet he holds that the living God makes Himself known to us through their testimony as registered when the Church receives the testimony of the Word and repeats it in the testimony of its own faith.

This work is not entirely satisfactory from the theological point of view, but it is challenging to the Christian mind. The subjects discussed here are relevant to the Church of our day, and we are grateful that they are brought again to our attention.

—J.R.R.

THE GEOGRAPHY OF THE BIBLE, by Denis Daly. Harper and Brothers. $4.95.

This geography is the result of 20 years continuous study of the Holy Land by the author, during 17 of which he resided there, traveling over all of it in careful research and investigation. He was principal of St. George's Upper School in Jerusalem, and is a member of the American Geographical Society, the Royal Central Asian Society, and the Royal Asiatic Society. At present, he is Visiting Lecturer in Political Science at Kenyon College, Ohio.

This is said to be the first thorough historical geography of the Holy Land since that by George Adam Smith more than 60 years ago. The historical viewpoint is confined mainly to the Bible history, and the geographical presentation covers not only the maps and physical features of the land, but its geology, climate, rainfall, vegetation and animal life, soil and food products, husbandry, and its peoples and the influence of the land on them. The author feels that "the Land" and "the Book" are so interrelated that they cannot be understood separately.

There are 20 chapters, 997 separate Scripture references, 97 photographs taken by the author himself "to illustrate those features of the country which are less commonly known," 47 maps and diagrams, and complete bibliography and indices.

This is a most illuminating and valuable reference study of that ancient land, "whereon the history of our salvation had its place," which increasingly is becoming the vortex of modern history.

V.W.P

HOW TO STUDY YOUR BIBLE. Lloyd M. Perry and Walden Howard. Fleming H. Revell Company. $4.00.

The authors prepared this volume to show Christians how to study the Bible and receive the maximum benefit from such a study. It is a book of methods. It is written so simply that a beginner can learn and apply the methods for himself. There are detailed suggestions for specific study of the Bible by books, by chapters, by paragraphs and for study of Bible doctrine, biographies, prayers, miracles, parables, poetry and writers. The application of these suggestions is clearly set forth with numerous examples. One chapter devoted to personal examples of the Bible study practices of such present-day Christians as V. Raymond Edman, Charles E. Fuller, Harold Lindsell, Eugenia Price and others. Basic principles underlying Bible study are outlined, suggested tools are listed and there is an annotated bibliography of additional study help books. This volume is for ministers and Christian laymen who desire to become more proficient in their knowledge of the Scriptures.

JONAH—FACT OR FICTION. M. R. DeHaan. Zondervan Publishing Co. $2.50.

Realizing that the book of Jonah is one of the most controversial in the Bible, Dr. DeHaan has taken pains to clarify the problems for today's audience. He writes, "No book in the Bible has been subjected to more scorn and ridicule by skeptics and infidels than the little book of Jonah. Yet no book of the Old Testament is better authenticated and its historical character placed beyond all shadow of doubt." With rare insight Dr. DeHaan shows how a complaining, selfish, indolent and wayward prophet is taught to obey his God.



LESSON FOR AUGUST 4

By THE REV. J. KENTON PARKER

Ruth, A Foreigner Who Won Her Way

Background Scripture: Ruth
Devotional Reading: Deuteronomy 10:17-21

In the days of the Judges,
Shines the lovely book of Ruth;
Like a star in the heavens,
Proclaiming God's love and truth.

The time of the Judges was unsettled, and marked by terrible oppressions and awful crimes: there was no king and every man did that which was right in his own eyes. The Israelites would fall into sin and then be overrun by some of the warlike nations around them. Then, in their distress, they would cry unto God and He would raise up a Judge who would deliver them and rule over them for a time. When the judge was dead, or his influence gone, they would fall into sin again. Some of the men whom God raised up were more powerful and better men than others. The last two stories in the book of Judges show the religious and moral conditions of the time. It is a relief to turn from these sordid incidents in the life of Israel to the book of Ruth, one of the most beautiful stories in all literature. It is said that Benjamin Franklin read this story once to a company of French "literati" who exclaimed on its beauty, asking him where he had found such a marvelous story. There are many wonderful things in the Bible which the wise men of this world have never seen.

In my treatment of this Book I shall quote frequently from Whyte's Bible Characters, so wherever you find some sentences in quotation marks you may know where they originated. Dr. Whyte is especially fine in his delineation of the characters which appear in this charming episode which lights up the gloomy days of the Judges. "Both the Bible, and all the books that take after the Bible, are full of fine stories of love. The love of the mother for her child. The love of the lover for her he loves. The love of the brother for his sister. The love of Jonathan for David, and David for Jonathan. The love of Paul for his people Israel. The love of Christ for His own and for all men, and so on."

In this book we have the love of a daughter-in-law for her mother-in-law and the noble confession of that love in words which have rung down through the ages, very much as Mary's deed of love in anointing the feet of Jesus. "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God." "Thy daughter-in-law," they said to Naomi, "which lovest thee, and which is better to thee than seven sons, hath borne him."

I. *The Dark Backgrounds* 1:1-5.

Famine, exile, death; one after the other, struck the family of Elimelech. This family of four left the land of Israel to sojourn in the country of Moab. They were like the refugees in our day, except that it was famine, and not war, that drove them from their own land. There was none too friendly a feeling between Israelites and Moabites as a rule. The latter had treated the Israelites very inhospitably, to say the least, when they were on their journey to Canaan. Moses was forbidden to attack them, for they were descendants of Lot, and God had given them their land. It was in the plains of Moab that Moses spoke to Israel, and it was here that the king of Moab tried to get Balaam to curse Israel. He could do nothing but bless them, but he was instrumental in the plan which led them into sin and caused a curse to come upon them. The family of Elimelech seems to have been well treated. Elimelech died; his two sons married Moabitish women. Then the two sons died and we have the family reduced to three widows: Naomi, Orpah, and Ruth.

II. *The Return to Canaan:* 1:6-22.

The famine came to an end, and when Naomi hears this she determines to go back to her home and the small inheritance which belonged to her. Both her daughters-in-law loved her and started back with her. The two Moabitish women now come to their "hour of decision." Orpah kissed her mother-in-law; but Ruth clave

to her and in the noble confession which we quoted above, she expresses her devotion and her determination to return with Naomi to the land of Israel. So "they two" came to Bethlehem. The whole city was moved by her return. She said, Call me not Naomi, (pleasant), call me Mara, (bitter): for the Almighty hath dealt very bitterly with me. Her faith had not been strong enough to endure her afflictions, or, seemingly, to have much hope for the future. It was the beginning of barley harvest when she came back.

III. *Boaz: the Wealthy Farmer:* Chapter 2.

"The women are so delightful in this delightful little book that there is no room for the men. The men fall into the background of the book of Ruth, and are clean forgotten. But this must not be. One, at any rate, of the men of the book of Ruth deserves a better fate. One of them was certainly written for our learning. And more especially for the learning of all landlords and farmers and employers of labor." This man, of course, is Boaz, and Dr. Whyte is at his best when painting his portrait. It is indeed refreshing to come upon a man like Boaz in the wild time of the judges. Let us hope that there were many more like him in the land. In our day when we read so much about the troubles between Labor and Management, it is still true that there are many who work together as harmoniously as Boaz and his reapers. Notice how he greets them, and how they respond: The Lord be with Thee: The Lord bless thee. This is better than "good morning", or "how are you?" See, too, in his treatment of the young Moabitish widow the courtesy and restraint of a true gentleman. He speaks to Ruth in such a kindly way and tells her to continue to glean in his field. An exquisite touch is added in verses 15 and 16, as he gives orders to his young men: "Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls on purpose for her, and leave them, that she may glean them, and rebuke her not." Boaz is evidently much attracted to this widow about whom he had heard such splendid reports.

IV. *Naomi: A Skillful Matchmaker:* 3 and 4.

It is easy to see the delight of Naomi when she heard the news at the close of the day. Life takes on new meaning for her. Hope springs up in her heart. She sees an opportunity for a most desirable marriage and she immediately begins to "plan her campaign", and do some "meddling" to bring it about. To understand chapter three we have to remember the laws of marriage and inheritance as given to the Israelites. God took special pains to keep the inheritance of land in the family, and it was the duty of kinsmen to help by marrying the widows of deceased members of the family. Naomi suggested a plan to Ruth whereby she could seek the help of Boaz, who was a kinsman, and unmarried. He was not the nearest of kin, however, and the opportunity of redeeming the inheritance and marrying the widow must be presented to this other man first. He was willing to redeem the land, but could not take Ruth as his wife, lest he mar his own inheritance, (he was probably already married), so he turns down the proposition and allows Boaz to take his place and do both. I suspect that Boaz spent some anxious moments while he waited for the answer. When the man said, I cannot take Ruth for my wife, I feel sure there was a sigh of relief which came from his heart. He gladly takes Ruth as his wife and redeems the property, and "All's well that ends well." I like fiction to "end right." It is still better when a true story ends this way. I am not surprised that those French scholars thought that this was a gem as literature.

V. *Ruth : Love and Loyalty :* The whole book.

Every now and then in the Bible we come across an "outsider", a "Foreigner", like Ruth, whose life is woven into the Messianic line. While our Saviour was to be of the Jews still He was to be the Saviour of the whole world, and into His Jewish ancestry there come these Gentiles and outsiders to link Him with us all. Then, too, some of these were people who would likely be scorned by some, and He had to be related to the despised as well as to the noble. He was of royal descent, to be sure: David the king was an ancestor, but also Rahab of Jericho and Ruth of Moab. He is connected with high and low; with rich and poor.

Ruth's Loyalty and Love mark her as one of the noblest women in history. She was loyal to her first husband. She was loyal to her mother-in-law, and would not leave her to go back alone to face hardship and poverty. She gleaned in the fields to support Naomi. Her love for her mother-in-law was wonderful. She was loyal to the God Whom she chose; the True God. In the fields around Bethlehem the scene is laid for the coming of the Messiah.

The Church with "a dash of romance and mysticism in her heart, has seen in Ruth's husband, Boaz, a far-off figure of her own Husband, Jesus Christ . . . and how well He has performed a kinsman's part all the world has read in a Book that for truth and beauty far outstrips the Book of Ruth. He has not only redeemed her, but given her rest in His own house, and in His Father's house." (Whyte)

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YOUNG PEOPLES Department



YOUTH PROGRAM FOR AUGUST 4

By THE REV. B. HOYT EVANS

"Let's Go Out Of Doors"

Suggestions for Program Leader:

(Since this program is to be given out of doors, choose your meeting place well in advance of the time. You will want a location which is quiet, beautiful, and not too hot. It will also be a good idea to have an alternate meeting place indoors in case of rain. Assign the Scripture passages to your young people so as to allow them plenty of time for preparation. If your group is very small, you may assign more than one passage to a person. Be sure to take along enough Bibles and hymn books for all the young people. It would probably be very helpful to open the program with an informal hymn sing, letting the young people choose hymns they like to sing. Some of the hymns that are very appropriate to such a program are: "For the Beauty of the Earth," "Day Is Dying in the West," "Dear Lord and Father of Mankind," and "Fairest Lord Jesus".)

Leader's Introduction:

As you have read the record of the life of Jesus in the four Gospels, you have perhaps noticed how much of His time was spent in the out of doors. If we have never given this matter any special thought, we shall find it helpful to read the Gospels with this idea in mind. In our program tonight we shall read about some of the important events in the life of the Lord which took place out of doors and see what meaning they have for us today.

(It is suggested that each person read his passage of Scripture aloud while the others follow along in their Bibles. After reading the suggested verses, let the person discuss their meaning in terms of today. The questions included with the verses are to stimulate thinking and to provide a start.)

1. The Temptation - Matthew 4:1-11.
   - What did Christ use to meet and answer the temptations of Satan?
   - How did the temptations qualify Him to become our sin-bearer? See Hebrews 4:15,16.

2. The Calling of the Disciples - Mark 1:16-20.
   - What is a fisher of men?
   - What does Christ want His followers to do today?

3. The Calming of the Storm - Mark 4:36-41.
   - Is this same power still available?
   - How does He calm spiritual storms today?

4. Feeding the Five Thousand - Luke 9:12-17.
   - What can the Lord do with the seemingly small and insignificant gifts and abilities we bring to Him today?

5. The Transfiguration - Luke 9:28-36.
   - When shall we see Christ in His glory?
   - Who shall see Him?

6 The Agony and Betrayal in the Garden - Matthew 26:36-50.
   - What was the "cup" to which Christ referred?
   - Do people betray Him today? How?

7. The Crucifixion - Mark 15:22-38.
   - How were the chief priests and scribes correct when they said, "He saved others, Himself He cannot save"?

8. The Resurrection - John 20:1-10.
   - What did John "believe"?
   - How is the resurrection the guarantee of the Christian's hope?

9. The Appearance by the Sea - John 21:5-17.
   - What did Jesus mean when He said, "Feed my lambs"?
   - Are we supposed to share with Peter in that responsibility?

10. The Commission and Ascension - Acts 1:1-11.
   - Does the command to witness apply to us?
   - Where shall we find power to be effective witnesses?
   - Where are we to bear our witness?
   - What do we learn from this passage about Christ's return?

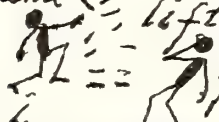
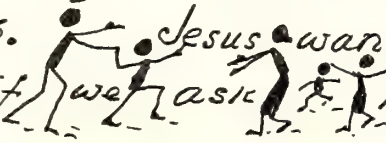
CHILDRENS Page



Miracles - A Sick Boy Healed

The boy was very sick. He had spasms and would fall  into the water or  into the fire. The doctors could not cure him. 

His father took him to the disciples and they could not cure him Jesus was up on the mountain 

and when He came down, the father asked Him to heal his son  Jesus said, "Bring him to me" When the father brought him to Jesus the boy fell down and rolled over and foamed at the mouth.  He was that sick. Jesus said to the  father, Do you believe I can heal him? and the father answered, Yes, Lord, I believe a little bit, but help me to believe enough! That was a good prayer, and Jesus answered by speaking  the word that healed the poor boy, then took him by the hand and  lifted him to his feet, sound and well. The happy father took his boy home and there must have been great rejoicing.  Jesus wants us to have faith in Him, and if we ask Him, He will give us that faith. Now read the story in Mark 9:14-29

(E.)

NEWS of CHURCHES Around the World

World Mission Receipts

Budget for 1957	$3,500,000.00
Receipts to date	1,478,044.07
Percentage of Annual Budget received for 1957	42.22%
Balance needed for 1957	2,021,955.93

The General Fund and Interchurch Agencies Statement of Receipts Jan. 16 - June 30, 1957

THE GENERAL FUND AGENCIES

Budget for 1957	$893,259.00
Receipts to date	213,963.23
Percentage of Annual Budget received to date	23.95%
Balance needed for the year	$679,295.77

THE INTERCHURCH AGENCIES

Budget for 1957	$23,595.00
Budget receipts to date	6,598.32
Percentage to date	27.96%
Balance needed for the year	$16,996.68

Report of June 1957

Budget 1957	$1,518,225.00
Receipts to date	362,529.18
Percentage of Annual Budget received to date	23.88%
Balance needed for the year	1,155,695.82

ALABAMA

Birmingham — The Vestavia Presbyterian Church, U.S., was formally organized in Birmingham in June, according to William B. Fernambucq, chairman of the temporary committee.

Sixty charter members and visitors held the first services in the Vestavia Town Hall. Dr. R. D. Bedinger delivered the first sermon.

GEORGIA

Decatur — The congregation of the North Decatur Presbyterian Church has approved plans for the building of their new church home, which the pastor, the Rev. William E. Newton says will be "the most revolutionary church building in Atlanta."

The congregation of somewhat over 170 members plans the building of an initial unit at a cost of about $125,000 to be the educational building including a temporary chapel. The second unit, to be built in about two years, will be a sanctuary with a seating capacity of 500. The final unit will be a second educational wing, bringing the total cost of the church plant to an expected half million dollars or more.

The church was organized in November of 1955 with 101 charter members. The congregation now meets in a borrowed school auditorium. The pastor reports that the church is now receiving about two new members each Sunday, and that the budget for current expenses shows that each family in the church averages a gift of $10.00 each Sunday.

Decatur — At a meeting of the Congregation of the Glen Haven Presbyterian Church held Sunday morning June 30, 1957, a motion was unanimously voted to express to Rev. James Lewis Russell the appreciation the congregation has for his two years of ministry and the love felt for him and his wife and son and expressions of good will and "God Speed" as they accept the call of the Allendale, S. C., Presbyterian Church.

Decatur — The Clairmont Presbyterian Church in Decatur, Ga., has entered their new $150,000 temporary sanctuary and educational building, having held the first worship services on Sunday, June 30.

The building contains space for the Sunday school, and a sanctuary seating over 500 persons. The new structure is air-conditioned. Rev. Max Milligan, Jr., is the pastor. The church has about 700 members, and an annual budget of approximately $80,000.

KENTUCKY

Guerrant—Rev. Burton Sherrod was installed, June 16, as pastor of the Highland and Shoulder Blade churches. The commission appointed by Guerrant Presbytery to conduct the service consisted of Rev. Edward Gayhart to preach the sermon and propound the constitutional questions; Rev. Burris Bender, to charge the pastor; and Mr. Frazier Adams to charge the congregation.

LOUISIANA

New Orleans — Ground breaking ceremonies for the newest Presbyterian church building in the New Orleans area were conducted in late June for the building of the Claiborne Avenue Presbyterian Church to be constructed at a cost of $83,000.

Presbytery's committee on missions and extension conducted the ceremonies in which the Rev. Alex W. Hunter, pastor of the First Presbyterian Church and vice-chairman of the committee participated with the Rev. Dayton Castle, pastor of the Chinese Presbyterian Church and moderator of the Presbytery, and Herman T. Bartels, treasurer of the committee.

The proposed church will be completely air-conditioned, and will be of masonry construction. It will contain about 5,600 square feet of floor space for an assembly room, class rooms, kitchen, and offices.

NORTH CAROLINA

Laurinburg—By a vote of 367 to 28 the Synod of North Carolina, meeting at Montreat, took action "That all Presbyterians throughout the State of North Carolina unite wholeheartedly and enthusiastically behind the establishment of the Consolidated Presbyterian College at Laurinburg, North Carolina, to the end that it will make future contributions to Christian Higher Education, the Kingdom of Our Lord Christ and His Church, continuing that which is best in the ideals and service of the three merging institutions." Another action taken later with no dissenting votes was "That the Synod specifically endorse Laurinburg as the site of the Consolidated Presbyterian College."

MISSISSIPPI

The Synod of Mississippi met at Southwestern in Memphis for their meeting and were graciously received and entertained at Southwestern and also at the Evergreen Presbyterian Church at Memphis. Rev. Erst Long, of Ripley, was elected moderator.

Outstanding items of accomplishment for the Synod were:

The pledged support of the Synod of Mississippi on behalf of Chamberlain-Hunt Academy located at Port Gibson, Mississippi.

Special notice was given to the Committee on Child Care in the Synod and an interim committee was charged with the responsibility of investigating the needs in Mississippi for greater aid to unfortunate children. This committee will report at the next meeting of Synod.

The Synod of Mississippi went on record as supporting a greater emphasis in regards to the work on the campuses of our universities and schools of higher learning. Each Church in the Synod was urged to assume their rightful share of responsibility and to accept their quotas in regards to this work.

Communion Service was conducted by the Rev. Mr. Virgil Bryant and Mr. Spencer Murray of the Synod with Dr. Daniel Rhodes of Southwestern bringing the message, entitled "The Importance of Communion." A memorial service was included, commemorating the Ministers and Elders who had died during the past 12 months.

The Synod, accepting the invitation of Belhaven College, will meet next year in Jackson, Mississippi.

SOUTH CAROLINA

Rock Hill — The Presbyterian Synod of South Carolina and the Presbytery of Bethel, have announced the purchase of a new student center across from the main entrance to Winthrop College in Rock Hill.

The newly appointed home will house the program of more than 200 Presbyterian girls who will be living on the campus next fall.

The center was purchased by Bethel Presbytery, which encompasses Rock Hill, and will own it unless the Presbytery makes further arrangements for the Synod to purchase the property, according to the Rev. Henry P. Mobley, pastor of the Oakland Avenue Presbyterian Church of Rock Hill.

The Rev. Alfred G. Taylor, chairman of the Campus Christian Life of the Synod of South Carolina, recently expressed the hope that this student center would be the first of a number of such Presbyterian Centers for colleges throughout the state.

Greenwood — The First Presbyterian Church of Greenwood, S. C., has completed plans for the building of a new church sanctuary, and a contract has been awarded.

The lot for the new building was acquired by the congregation for a cost of approximately $100,000 over the last five years. The construction will begin when the lot has been cleared of present structures, and the new building will probably be completed in June of 1958.

The building will be of Colonial design with a spire. The auditorium will seat 600 on the main floor, 50 in the balcony, and has space for a choir of 40 members. The building will also contain a chapel seating over 100, an office wing, 2 large class rooms, coat rooms, storage space, and a bride's room. The entire building will be air-conditioned.

Mr. C. R. Walters is chairman of the planning committee; C. A. Smith is vice chairman; members include W. P. Watkins; Dr. R. L. Alexander, the minister; Lewis C. Harrison; W. B. Robeson, Jr.; Jack Lawrence; Mrs. W. P. Watkins, Mrs. Leslie Milling and Mrs. Elmer Reynolds. C. Bruce Barksdale and Dr. W. A. Barnette are honorary members.

The present church building will be used for Sunday school assembly and class rooms.

TENNESSEE

Nashville — Latest reports from Dr. S. Hugh Bradley, Field Secretary of the Board of World Missions, who suffered a heart attack June 16 while traveling in Korea, tell that Dr. Bradley is making good progress.

He is being well cared for in the 121st Evacuation Hospital near Seoul. Dr. Paul Crane, a Presbyterian missionary on leave of absence for two years' service in the Army, is in charge of the 121st Evacuation Hospital.

There has been no return of the symptoms which prompted the heart attack on June 16, according to word received directly from Dr. Bradley himself, and he is now being given more food, in contrast to the liquid diet his doctor put him on soon after the attack.

At the present time Mrs. Bradley is not planning to go to Korea to join her husband.

Dr. Bradley became ill while he was traveling in Korea with Dr. William M. Elliott, newly elected moderator of the Church, and Dr. D. J. Cumming, Educational Secretary of the Board of World Missions. The three men were in Seoul for consultation with mission and Korea Presbyterian Church officials.

WANTED — Experienced Director of Christian Education for a church with a membership of 600. All replies will be kept confidential. Write c/o Southern Presbyterian Journal.

The Southern
PRESBYTERIAN Journal

VOL. XVI NO. 14 JULY 31, 1957 $3.00 A YEAR

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At Weaverville, N. C.
On Wednesday, August 14, 1957 at 10 A.M.

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EDITORIAL

Source Material

One has but to read much of the material prepared by some of the interdenominational agencies, particularly from some departments of the National Council of Churches, to realize that it is far removed from the evangelical concept of Christianity as held by our own church.

Some of this material is good. Some of it is the result of careful study by competent and dedicated persons. Some of it contains technical and factual material not available within the confines of our own denomination.

But some of it represents a theological position so far out of line with our Confession of Faith as to be utterly unacceptable. In fact, we would go so far as to say that some of this material is both mischievous and dangerous and unworthy of use by any agency of our church.

We can hear the immediate cry: "We must not try to operate in a vacuum, we are a part of the great movement for Christianity in a small but disunited world. We must work together."

The answer is: "Not necessarily." If in the conduct of Christian work we accept all of the programs and materials prepared under the name "Christian" we shall find ourselves aligned with many things where the Christian faith is so attentuated as to bear little resemblance to the real thing.

The whole point is this: those of our number having had experience in interdenominational councils and meetings are convinced that some of the leadership in these areas is pitifully weak. Professional secretaries, often lacking in pastoral experience and some with theological and social attitudes very far to the left, seek to justify their positions and their continuation in office by grinding out new programs and new materials in keeping with their liberal theological and social philosophies.

The end result is that all material coming from these sources needs to be studied and evaluated in the light of the Scriptures, our Confession of Faith and the standards of our church.

The Board of Church Extension is to be commended for circularizing the church with reference to nine books previously listed for study. After coming off the press these books were found to be of questionable value and most careful study is recommended before they are used in any of our church programs.

This is no generalized condemnation of all materials from these sources. Some of it is excellent. But it needs to be carefully studied and evaluated before it is recommended.

In like manner the material from the conservative interdenominational organizations also needs careful scrutiny. Where this is Christ and Bible centered and otherwise balanced it can be worth while. On the other hand some of it is extremely dispensational and some of it is anti-denominational.

Whatever its source, *anything* designed for use in the Church should be studied and then accepted or rejected in the light of the Scriptures. Furthermore, why accept an inferior leadership from without our own church when that of a superior type may often be found right at home?

H.B.D.

Worthy of Full Confidence

Recently, in speaking of the Scriptures, a theologian said: "Words are not valid, only the ideas they convey." This supposedly clever statement is actually used as a device whereby one may escape clear statements in the Bible and the doctrines they inescapably teach. Furthermore it is a line of reasoning whereby for the affirmations of divine revelation there is subsituted hypotheses based on the biased philosophical presupposition that the Scriptures are primarily a human document.

But we have the right to ask: If words are themselves not valid, just how can we assume the ideas they convey are valid. If the words of the affirmation that two plus two makes four are invalid just why should the idea, divorced from its clarifying postulate, be accepted as true.

Some think it honoring to God to maintain that His eternal truths cannot be expressed in human terms and therefore that the Bible is but a frail human attempt to convey divine truth.

But others feel it far more honoring to Him and to the Holy Spirit, who makes plain the Scriptures, to receive it for what it claims to be, a revelation of God, His Son, His wisdom and His will and plan for mankind.

We believe the *words* of Scripture are valid. By this we do not mean that only one set of words for a particular phrase are valid, for identical truth may often be expressed by the use of different words. Furthermore, the words of the Bible are valid regardless of the language into which they may be translated. John 3:16 carries the same precious message whether found in Greek, Chinese or English.

Nor do we decry reverent textual examination and evaluation. Rather we thank God for the light which is constantly being shed on the written Word. Our one plea is that the Bible shall be approached in reverence and with minds and hearts ready to have it sit in judgment on them, not just the reverse.

The whole concept of Scriptures divorced from an honest and common sense faith in the words of the Scripture leads eventually to intellectual absurdities. Even some of the most ardent advocates of this new theological concept admit that it often proves both schizophrenic and deadening in its effect.

To the average layman, accustomed to evaluate evidence in the business world, some very pertinent questions arise. If the words of the Holy Book are not valid, only the ideas they convey, how does one know such to be the case? Also, what difference does such a concept have on the faith and practice of those who embrace it?

Is there increased power in preaching? Are there greater evidences of the accompanying power of the Holy Spirit? With the "Sword of the Spirit" hypothetical rather than real, can one use it effectively to win sinners to Christ? When confronted by temptation is a Sword or an opinion our weapon? Does this new view of the Scriptures make one love it more and use it more effectively? Do those who hear messages from this new philosophy go away spiritually filled, or do they go away hungry?

Compared to this attitude there is the other of accepting the Bible at face value, or believing that the words are intended to convey divine truth which, when believed and acted upon, will do for us that which the same attitude has accomplished for generations past. We are told that the Scriptures are "profitable" for a number of things: "doctrine, reproof, correction for instruction in righteousness." One is not splitting hairs to insist that such profit is imparted by words honestly taken in their usual sense.

We live in days of marvelous scientific achievement. We also live in a time of sophistication which has a dangerous tendency to spill over into the spiritual realm with deadening pride the result. There is grave danger of trying to explain away the clear statements of God's divine revelation in His written Word and in so doing strip from the Living Word His divine attributes. It is through the *words* of Scripture that we are told of His person and work. That we must receive Him and experience His transforming power in our own lives carries with it an obligation to accept the record as to Who He is and what He did. Let us never quibble about words which have to do with the great doctrines having to do with the living Christ lest we detract from His glory and turn to worship a Christ not to be found in the record.

To those who have the temerity and faith to take God at His word, to give to the words of Scripture their rightful meaning, there comes an assurance, a blessing and a continuing witness which is more precious than life itself. To such the Bible is both true and authoritative for they have proven that it *is* the Word of God and know in their hearts that it is a never-ending source of strength and hope.

After all, there is little argument against a compass which has invariably proven itself to be true.

L.N.B.

Remember Wednesday, August 14

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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The Ministry Exists for the Church—
Not the Church for the Ministry

Our Lord taught us that except a grain of wheat fall into the ground and die it abides alone, but that if it die it brings forth much fruit. John added that as He laid down His life for us so we ought to lay down our lives for the brethren. The Good Shepherd lays down His life for the sheep. The one who sacrifices the flock for his own comfort is only a hireling, one of those against whom the LORD sent Ezekiel to prophesy, ch. 34.

Now those who laid the foundations of the Presbyterian Church in the United States were quite sure, in the words of Thornwell, that the ministry exists for the Church not the Church for the ministry. The opposite thesis may suit the papists who sometimes identify the Church with the clergy. Reaction against that attitude has led to the growth of anti-clericalism in most Roman Catholic countries. Moreover, it is counter to the fundamental thought of the Church. The Church is the place where God in Christ speaks to His people through the faithful exegesis of His Word given by the prophets and apostles. Accordingly, the Church is first a listening Church, since only as she listens to this Word can she really speak—not her own word but—the Word of God. Only a Church that is first a listening body and secondly a teaching Church is really the Church of God in Christ Jesus. Otherwise she is only a club or organization for the propogation of the ideas of prominent leaders.

As we approach the celebration of our hundredth anniversary as a denomination there seems to be, on the part of some, an attitude of looking down on the fathers of our Church. In defiance of modesty and humility come expressions implying that we are considerably better than they were and in our superior goodness and wisdom would have acted nobler and decided otherwise. Suppose we test this by the standard of the Master—which stands nobler on the relation of ministers and congregations, the former or a section of the present leadership? When one examines the actions taken in certain places he wonders whether the presupposition is that of the minister exists for his congregation, the shepherd for the flock, or whether the assumption is the other way around. Indeed, a prominent pastor has been recently quoted as justifying the sacrificing of the good of the congregation for the maintenance of the unsuitable minister with the remark, "We ministers have got to stick together."

Brethren, we are not prelates, we are ministers appointed to serve, not to lord it over, the flock of God that is committed to us. Re-read Ezekiel 34 and John 10. The Good Shepherd lays down his life for his sheep; but that shepherd who uses his position for his own pleasure, comfort and enjoyment shall surely be judged when the LORD God comes as a Shepherd to seek out His sheep.

W.C.R

The Reformed Rule

We have taken in times past, a bit of pride (we trust not enough to go before destruction!) and no small comfort, and a sense of stability, in the fact that our beliefs and our practices, as members of the Body of Christ, are rooted in the Scriptures. From Reformation days there have been three attitudes on doctine and deed: The Roman Church has held the Bible *and* tradition as the basis; the Lutheran, and allies, have stood on "what the Bible does not forbid"; the Reformed branch of Christendom has defended the position that, regarding what we are to believe and also regarding what we are to practice, only what the Scriptures indicate, is to be allowed. This traditionally has been the position of our own Church.

Somewhere Warfield has written of John Calvin a word which has historically characterized our Presbyterian Church: "He went where the Scriptures took him. He stopped where they stopped." It need hardly be said that this is a very safe rule. In matters of religion, one can hardly be too careful, lest in following human ideas and customs, one depart surely, if slowly, from that which is acceptable in the sight of God. History is not without manifold illustrations of this: penance and purgatory, altars and crucifixes, externalism and ritualism, assiduous devotion to forms, and punctilious parade of perfunctory paraphernalia, etc. Against human perversions the Bible affords plenteous warning; and rebuke of will-worship is plain and stern.

Again, our Church has been known for its triple heritage and emphasis: Presbyterian in government; Calvinist in doctrine; Puritan in life and worship. But now, lo and behold you, the last noted has largely been allowed to go by the board, if not studiously relegated to the habitation of memory. One cannot but be impressed at the all but universal tendency to depart from our tradition and to affect various elaborations and fads. We are rather of the opinion that these institutions of our own Church hang together; when one is allowed to go, the others are placed in great danger. The horizon shows ominous signs already. Let our members reflect on this situation.

Our Puritan inheritance comes direct from men who were men of the Book. Our manner of

life and worship have substantiation in the Bible, —that which *was* ours. Let three points now be mentioned as symptomatic of the present state and tendency.

Many will recall that according to our old Book of Church Order, the direction for prayer, mentions *standing* as in harmony with the Bible and immemorial Presbyterian tradition. The newer editions, brush this aside and enjoin uniform position, with no mention of the directly Biblical insistence on standing as the proper and the reverent attitude. (The Scripture does also mention kneeling and prone on the ground. There is but one intimation of sitting for prayer, and that may not be necessarily clear as regards sitting.)

A second matter, which is not in our Book of Church Order, but which seems eminently Scriptural, and which makes great impression on this writer: Titles for the Saviour. So far as appears in the Bible, no address to the Lord is made by any ordinary mortal save with a title, as for example, "Lord Jesus." Where address is made by inspiration, or by One on equality with the Saviour, the title is omitted, or may be. It has always appeared rather odd to think of any saint, meeting one of the distinguished worthies of the past, or meeting the Lord Himself say, in the realm to come to effuse:: "Hello Pete," or "Hi Paul." And what will one expect to say when face to face with the Lord Jesus Christ! It would be well to get into good practice *now.*

The last matter in such connection is the benediction. Let anyone take the count: Nine out of ten ordained ministers of any and all Churches, will pronounce,—or rather, *pray,* the benediction, with various elaborations and changes from the simple standard set by the apostles. The point is, if we take the Bible as the standard for our practice, as for our source of doctrine, why not read and learn and pronounce the benediction *according to the Book!* It seems quite plain that educated, even preachers take the cue from some other minister, rather than search the Scriptures, which are still the best, we have in times gone believed, the only proper source for our religious expressions, conduct and creed. Dilations on such subjects will be reserved for later occasion.

R.F.G.

Arizona Highways

Arizona Highways is the name of a well edited and beautifully illustrated periodical. Its colored photography is superb as it paints the glories of Arizona. But it does not tell the whole story.

This summer our family traveled some Arizona highways that the Chamber of Commerce would not have advertised. The visible roads were rough with rocks and soft with sand. In Conument Valley our car sank in to its axles. The invisible roads were dry washes and desert sage brush. None of it was air-conditioned. But it was well worth the trip.

Arizona Highways also prints pictures of the colorful Navajo Indians; but again it does not tell the whole story. Some of the poverty, some of the tuberculosis, some of the filth, some of the ignorance may find its way into secular publications; but the devastations of wine, whiskey, and peyote are not emphasized. The Indian is achieving the rights of the white man now—he can buy liquor and get drunk. He does.

The peyote plant, mainly grown in Mexico, produces a button, which when chewed produces weird effects. Peyote buttons are mailed to the Indians of Arizona from Mexico, and the U. S. mail delivers them: there is no law against sending peyote through the mails.

When several buttons are eaten, the subject loses his ordinary consciousness and has strange dreams. Apparently these Peyote eaters have come in contact with Christianity and hold, or at least say, that their intoxication is the work of the Holy Spirit. Recently two cases have occurred in which the man murdered his wife while under the influence of peyote. When the effect of the drug wore off, neither man had any recollection of his crime.

Increasing doses are needed to produce the effect. Health does not seem to be affected at first — except that it takes a day or two to recover from a binge; but in time the drug seems to induce permanent insanity.

Most of the Navajos cannot speak English, and it is extremely difficult for a missionary to learn to speak Navajo. Good foundational work, however, has already been done. The New Testament and some of the Psalms have been translated, and a collection of hymns. Navajo Christians have made tape recordings of Bible readings and sermons.

But the work of evangelization and of teaching the Navajo to read their own language is slow. On the reservation there are many white uranium miners and oil prospectors; but the laborers of the Gospel are few. Then too the hearts of the Navajos are harder than their rocky terrain. The old tribal religion dies hard. Temptations to the new believer are strong. The patience of Job — no, the patience of God is required.

Then also there is a great deal of inefficiency, though this is not the fault of the missionaries. It is the fault of those who support the mis-

sionaries. Each mission station must dig its own well, must keep an amount of machinery in order, must manage to exist in a hard country. This necessary daily labor takes time, and the time is taken from the work of translation and evangelization. Is it the best use of money to support a missionary several years while he learns the language and becomes able to reach the Navajo, and then make this man run his private utility system? Would it not be a more effective use of the Lord's money to furnish him with a mechanic and handy man so as to release him for the work he alone can do?

And there is plenty of this work for him. Before any services can be organized or any Bible classes instituted, the Navajos must be visited in their family hogans. Patient, even tedious, personal work is the necessary prerequisite to progress. The Gospel story must be spelled out in clear detail. It must be distinguished from Indian legends. Its significance must be made evident to the pagan mind. This takes time; this takes a knowledge of Navajo; this indeed takes grace. And it takes money too.

—G.H.C.

Another Kind of Infiltration

By Rev. R. D. Littleton

Recently some accusations not based on fact have been made against certain of our brethren in our Presbyterian Church in the U.S. Even though the promise was made in the Presbyterian Outlook, June 17, 1957, that "Photostatic copies of the letters on which this article is based are available," repeated requests have not been sufficient to obtain *certain* of them. If there is in their possession letters to this effect, the attempt is now being made to shield them from their prevarications.

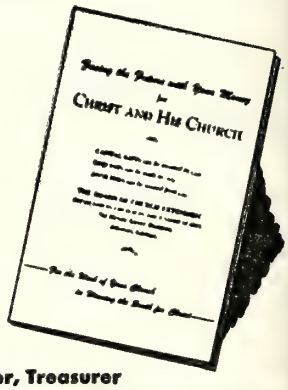
There is another type of infiltration in our church that has been going on at a rapid clip and at the expense of the agencies of our church for a long time. Evidence of this has been clear in what was attempted in the last two Assemblies. Attempts were made to change the teaching of our Confession of Faith on Marriage and Divorce, and our Book of Church Order so that women, contrary to the scriptural example, could be ordained to the office of elder. In addition to this the Council of Christian Relations of the Board of Church Extension has propagandized the church at the expense of the church with the regard to accepting a political form of integration as our Christian duty. All these things have been in the mill of the National Council of the Churches of Christ in America for many years. It can be clearly proved that the Presbyterian Outlook has been the handmaiden of this infiltration for many moons.

Let us admit that there is a desire for a brotherhood with any individual or group who holds tenaciously to the accepted standards of our church. They may be brethren who are in the Orthodox Presbyterian Church, or graduates of Westminster Theological Seminary. Let us admit further that we will look for literature in conformity with the teaching of the Confession of Faith, if and when our own literature fails us. Some of our Vacation Bible School literature this year was produced by the Bethany Press, an organ of the Disciples of Christ Denomination. It is reasonable to assume that in method and content that it might not be as rich in teaching as some that was produced by brethren who have committed themselves to teach that system of doctrine taught in the Confession of Faith. Some of us will make no apologies for making substitutions in such cases as this one.

The truth is that great progress is being made in the realm of fellowship among those of kindred minds, among those who are content with that system of doctrine taught in our Standards, and it may become invincible. Any attempt to stigmatize those who seek this fellowship will only draw them closer together. Accusations not based on fact cannot hinder it but will only lessen their esteem for those who advocate opposite views.

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The Ku Klux Klan, the NAACP, and the Presbyterian Church

By Rev. Joseph S. Jones, Pastor
First Presbyterian Church
Fountain Inn, S. C.

Under date line of May 3, 1957, the Associated Press quoted Dr. Eugene Carson Blake as saying "I gave them $10,000.00 from church funds on the authority of the assembly." The press said further "Dr. Eugene Carson Blake of the Northern Presbyterian Church has acknowledged that the Presbyterian Church U. S. A. paid off a $10,000.00 libel suit which the National Association for the Advancement of Colored People lost in Sumter, S. C."

The country was shocked when the Ku Klux Klan accused the Presbyterian Church of aiding and abetting the NAACP in its political and libel activities by supplying church money to settle a suit brought against the NAACP in Sumter, S. C. The initial shock had barely begun to subside when a greater shock came as the church, through Eugene Carson Blake, admitted the truth of the Ku Klux Klan accusation and added that the assembly "asked me to go to the aid of any of our ministers or members who get into difficulty because of taking a position for desegregation as adopted by our church." It is rather strange that a church would stoop to defend a political organization guilty of libel. It is strange too that no admission was made of this church action until the Ku Klux Klan brought the matter out into the open. It would seem to this writer that the action taken by Dr. Blake together with instructions from the assembly implies that the church would aid any member no matter of what he might be guilty. If libel, why not murder or insurrection or arson or stealing or any other thing which might come from "taking a position for desegregation." Just how far will the church go in defending the guilty if the person or organization is taking a position for desegregation?

Mr. Robert E. Hodges expressed the sentiment of a multitude of people when he said, "Few Americans and fewer Presbyterians ever thought they would see the day when the Presbyterian Church would sink so low in the mire of social gospel politics as to raise funds for the race mixing activities of the Communist dominated NAACP." That is most certainly the way many Presbyterians feel today.

There are a number of things which should be said about this admitted political activity of the Presbyterian Church. When any church meddles in politics it is asking for criticism and deserves to lose the respect of the people. The Presbyterian Church does not hesitate to criticize and condemn the Roman Catholic Church for its ambitious political activity, and rightly so, but to condemn others and to go and do likewise smacks of hypocracy.

The assembly has no money other than that which is contributed by the members of the church. That being true there is a question whether, in this case, the right use was made of the money in the libel case. If it was contributed for the purpose of political activity, defending libel suits or for mixing the races and destroying the white race and thus aiding the Communists then it was properly used and it may have been given for these purposes. However, the people of the Southern Presbyterian Church do not contribute to these ends and they would not like such use to be made of their contributions as aiding the political NAACP.

The NAACP is definitely a political organization and since the church has stooped to aiding a political institution it has violated a fundamental law of separation of church and state and a fundamental law of the Presbyterian Church in keeping politics out of the church. It was the political activity of the U. S. A. General Assembly which caused the division in the church in 1861. . . . Those who support the NAACP today are those who tried to reunite the divided church that they might control the whole church. Surely after this political action no intelligent minister or layman of the U. S. Church would ever consider organic union with the Presbyterian Church U. S. A.

In aiding the NAACP the Presbyterian Church, North, whether it so intends or not, is aiding the advance of Communism. If the old law of mathematics still holds true that "things equal to the same thing are equal to each other," then the NAACP is equal to the Communists by reason of accomplishing the Communist objective of division, strife, hatred, enmity, chaos, confusion and the Presbyterian Church has become a party to this objective by aiding and abetting. If the NAACP is not Communist why do Communists publicly approve every NAACP action.

It would appear that since the NAACP is accomplishing the Communist cause or objective they, the Communists, should be the ones to pay off the libel suits and they probably would but the church beat them to it. In this action the name Presbyterian has been brought low and many faithful Presbyterians feel utterly ashamed of the political activity of the church. It would appear that in this instance the church has to look up to the Ku Klux Klan which brought to light the unchristian political activity of the church.

The Northern Presbyterian Church contends it paid the $10,000.00 because they didn't want to see one of their ministers "pushed around." The facts in the case seem to be the other way around, "Mr. Nash and not the minister was the aggrieved person." Further proof of this comes from the fact that the NAACP attorneys settled a libel suit out of court rather than go to trial which indicates they had grave doubts of winning the case.

But suppose the claim of the church to be true: that they didn't want to see one of their ministers "pushed around" and we consider the case of one of their Negro ministers who was being kicked around by economic necessity.

It all happened in the little town of Fountain Inn, S. C., in the year 1953-54. He was a Negro Presbyterian minister or preacher of the Northern Presbyterian Church. He had given his life in the service of that church. He had served, we presume, efficiently and satisfactorily to the boards of the church. He served small churches which could not pay him very much. His work was that of mission work serving under two boards of the church. His life was one of having only the bare necessities of life.

This man, a minister of the above named church, came down to the end of his ministry. Time had taken its toll, the shadows lengthened and the sun of life was moving rapidly to its resting place. This aging Negro minister applied to his board for retirement which was granted and with a retirement pay not of $10,000 or even of $1,000.00, but of $360.00 a year. Here was a man who had given his whole life in service to the church. He was being pushed around economically but the church did not come to his help.

This Negro minister approached this writer and asked his help which was graciously given. The matter was taken up with the proper church boards in Philadelphia and the writer was advised that the minister and the churches he served, were behind in their payment of his annuity dues and that since that was true, all he could get to live on until the sun finally set, was not $10,000.00 nor $1,000.00, but $360.00 a year. This writer wrote approximately 50 letters for this minister trying to help him get a living annuity. The boards were asked to just write this off and give this servant the advantage and benefit because it would not be for long and the unpaid amount was less than $600.00. The answer was "no." The amount had to be paid. However, they would lean over backwards and allow this aging minister to pay up the unpaid balance of about $563.00. This was final. Either this amount was to be paid or the annuity of $360.00 per year for the rest of his life. Well, he didn't have any money, he had lived on the barest necessities in order to serve the church, and furthermore he could not get it. The boards turned him down, the churches turned him down, his own children turned him down and he was left to exist the best he could. Remember this is the church which could give the NAACP $10,000.00 to pay a libel suit but could not give one of its Negro ministers the amount of $563.00 after a life of service to the church.

When all sources of help had been exhausted, I made a note for the amount needed and four other white men of this community, signed it with me and the local bank made the loan and it was sent to the mission boards and the Negro minister's annuity was greatly increased. He is dead now and the board did not have to pay him very long. The church he served is now inhabited by owls and bats, the roof is falling in and it is a disgrace to the community. To hear some people rant about their love for the Negro people and then see what they do is nauseating to say the least. The sum of $10,000.00 for the NAACP and libel, but nothing for a life-time servant of the church except what he buys with his meager earnings. Nothing for a dilapidated church building. I would remind the reader again that this is the church which gave $10,000.00 to the political NAACP to settle a libel suit.

Some day the Negro people are going to see the "wolf in sheep's clothing" and realize that they are being used by shyster politicians, the NAACP, Communism and some ministers who are tainted by Communism. They will see who their real friends are but it may be too late. Under the leadership of the above named forces the Negro people are being sold on the auction block today just as really as in the 60's.

There are some who do not know there is a division and that there is a Northern and Southern Presbyterian Church. The purpose of this article is to make it clear that there is a division and that it was the U. S. A. or Northern Presbyterian Church and not the Southern or U. S. Church which aided the NAACP in its political activity and supplied the $10,000.00 for libel payment. It is possible and probable

that there are some in the ministry and in the laity of our church who would do as the Northern Church has done, but they are not yet in sufficient control of the church to do so. These few have caused some trouble in the Southern Church and may cause more. There have been some divisions in churches and some division between officers and ministers and some ministers have been forced to move to other churches. We hope that our own church may profit by the blunder of the Northern Church. —*Fountain Inn Tribune.*

The Sun and the Moon Stood Still

Joshua 10:12-15

By J. V. N. Talmage, B.E.

No. 2 The Biblical Record

It has long been believed that the book of Joshua in the Bible, as we know it today, was not written by the general himself, but is part of a general history of the Jewish nation compiled by some unknown servant of God centuries later. Some Old Testament "scholars" have used this fact to discount its trustworthiness, but the writer agrees with the general Bible teaching that whoever wrote the book God inspired him so that he did an excellent and faithful work. This careful acknowledgement of the source of what he knew was a difficult passage shows his wisdom and fitness. The marvelous scientific accuracy of this difficult passage shows that whether we have the original document or a compilation, the matter is of little importance as far as trustworthiness.

Let us look at the story. After the people of Israel had crossed the Jordan River and captured Jericho with God's unusual help, Gibeonites who lived on the ridge of Palestine were able by guile to make a league of peace with Israel. Because of this their cities were attacked by other Canaanite kings. When the Gibeonites hastily begged for help, Joshua led his army up the ridge by moonlight, and early in the morning fell upon the attacking Canaanites, taking them completely by surprise, and setting them in headlong flight. Instead of immediately pursuing, Joshua called his troops together, thus allowing them time for rest and breakfast. Then to the amazement of all, he stood up in front of the army and commanded the sun and the moon to stand still; afterwards he gave the command to pursue.

As the Canaanites fled down the western slope toward the Mediterranean coastal plain, they were met by a cold front of unusual violence. Wind and hail left many dead, but due to the delay ordered by Joshua, the Israelites were distant when the storm struck and do not seem to have suffered from it. After the storm the Israelites pursued the enemy down the mountain sides, for the Canaanites, terrified by the hail and the unusual length of day had no heart to fight. The five kings who led the attack were slain, and from then on, the Canaanites, convinced of the superior power of the God of the Israelites, left them alone. Though the large fortified cities were not captured, the unprotected land between was occupied by Israel without molestation. Joshua, without fear of an attack in his rear, marched north against other enemies. The strange occurrences of that memorial day were long remembered by the heathen.

As Joshua did not have a stop-watch we have no means of knowing in modern scientific terminology the apparent behavior of the sun and the moon. Whether daylight was twice as long as usual, or 24 hours was added, as some think, is immaterial at the present stage of scientific research.

Outside of the fact that modern science has no other record of the rotation of the earth slowing up to any great extent, the account is scientifically correct. In those days the fact that the earth rotated was unknown, and it is most likely that, had a false prophet invented

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the story, he would probably have mentioned only the sun. The mention of the moon along with the sun has a scientific ring. Had the earth stopped rotating, strong west winds would have sprung up, as recorded.

We hope to show that science suggests the strong possibility that the rotation of the earth was interfered with about this time, but most of all our desire is to emphasize the faithfulness of thousands of unknown God-fearing men who faithfully copied and transmitted the Bible stories they did not understand.

On Crowning Christ Lord of All

By George S. Lauderdale

Jesus Christ is Lord! He conquered a great storm, cast a legion of devils from a wild man, healed a woman who had been sick for twelve years, and raised a dead girl, in that order, according to Mark, chapters 4 and 5.

Storms are very strong, being able to snuff out much life and property quickly, and batter down all defenses men can devise. *Christ is mightier* than storms; indeed, their strength comes by Him. "The God of glory thundereth . . . . The voice of the Lord is powerful. . . . . The voice of the Lord breaketh the cedars." Psalm 29:3-5.

HE SAVES

The legion of demons gave the man of Gadara strength to pull chains apart, and to defy all efforts to tie or tame him, but Jesus Christ sent the devils out whimpering for mercy. Christ gave the man strength of soul, which exceeds muscular might: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs 16:32.

Many physicians failed to heal the woman who had an issue of blood, but the brush of Christ's garment instantly staunched her defilement. Disease is a strong enemy of men, emptying their pocketbooks, and holding them from their workbenches. *Jesus Christ is mightier!*

STRONGER THAN DEATH

In the presence of our Lord, death is but a sleep. He did not even have to shake Jairus' daughter, but she was awake, alive again, at the touch of His hand and the sound of His voice.

O, ask Christ to rule in your wretched natural heart: all is victory with Him! This is the victory which overcomes, our faith in Him. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Romans 7:24,25.

JOINING JESUS CHRIST

What keeps people away from Christ, the only door to heaven? "Ignorance of God's Word combined with love of sin," thousands of Christian missionaries will at once reply. Consult Mark, chapter 10, to see how right their answer is! Christ taught the multitudes (Mark 10:1) that their ignorance of God's truth be dispelled and their souls saved. The Pharisees (verses 6-9) were trying to excuse their adultery by the law permitting divorce, and Christ showed that their hardness of heart and ignorance of the whole Old Testament was keeping them out of the Kingdom of God.

"From the beginning of the creation God made them male and female. . . . And they twain shall be one flesh. . . . What therefore God hath joined together, let not man put asunder." Before the Pharisees could join Jesus Christ, they had to repent of their sex-worship. Many Americans must repent of the same sin.

OTHER SINS

The pride and ignorance of God's will in the disciples' minds prevented little children from being brought to Jesus. Mark 10:13-16. Love of money, the root of all evil, and a faulty interpretation of the ten commandments, sent the rich young ruler away from Christ and eternal life, in sorrow. Verses 17-27. He thought he had been a good man and had perfectly kept the law. However, the law was given to show us our sin and desperate need of the Lord Jesus Christ!

James' and John's wicked passion for first place among the twelve, and the indignation of the other ten disciples against them, made them unfit to go out as a united band and convert the sinners about them.

MAKE HIM LORD NOW

To crown Christ Lord is to overcome sin. God tells the faint-hearted to go home, because His battles can only be won by brave men of faith in Him. The priests said to Israel as the hosts marched to the field: "Do not tremble, neither be ye terrified because of them." Deuteronomy 20:3.

If we are not bold in witnessing, arranging revival meetings, rebuking erring brothers, we are guilty of the Pharisees' sin of questioning Jesus Christ's authority. "Cry aloud, spare not." Isaiah 58:1.

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LESSON FOR AUGUST 11

By THE REV. J. KENTON PARKER

Hannah, A Woman Who Kept Her Promise

Background Scripture: I Samuel 1; 2:1-11, 18-21
Devotional Reading: Psalm 66:1, 2, 16-20

The Golden Text, "I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble," is a verse that I am afraid we often forget. To make a promise to a man and break it, is bad; to make a promise to God and not keep it, is worse. I read years ago of a Presbyterian elder who lay at the point of death. He prayed very earnestly and promised God that, if he would restore him to health, he would consecrate his life in a new way. He recovered, and the first time he came to breakfast with his family he told them of his prayer and his promise. As they knelt in prayer his oldest son, who was beginning to be a little "wild," came and laid his hand on his father's shoulder, and said, "Father, if you mean it this way, I am with you." It always brings a blessing to "pay our vows unto the Lord."

But I feel that we sometimes forget. We read of many broken homes. Have these couples forgotten the vows they took when they stood before a minister, or even a justice of the peace? Have we Christians forgotten what we promised when we joined His Church? Have Christian parents forgotten the vows they made when they presented their children for baptism? Have our public men forgotten their oath of office? Do witnesses who swear that they will tell the truth, the whole truth, and nothing but the truth, keep their promise? A lawyer told me that perjury was very common in our courts of law, and from what we read and hear, I fear that this is the case.

Hannah promised God that she would "lend her son," if He gave her one, to the Lord all the days of his life. She not only kept her promise but praised the Lord for His goodness to her. She never seemed to waver in keeping this promise. Our Devotional Reading expresses her feelings: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." She sang her song of praise and victory. It is interesting to compare her song with the song of Mary, the mother of Jesus. (I Samuel 2:1-10; Luke 1:46-55). In times of great spiritual blessing it is natural to express our feelings in hymns of praise. The Spirit of God puts appropriate thoughts in our minds and words in our mouths. Many of our great hymns have been born in times of Revivals: Gospel Hymns, 1-6, is an example.

I wish to discuss the lesson as, I Hannah's Problem; II Hannah's Prayer; III Hannah's Praise.

I. *Hannah's Problem:* 1:1-8.

Hannah's Problem concerned her Home. Elkanah seems to have been a good man, but he made a tragic mistake when he married two wives. This was not at all uncommon in those days, and we do not know all the circumstances. To make matters worse Peninnah had children while Hannah had none, and "her adversary" taunted her with this. Then, Elkanah loved Hannah more than his other wife and gave her bigger gifts. Put all of these things together and you are bound to have a very serious Home Problem, and some very unhappy hearts in the home.

I wonder if our "Home Problem" is not our biggest problem today? In my ministry I find more heartaches and more heartbreaks in the home than anywhere else and every now and then I am called upon to try and do something. It is always a trying experience. The problems vary. We see much of this on Television and read about it in our Fiction. Many things have combined to make this Home Problem the outstanding threat to our nation and the Church. Our Lesson about Hannah is a timely one. May the Spirit of God enable us to learn some great truths today!

II. *Hannah's Prayer, and Promise:* 9-18.

Hannah took her problem to God in prayer. I am sure that she prayed a lot about it in the privacy of her home, but she also prayed at Shiloh where the tabernacle was located. She prayed in the bitterness of her soul and wept sore. She vowed a vow, and said, O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me,

and not forget thine handmaid, and wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. As she thus prayed, moving her lips, but uttering no sound, Eli the priest concluded that she was drunk and rebuked her sharply. Hannah then told him her trouble and Eli said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him.

Many of our Home Problems would be solved if we took them to the Lord in prayer. Some thirty-five years ago I had an experience which I will never forget. I was asked to come to a home and try to help in a difficulty which had arisen between husband and wife. I went, and both husband and wife opened up their trouble. I have never heard such bitter words, as each one accused the other. The case seemed hopeless. Before leaving, however, I suggested that we kneel in prayer and ask God to do something to help. I am afraid my faith was at a low ebb, but even while we were praying the atmosphere seemed to change, and when we arose from our knees both husband and wife were ready to forgive each other, and as far as I know, they continued to live in harmony until the wife died a few years later. Her husband became one of my best friends. I must tell what he did to prove it. He was a farmer and asked me if I would like to have a watermelon patch. I thought of course that I would do the planting and working. He did both, and it was the best patch I ever had, I think.

Counseling is good, and preachers can help a great deal to solve problems and heal broken hearts, but the best solution is the one Hannah used; Take it to the Lord in prayer. If both parties will unite in this, then peace will come into the home. Before I leave this part of the lesson may I suggest that the Family Altar in the home will prevent problems and broken homes, or solve these problems and ease the tension before a serious break occurs. "The family that *prays together stays together,*" and the family that prays together will have far fewer problems. God answered Hannah's prayer, and he will answer ours, not always in just the way we expect, but in a better way.

III. *Hannah's Praise As She Kept Her Promise:* 2:1-10.

Hannah waits until she has weaned her child and then took him with her to Shiloh. She brought a very generous offering; three bullocks, an ephah of flour, and a bottle of wine. She brought Samuel to Eli, told her story and the vow that she had made when she prayed, and left the child with the priest. I am sure that her heart was sad, but she bursts forth in a song of praise and thanksgiving which is very similar to the one Mary sang many years later, as we have seen earlier. Sometimes we hear people say that they do not believe in "Verbal Inspiration". When we read these two inspired songs of Hannah and Mary—both ordinary Jewish women—do we not see that God can put words in our mouths as well as thoughts in our minds? A thought needs words. What value is a beautiful thought to other people if we cannot find words to express it?

"Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." We can use our "sanctified imagination" a bit and reconstruct the scene in Hannah's home, and feel the joy in her heart, as she worked on that coat, making it bigger each year as her boy grew, and as she prayed for that boy away from home.

Eli seems to have done a much better job in the training of Samuel than in the rearing of his own sons. He may have had better material, and better help. "Now the sons of Eli were sons of Belial: they knew not the Lord." Why did so many of these good men fail so miserably in their homes. We have three, one after the other, all of them good men, but with children who were a grief to them: Eli; Samuel himself, whose sons were not good, (See I Samuel 8:3) , and David, whose home life was a wretched one, and whose children were wicked for the most part. How careful and prayerful and diligent all of us should be when it comes to our homes! What profit or joy will it be, if we gain the wealth and applause of the world and lose our own children? Was it because these men were so busy with large affairs that they forgot that the Home is our best and biggest business? Was it the fault of the mothers?

The sins of Eli's sons became so terrible that God first sent a man of God to warn him, and then called to Samuel in the night and gave him a message for the priest, which he was loathe to deliver. The bond of affection between the boy Samuel and the old priest was very strong. Perhaps Eli comforted his sore heart by thinking of the boy under his care.

And Samuel grew, and the Lord was with him, and let none of his words fall to the ground. He was firmly established as a prophet of the Lord. He was the last and best of the Judges. He was the first "circuit judge" that we know about, traveling from Bethel to Gilgal, Mispeh and then Ramah, where he made his home, and he judged Israel in all these places. He was also a "King-maker", for he anointed both Saul and David. He was also a great "Educator" and established schools for the training of young men. He is one of the great men of the Bible.

CHILDRENS Page



God Answers Prayer

This is a story of a mother wandering in the wilderness with her young son and they had no water to drink. They were far from home, and about to die of thirst. The mother could not bear to see her child die, so she laid him down under a bush and sat down and cried her heart's distress. The boy was crying, too, for his tongue was parching with thirst. The Bible says (Gen. 21:14-20) "God heard the voice of the lad" and He heard the cry, — the sad cry of the mother, too, and when she wiped her eyes, there was a spring of water right near by. She hurried to take some to the boy, and his life was saved and he grew up to be a great man. His name was Ishmael, and his mother's name was Hagar. God loves little children and their parents.

He loves you very much. E.

YOUNG PEOPLES Department

YOUTH PROGRAM FOR AUGUST 11

By THE REV. B. HOYT EVANS

"Read Between The Lines"

Scripture: John 8:26-32

Suggested Hymns:
"Make Me A Captive, Lord"
"I Would Be True"
"Lord, Speak To Me That I May Speak"

Suggestions for Program Chairman or Leader:

(This is the first of four programs dealing with our responsibility for sifting out the truth from what we read, see, and hear. This program is concerned with finding truth in the news. In order to illustrate the need for reading news intelligently and with discernment, ask one of your members to read accounts of the same event in different papers or magazines and bring a report to the group showing how two people report the same event differently.)

Program Leader:

Will Rogers used to say, "All I know is what I read in the papers." If we all read the papers carefully, we would know more than we do, but we should need to use some discernment to make sure that we know the truth. Some people mistakenly believe that whatever they see in print is bound to be true. To such people it comes as a shock to realize that there are contradictory claims made in print. We cannot believe that a reputable newspaper or magazine would print falsehood deliberately and intentionally. How do we account for the contradictions which may be found so easily in books, newspapers, and magazines?

At the very outset we need to understand the difference between editorial material and news. News is supposed to be an accurate, unvarnished account of the facts concerning an event. Editorial material is the opinion of someone concerning the meaning of the facts. It is easy to see how there can be editorial contradictions, because people have sincerely varied opinions about the same things. A man who writes an editorial believes he has sound reasons for his opinion, and so does the man who differs with him. In reading editorial material it is our responsibility to examine and weigh the writer's propositions and conclusions in the light of the truth as we know it.

When it comes to the reporting of news it seems that there should be no place for opinion. Facts are facts regardless of who reports them. Surely this is the ideal in reporting news, but things do not fall out in practice as they do in theory. The way in which a person reports facts is influenced by his attitudes. A sympathetic sports writer will interpret an action of a ball player as evidence of a fine spirit and a love for the game, while an unsympathetic reporter will call the same action a "show of bad spirit and short temper."

The accuracy of news is also influenced by the knowledge of the reporter. There are times when wrong impressions are given about the actions of church courts (presbyteries, etc.) because reporters covering the meetings do not understand the significance of words and expressions which are peculiar to the church. Even in the reading of news reports, then, it is important to read between the lines to separate fact from opinion.

HAVE THE REPORT FROM THE PERSON APPOINTED TO EXAMINE VARYING ACCOUNTS OF THE SAME EVENT.

(Invite the young people to ask questions and make comments following this report.)

First Speaker:

The report which we have just heard illustrates the need of being able to read between the lines if we are to know the truth about what is taking place in the world. We must recognize that there is a very real difference between opinion and fact, and we must learn to distinguish between the two. We cannot form correct judgments ourselves unless we know the truth about what is going on in the world. Truth and justice are always bound together. The truth makes us free, even as Jesus said. Knowing the truth sets us free from error, and it sets us free from the fear of the unknown. We should be thankful to God that we live in a land where men are free to print the truth. We should be praying that those who report and interpret the news will be led to do it accurately, and that we who read it shall have wisdom to receive it with discernment.

Second Speaker:

Christ said a great many things about truth, but one of the most important was when He said of Himself, "I am . . . the truth." John 14:6. Jesus Christ Himself is the

center of all truth. We cannot rightly understand and interpret the facts and events of life and of this world until we know Him by faith. It is through Him that we know God, and only when we know God, the Creator and Sustainer, can we really understand His universe. It is only when we know God that we know the truth about ourselves. Knowing God, and the truth in Him, gives us a true standard of judgment for measuring all things and all information. Knowing the truth in Christ gives us a true perspective. To know Christ by faith is to be set free from sin and death. Psalm 36:9 states, "In thy light shall we see light." The Christian has received the light of God's truth, and it provides him the spiritual illumination for reading between the lines.

LETTERS

Edtior of The Journal:

The "Children's Page," illustrated with The Little Jetts is delightful, and I never miss a single one. In June I made a most attractive scrap book of all the Children's Pages up to that date for my grandson in Canada. I really wanted it for myself —they are works of art and impress the stories so much on one's mind that they present an unforgettable picture.

I think such a scrapbook for the children's ward in the hospitals would be a means of presenting the rich Bible stories to some who may not have heard them before.

Mrs. Oates Sprinkle, Tryon, N. C.



BOOKS

THE BODILY RESURRECTION OF CHRIST. William Childs Robinson. Order from Columbia Theological Seminary, Decatur, Georgia. No charge.

A few years ago Philip Wylie, author and journalist, wrote an article about Easter. He reflected upon all the colorful pageantry, the large congregations of this annual season. Then he said, "Easter always seems very strange to me for as a scientific man in a scientific age, I cannot accept religion . . . but when Easter comes, I who am not a Christian, marvel at those who say they are. The church is clean, the loud organs roar, the choirs shriek and incense burns, the censers swing, the processions go down the aisles and afterwards the streets fill with people who came there to be in a fashion parade. What has all this to do with Jesus?" A statement of this kind is quite disturbing because there is so much truth in it. The truth is that the side issues of Easter frequently obscure the fact of Easter which is the bodily resurrection of Christ. For this reason it is imperative that Christians engage more and more in reflection concerning the bodily resurrection of Christ.

Dr. Robinson, a distinguished church historian and theologian, has rendered the church an invaluable service in this brochure on the bodily resurrection of Christ. It was first published in the German language in Basel, Switzerland. It has now been translated into English and available for distribution.

Dr. Robinson calls for a renewed emphasis upon the resurrection and believes that this is a relevant emphasis for our day. He laments the fact that in Latin Christianity the profusion of crucifixes focuses the eye upon the crucified, dead Jesus, leaving to the evangelical church a special responsibility for proclaiming the risen, living Lord. In American Protestantism the influence of old liberalism has worked like leaven in reducing the bodily or physical resurrection of Christ's witnessed to in the New Testament to a kind of spiritual resurrection at death, such as Plato sets forth in his society of souls in an idealistic universe.

For several years, Dr. Robinson has made a special study of the resurrection of Christ, and this booklet is characterized by his usual exact scholarship and deeply reverent style. He concludes with this great affirmation: "The real bodily resurrection of Jesus can be the work only of God. Consequently the confession of the factual bodily resurrection of Christ is the sign of a theocentric faith and a witness to a hope in the coming of the New Jerusalem, the establishment of the kingdom of God in a new heaven and a new earth. And all this God is doing and will complete through Him whom He raised from the dead, exalted to His own right hand and made a life-giving Spirit, even His Son Jesus Christ our Lord."

John R. Richardson

MY PRAYER BOOK. Concordia Publishing House. $1.25.

In offering My Prayer Book to the abundance of devotional and prayer books published in recent years, the publishers have provided acceptable prepared prayers and suitable prayer patterns to aid those who do not seem to know how to give expression to what is in their hearts as they face the problems and temptations, the joys and sorrows, the successes and disappointments of life.

This volume is divided into morning and evening prayers, and the benedictions of the Lord. This volume should be especially helpful to young Christians who are seeking to progress with Christ in the school of prayer.

THE STRANGE STORY OF A MINISTER'S LIFE. John Lewis. Christopher Publishing House. $3.00.

The author has served as professor of ethics and philosophy in the Baptist Divinity School, Cardiff, Wales. He was for four years the Doctor Williams Scholar at Glasgow University. The author is now a retired minister and writes in this volume for the benefit of those who will follow in this vocation. He tells us that in preparing this volume he was thinking of the success and the safety of those who will serve in the gospel ministry.

J.R.R.

FAITH, HOPE AND LOVE. Emil Brunner. Westminster Press. $1.50.

Dr. Brunner believes that the three cardinal Christian virtues are related to man's life as a human being, his existence in the three dimensions of time—past, present, and future. Faith has to do with the basis, the ground on which we stand. Hope is reaching out for something to come. Love is just being there and acting. In dealing with love, he states that God loves us not because we are worth loving but in spite of us. God Himself is agape.

Commenting upon eternal life, Dr. Brunner says, "This is eternal life as experienced already in this temporal life. Its source and reality are in God's love as already given to faith, as expectation to be completed by hope as a beginning of presence in our own love. God's being with us being shared by our being with our fellowmen. This, then is the unity and diversity of faith, hope, and love.

Many fine things are found in this little volume but there are also some questionable statements. For example, on page 20 he speaks of the story of the passion of Christ and then states, "But again it is never a so-called objective fact that is indicated." It is our belief that if it is not an objective fact then there is not much use in talking about it.

John R. Richardson

EXISTENTIALISM AND THEOLOGY. George W. Davis. Philosophical Library. $2.75.

The author is professor of Christian Theology at Crozer Theological Seminary. In this work he investigates the theology of Rudolf Bultmann.

In five chapters the author endeavors to set forth the existential solution which Bultmann offers for the supernatural accompaniments which surround the basic Christian proclamation of God in Christ. To understand Bultmann's thought is the chief endeavor of this study.

Existentialism has taken on many forms and directions in modern times. The value of existentialism is that it calls men to decision.

Suffice it to say that Bultmann is a dangerous theologian. He repudiates the objective—historical resurrection. He denies that the resurrection was an objective event in history. Despite the fact that at times Bultmann uses Christian terminology, he emasculates the New Testament of its distinctive Christian content.

John R. Richardson

THE TEMPLE OF JERUSALEM. Andre Parrot. Philosophical Library. $2.75.

Professor Parrot gives an enthralling account of the various buildings erected as temples in Jerusalem with a wealth of interesting archaeological and historical detail. Solomon built the first temple at Jerusalem and this is the most famous one. After the return of the Jewish exiles from Babylon, a second and more modest temple was built on the same site. Ezekiel's vision of the temple greatly influenced the design of the grandiose building erected by Herod which was destroyed by the Romans in 70 A.D. Today the Moslem Haram Esh-Sherif stands on the site of the temple. In the author's interpretations he allows some of his high critical theories to color his thinking. Conservative readers, of course, will use their Christian discernment before accepting all of his conclusions.

THE ART OF SOUL-WINNING. Murray W. Downey. Baker Book House. $3.50.

The author is Dean of the Canadian Bible Institute in Canada. He has given us here a clear, Scriptural and practical presentation of how to be a successful soul-winner. In the opening section the author deals with the preparation necessary for effective soul-winning. He brings out the necessity of the Spirit-filled life for the worker. In the second section he considers the difficulties and objections the Christian worker is likely to encounter as he deals with souls and suggests clear and Scripture-based answers and solutions. The third part of the book shows how to deal with the adherents of some of the most important cults found in our land. The book is full of practical instruction on the art of soul-winning.

SERMON OUTLINES IN THE OLD TESTAMENT. W. Robertson Nicoll. Baker Book House. $2.95.

This volume contains 139 outlines for sermons on the Old Testament preached by men who believed in Biblical preaching. There are 46 ministers who are represented in this volume. They include the best pulpiteers of both Great Britain and America. Here is a book of inspiration, guidance and Scriptural illumination.

THE LAST LABOURER. Socrates M. Mackiter. Christopher Publishing House. $2.00.

This is a beautiful religious play with particular emphasis on the wonder of healing through faith in divine truth and love as well as by material medication. The reader will have a heart-warming experience by going through it.

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NEWS of CHURCHES around the World

PASSING OF REV. JOEL T. WADE

In His 95th Year

In his home city, Chattanooga, Tenn., Rev. Joel T. Wade died July 3, this year. His funeral was conducted by Rev. James L. Fowle, D.D., assisted by Rev. W. A. Peak, and the interment was in Greenwood Cemetery, of Chattanooga.

Mr. Wade, a graduate of Union Theological Seminary, Richmond, in 1890, was active in the ministry for 67 years, having served fourteen churches and groups of churches in Virginia, Kentucky, Tennessee, Georgia, North Carolina and South Carolina during that time, and in his late years assisted Rev. W. A. Peak in the local mission work of the First Presbyterian Church, Chattanooga.

He was also President of Nacoochee Institute for five years.

Mr. Wade was minister, musician and author. He led singing in his meetings and sang upon his deathbed. He wrote a book of "Sermons" in 1948 and, assisted by Mrs. Wade, wrote a book entitled "Our Life Story" which can be obtained by addressing Mrs. Joel T. Wade, 502 South Seminole Drive, Chattanooga, 11, Tenn.

Thus passes to his reward probably the oldest minister in the Southern Presbyterian Church.

NEW YORK

New York—Presbyterian laymen of the New York area are playing big parts in the behind the scenes work of the current Billy Graham Crusade in Madison Square Garden.

Roger Hull, executive vice president of a large insurance corporation, and an active Presbyterian layman, is chairman of the executive committee for the crusade. The chairman of the larger General Crusade Committee is George Champion, president of the Chase Manhattan Bank, also a keen Presbyterian layman. Mr. Champion has been credited by other key laymen working in the crusade as having been largely responsible for persuading the Protestant Council of New York to sponsor the Crusade.

Another key worker is J. Turner Jones, vice chairman of the Crusade's Finance Committee. Mr. Jones, who is connected with the sales agency of Mt. Vernon Mills, is a deacon and trustee of Fifth Avenue Presbyterian Church.

Dr. John W. Bradbury, veteran editor of the Watchman-Examiner, a national Baptist paper, has said that the initial organization of the crusade was nothing short of a miracle. Dr. Bradbury said it was men like Erling C. Olsen, a Wall Street figure, and members of the Christian Business Men's Committee who really worked to get Billy Graham to undertake the Garden Crusade. Mr. Olsen, who Dr. Bradbury singled out by name, is secretary of the Crusade Executive Committee. An able speaker, and Bible teacher, he speaks every Sunday over a large local radio station. Mr. Olsen is also a Presbyterian.

Other laymen on the key executive committee include Cleveland Dodge, vice president of the Phelps-Dodge Copper Co., an active Presbyterian, and Protestant Council leader, and Edwin F. Chinlund, a director and former treasurer of R. H. Macy and Co., and a lay leader of the Ruth Reformed Church.

ALABAMA

Florence—Presbyterians of Florence have completed a successful campaign to raise $100,000 for the building of a new Presbyterian Church in Florence.

A site has already been selected for the new church, and approximately 200 people have indicated that they will become members of the new church, the second Presbyterian church in the city. Their names will be submitted as charter members for the approval of North Alabama Presbytery July 16.

Sponsoring the new church is the First Presbyterian Church of Florence. Pastors of the First Church are the Rev. J. V. Cosby Summerall and the Rev. Robert H. Crumby.

GEORGIA

Atlanta—Dr. Ben Lacy Rose, professor at Union Seminary in Richmond, was re-elected Chairman of the Board of Church Extension at the Board's meeting in Atlanta, July 10 and 11. This will be Dr. Rose's second term as chairman.

Dr. Warner L. Hall, pastor of Covenant Church, Charlotte, was named Vice-chairman of the Board, and Ben S. Barnes, Jr., vice president of the First National Bank in Atlanta, was elected the Board's Assistant Secretary.

Coming out of the report of the Division of Radio and Television, a recommendation was presented and adopted, which asked the Board of Church Extension to authorize this Division to establish an Advisory Council on Radio and Television. The Council would be made up of 5 - 7 members and would, during its initial stages, meet twice a year.

A Council on Architecture, similar to that being established by the Radio and Television Division, was begun in July of last year, and at the meeting of the Board in Atlanta, the Rev. James J. Alexander, Assistant Secretary of the Division of Home Missions and Negro Work, was named to the Architectural Council. He succeeds Dr. Arthur Vann Gibson, pastor of Morningside Church in Atlanta, whose term on the Board has expired.

Dr. J. Davison Philips, pastor of Decatur, Ga. Church, presented the report on the Division of Evangelism, and pointed out that the total number of members added to the Presbyterian Church last year was the second highest total in the Church's history.

In the Finance Committee report, presented by its chairman, Ralph Huie, vice president of Atlanta's First National Bank, Board members heard

that over $1,938,000 has been given to the Negro Work Campaign, as of the present time. Of this, $1,000,331 has gone to Stillman College in Tuscaloosa, Ala., and $937,691 has gone to Negro Work through the Board of Church Extension.

Members also heard that each year $5,000,000 more is now being spent in church and manse building throughout the General Assembly than that spent before 1953 when the Department of Architecture was set up by the Board of Church Extension. The Rev. O. V. Caudill, secretary, reported on this department.

The Rev. James Alexander, reporting for the Chaplains and Military Personnel Department, stated that the Presbyterian Church, U.S. is over its quota in every branch of the Armed Services. There are 51 chaplains now serving in the Armed Forces, who are Southern Presbyterians, which marks a peak for peace-time Presbyterian chaplains.

Chairman Rose, Dr. Andrew R. Bird, Sr., pastor emeritus of the Church of the Pilgrims, Washington, D. C., and Dr. Richard R. Potter, pastor of First Church, Staunton, Va., were appointed to the Special Committee on Ecclesiastical Endorsement for Presbyterian chaplains. Dr. Potter, Dr. Claude H. Pritchard, secretary of Home Missions under which the chaplains' department is placed, and Mr. Alexander were elected as representatives to the General Commission on Chaplains.

Hal Hyde, secretary of Urban Church Department, told of plans for the "Give One Day's Pay" campaign scheduled in October, which will boost funds available for church extension work. Mr. Hyde said that Presbyterians will be urged to give according to the opportunities within the bounds of the giver's own presbytery. The presbytery will receive 80% of the total from this special offering and 20% will go to the Board for distribution to areas where church extension needs are greatest.

During the presentation of the Christian Relations Division Report by Dr. E. T. Thompson, professor at Union Seminary, Richmond, Dr. Malcolm P. Calhoun, secretary of the Division, told that already, 12,000 - 15,000 copies of "Freedom—The Christian Concept," adopted by the 1957 General Assembly, have been ordered by churches and church groups throughout the Assembly.

The Board was informed by Dr. James M. Carr, secretary of the Town and Country Church Department, that two Southern Presbyterian ministers are among the winners of the Rural Pastor of the Year Award, sponsored by Emory University and the Progressive Farmer magazine. Dr. Howard McK. Wilson, pastor of Tinkling Spring Church, Fishersville, Va., is the winner for Virginia. The Rev. Curtis J. Matthews, pastor of Plains Church, Zachary, La., was winner for the state of Louisiana. The Rural Pastor of the Year contest is conducted on an interdenominational basis. The two Presbyterians, along with the other winners in the South, were honored at a banquet given jointly by the two sponsoring groups when award winners were announced at Emory University.

Dr. Carr announced that Miss Margaret Hunter of Monroe, La., will become one of the Church's Sunday School Extension workers and will work in the Synod of Arkansas.

Dr. Carr, in his report, also told of plans for a Pan-Presbyterian national convocation of town and country churches, to be held in the fall of 1959.

The Georgia Avenue Presbyterian Church of Atlanta is still reaping the benefits of evangelistic services held in April. At the close of the services 14 adults were received into the church; 9 by profession of faith and baptism, 4 by reaffirmation, and 1 by letter. The older members agreed that it was the best attended and there were better results than in any extended meeting ever held at the Church. Since April interest in all the work of the church has increased. There is better attendance at the stated services and more people have taken a definite responsibility in the weekly activities at the church. Also, the congregation pledged and gave over $5,000 during the May campaign to raise a quota of $4,251 for the new presbytery conference grounds and Presbyterian work on the campuses of universities and colleges of Georgia.

The Rev. Daniel Bowers, pastor of the First Presbyterian Church of Alexander City, Ala., was the evangelist for the April meeting. The Rev. George W. Hayward is pastor of the church.

Decatur—The congregation of the Clairmont Presbyterian Church worshipped for the first time on Sunday, June 30, in their recently completed $250,000 church edifice. This new building houses a temporary sanctuary which will seat 500 persons and educational facilities covering 18,800 square feet of floor space.

The chairman of the Building Committee was Mr. J. Malcolm Parker. Former chairmen who had served temporarily were Mr. Clyde Shepherd, Mr. Henry Mauldin, and Mr. John Brinsfield.

Clairmont Presbyterian Church was begun five years ago, built a fellowship hall four years ago, and now has a membership of 793 persons.

LOUISIANA

New Orleans — Bill Burge, a member of the Parkway Presbyterian Church of New Orleans, was elected moderator of the Presbyterian Synod of Louisiana Youth Council at the conclusion of the 33rd annual Young People's Conference at Silliman College, Clinton, La., in June.

Others elected to the council were Miss Beth Herring, Raceland; Warren Williamson, Baton Rouge, vice-moderator; Kay Cunningham, Minden, stated clerk; William Trimble, Lake Charles; and Adult Advisers Miss Imogene Bennett, Director of Christian Education First Church, Baton Rouge; the Rev. Geo. H. Ricks, Baton Rouge, regional director of Christian Education; the Rev. Robert Kilgore, pastor Raceland Presbyterian Church; Hubert Brogdon, president of the Presbytery's council, will also serve on Synod's Council.

New Orleans—The Parkway Presbyterian Church formally dedicated its new building June 30.

The property was bought and the new church built under guidance of the strategy committee of the New Orleans Presbytery. Total cost was approximately $105,000.

The interior of the new building is modern in design with paneled walls in all rear rooms. It is fully air-conditioned.

Participating in the dedication services were the Rev. Paul Richards, the pastor; the Rev. Fred L. Reeves, general secretary of church extension for the Presbytery; Myron Turfit, member of the strategy committee and elder of the St. Charles Ave. Presbyterian Church of New Orleans.

The Parkway congregation was officially organized in December, 1956.

New Orleans—Dr. David L. Stitt, president of Austin Presbyterian Theological Seminary in Austin, Tex., delivered the dedication sermon for the new Metairie Ridge Presbyterian Church of New Orleans July 7.

The new sanctuary, located on the site of the original church, seats 500, and is completely air conditioned.

Members of the building committee included the pastor, the Rev. John W. Bracey, Mr. W. H. Schoner, Dr. S. S. Lewis, M. V. Higbee, John R. Kennedy, W. B. Nourse, and C. C. Schaller.

NORTH CAROLINA

Mecklenburg Presbytery held its 217th stated Session on July 16th in the air conditioned Westminster Presbyterian Church of which Rev. I. Howard Chadwick is pastor. Dr. W. M. Boyce, Sr., was succeeded as Moderator by Rev. A. T. Taylor. Rev. John A. McLaney was received from Louisville Presbytery and a Commission was appointed to install him pastor of the Norwood Presbyterian Church on July 21st. Mr. Marcus Prince III and Mr. John E. Lake were licensed to preach, and a Commission was appointed to ordain Mr. Prince on July 28th prior to his year of post graduate study in Princeton Seminary and his taking a chaplaincy in the Army. A Commission was appointed to ordain Mr. Lake and install him pastor of the Providence Presbyterian Church on July 28th.

Mr. Jack Marion Clontz, of the Sunset Hills Church, and Mr. Donald Thomas Dunlap, Jr., of the Forest Hill Church, were received as candidates for the ministry. Miss Carolyn Cathey, a member of the Philadelphia Church, was received as a candidate for lay service.

The resignation of Rev. R. H. Stone as Executive Secretary was accepted, and his duties will terminate on September 30th. A letter of transfer was granted to Orange Presbytery, where on October 1st he will become Executive Secretary with offices in Greensboro. Rev. Herbert V. Carson was given a letter of transfer to Kings Mountain Presbytery where he becomes pastor of the Mt. Holly Presbyterian Church.

The Commission on the Minister and His work reported the approval of calls for Rev. J. R. McAlpine III from the Steele Creek Presbyterian Church and from the East Monroe and Turner Presbyterian Churches to Rev. N. E. Oplinger. The Commission reported the following dissolutions of pastoral relations and transfers: Rev. Frank S. Johnson and the Paw Creek Church and his transfer to Orange Presbytery; Rev. Hugh M. Jefferson and the South Park Church and his transfer to Atlanta Presbytery; Rev. Claire S. Albright and the Marshville congregation and his transfer to Fayetteville Presbytery; Rev. W. T. Taylor and the South Tyron Street Church in order that he might become a Chaplain in the Army.

A Commission was appointed to organize a church in the Hickory Grove area, where Rev. Jas. B. Reaves has been leading. Nine acres of property have been purchased for a site.

Salaries of the Home Mission pastors were increased to $4,200.00 effective July 1st with an additional $25.00 per month car allowance.

Rev. Thomas W. MacLean read a memorial to the late Dr. John R. Rosebro. Mrs. Frank W. Orr read a history of the host Church stating that on September 14, 1952, there were 301 charter members and that at present there are 675 members. Presbytery authorized the change of name of the church in Rockingham to The First Presbyterian Church of Rockingham.

A record budget for benevolences was adopted —$731,446.00—a twenty per cent increase for all causes.

Rev. Ben F. Moore, pastor of the First Presbyterian Church of Albemarle, was nominated for Moderator of the next stated session to be held in the Plaza Presbyterian Church on September 17th at 9:00 A. M.

R. H. Stone, Secretary

High Point — Dr. Warner Hall, pastor of Covenant Presbyterian Church of Charlotte, N. C., was the principal speaker on the occasion of the formal opening of 10 new apartments at the Presbyterian Home in High Point.

These apartments have been built at a total cost of $100,000 for those people who would like the privacy of an apartment, but the full advantage of the care provided by the Home.

Those who occupy the apartments have made a capital contribution to the home of $10,000 which was used to defray the cost of building one apartment. In addition to that amount, they pay the regular cost of care which includes all of the services which are provided by the home.

The Board of Trustees celebrated the formal opening of the apartments with a ceremony on the grounds June 16, and this service was followed by an open house to which the public was invited.

Each of the new apartments has 2 single bedrooms, a living room, an efficiency kitchen, and a screened back porch.

Glendale Springs — Construction has begun on the building of the John W. Luke, Jr., Memorial Presbyterian Church here. Grading has been completed, and materials gathered at the site.

Mr. Delmer Rose, treasurer, reports approximately $15,000 is now in the treasury for this project, and that a drive is now in progress to raise $25,000 more to complete the building. Presbyterians of the area have donated approximately $2,000 or more in labor for the preparation of the building.

The church is to be a memorial to the late John Luke, Jr., son of the Rev. J. W. Luke. The Rev. Luke is pastor of six churches in the Glendale Eprings area.

Members of the financial committee include Robert Woodie, chairman, Franklin Hamilton, Herbert Bare, Treasurer Rose, the Rev. Luke, Blair Gwyn, Paul Cashion, Wade Vanney, Jr., and Bill Little.

SOUTH CAROLINA

Kingstree — The Williamsburg Presbyterian Church of Kingstree in July completed an $80,000 renovation program with the installation of a new organ.

The sanctuary has been enlarged, repainted, the choir section moved from the side to the rear of the pulpit, and new pews have been added. A new lighting system and an elevator have been installed, and new carpeting covers the floor of the sanctuary.

Assembly rooms and all of the educational building have been air-conditioned.

Members of the committee included David S. Epps, I. V. Campbell and W. J. Cooper. The pastor is the Rev. D. B. Bailey.

Greenville—Rev. Frank M. Brown, a recent seminary graduate, was ordained to the Gospel Ministry and installed as pastor of the Reedy River Presbyterian Church Sunday, June 30, 7:30 P.M.

The Commission to install the young Minister was appointed by the Enoree Presbytery at its June 25th meeting and is composed of the Rev. David G. Davies, Dr. E. D. Patton, both of Greenville, S. C., and the Rev. Ben L. Collins of Woodruff, S. C.

Mr. Brown's father, the Rev. Otis C. Brown of Appalachia, Virginia, upon the invitation of the Presbytery preached the ordination sermon, his Topic being "The Word of God."

Two laymen named to complete the commission were Dr. John M. Fewell, Greenville, and David Boozer of Gaffney.

Mr. Brown and his wife, the former Marie Louise Landrum of Brunswick, Georgia are both graduates of King College in Bristol, Tennessee. Mr. Brown received his seminary training at Columbia Theological Seminary at Decatur, Georgia.

He began his work at the Reedy River Presbyterian Church June 1st. They are living at 41 Foxhall Road, Greenville, S. C.

TEXAS

Austin — Eight new faculty members for Austin Presbyterian Theological Seminary have been appointed by the Seminary's Board of Trustees.

Dr. John F. Jansen, now chairman of the department of religion at Hanover College, Hanover, Ind., will come to the seminary in June 1958, as Professor of New Testament Interpretation. Among his published works are "The Work of Christ in Calvin Theology," and "Guests of God." He holds a B.D., Th.M., and Th.D. from Princeton Seminary.

Dr. Carlyle Marney, pastor of the First Baptist Church here, will be Guest Professor of Christian Ethics for the spring term in 1958. A graduate of Southwestern Baptist Seminary in Louisville, Ky., he is well known for his television series, "These Things Remain," and his books which include "Faith in Conflict" and "Any Man's Family."

Visiting Professor of Systematic Theology for the '58 spring term, will be Dr. Wilhelm Niesel of Wuppertal, Germany. Dr. Niesel has been called the leading Calvin scholar in Europe, and has a number of published works.

Dr. Edward B. Paisley of Philadelphia, Pa., a former president of Assembly's Training School in Richmond, and an Austin Seminary alumnus, will become Professor of Christian education in September 1957.

Dr. Dietrich Ritschl of Edinburgh, Scotland, will serve from February 1958 to August 1959 as Guest Professor of New Testament Theology. He is pastor of the German Church in Edinburgh. He holds a Ph.D. degree from the University of Basel in Switzerland.

The Rev. Earl C. Scott, Jr., another alumnus of the Seminary, will join the faculty in September 1958 as assistant professor of New Testament and Exegesis. He has served as pastor of the Trinity Presbyterian Church in Wichita Falls, Texas.

New Instructor in the field of pastoral counseling will be the Rev. J. R. Thomas of Chicago, now a Church Federation Chaplain at the Research and Educational Hospitals, University of Chicago.

Dr. Grover Wilson, now completing work on his Ph.D. in Aberdeen, Scotland, will teach New Testament for the 1957-58 year. Before going to Scotland, Dr. Wilson was the assistant pastor of the Huguenot Memorial Church in Pelham, N. Y. He is a graduate of Yale Divinity School, and has published numerous sermons and articles. He has made a film strip with narrative booklet titled "Latin America — Continent of Contrast."

Austin — New President of the student body of Austin Theological Seminary for the 1957-58 academic year will be senior student Jack K. Bennett, a native of Rusk, Texas, and past student body treasurer.

Vice President will be Theron S. Nease, a senior student from Savannah, Ga.

Miss Evelyn Willard, a senior student in the program for directors of Christian Education, and a native of Dallas, will be the new secretary.

Ronald M. Guinn, formerly of Freeport, Texas, and a second year seminarian, will take office as treasurer.

Editor of the Seminary's yearbook, The Theolog, will be James Brock of Oklahoma City, Okla.

VIRGINIA

Harrisonburg—At the present time Sunnyside Presbyterian Home has thirty-nine guests and six others have been invited. The first male guest was welcomed on June 30th. He is the Reverend Harold H. Leach, retired minister of the Westminster Presbytery. He is the 25th guest to be welcomed since the re-location of the home at Massanetta Springs. On July 16th the second male member of the Home Family was welcomed.

Mrs. William F. Bergman of Blackstone, Virginia, is serving in the home as receptionist for the summer conference season.

Work on the grounds of the home has been carried forward under the direction of the Buildings and Grounds Committee of which Dr. H. Grant Preston of Harrisonburg is Chairman. It is hoped that the portico will be in place early in September and the landscaping of the front of the building completed. Other external improvements are being planned.

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The Southern
PRESBYTERIAN Journal

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AT HISTORIC CONSULTATIONS IN KOREA — The discussions concerning mission—church relationship, which took place recently in Seoul, Korea, included representatives of the Presbyterian Church of Korea, the U. S. and U.S.A. Presbyterian Churches, the United Church of Canada, and the Presbyterian Church of Australia.

Among these attending the meeting, representing the Southern Presbyterians, are the following: Back row, third, fourth and fifth from the left are the Rev. John Talmadge, the Rev. Joseph B. Hopper, Dr. W. A. Linton, and Dr. E. M. Boyer; Fourth row, third, fifth and sixth from left, are the Rev. R. K. Robinson, the Rev. Dwight Linton, and Dr. David Seel. Second row (seated) first, fifth and ninth, are Dr. D. J. Cumming, Dr. Wm. M. Elliott (Moderator, Presbyterian Church, U.S.) and Miss Florence Root. Seated at the left of the U.S. Moderator is the moderator of the Korean Presbyterian Church, the Rev. Lee Tai-young.

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EDITORIAL

Sovereign in Both . . . Justice and Love

"Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:"

Isaiah 46:9-10.

"Modern man needs to be rescued from his own cleverness," so said a recent writer and he probably spoke more truly than he knew.

Secular magazines are filled with articles about how America can maintain its economic prosperity; how men can make and retain more money; how we can plan for more and greater leisure and amusements.

In all of this planning God seems to be forgotten, or if mentioned He seems to be regarded as simply a benevolent ally whom we are honoring by permitting to come along for the ride.

For all of our vaunted interest in religion too many of us are forgetting that the God with whom we have to do is not an amiable Santa Claus but is the Sovereign God of all the Universe, the one who deals with nations and with individuals according to the inexorable laws of His holiness, justice and love. This God of love is not deformed by that glorious attribute, He is also the God of holiness and justice. He is love, yes, but He is also a consuming fire.

We Christians need a new vision of the holiness of God; of the fact that He is sovereign and that our ways must conform to his, not his to ours.

In Isaiah we find a thought which is also expressed in other parts of the Bible: *"Woe to him that striveth with his Maker! . . . Shall the clay say to him that fashioned it, What makest thou"?*

We are living in a time when there is entirely too much *familiarity* with God, too much flippancy when speaking of Him and His works, too much of a spirit of setting up a god wholly different from the One portrayed in the Scriptures. There is also grave danger of accepting those attributes of the Son of God which appeal to our own interpretations of Him and failing to see other attributes of this One in whom dwells *"all the fullness of the Godhead bodily."*

For the Christian all fear of God is banished, but for the unbeliever there should be abject fear. For the Christian there is confidence and hope and peace. For the non-Christian only a certain fearful anticipation of impending judgment.

The Gospel message is only complete if it presents both the judgment of God and the redemption which He offers through Christ. No concept of God is accurate which does not include Him as a loving Heavenly Father, and also the Sovereign Judge of all the universe.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him and all kindreds of the earth shall wail because of him. Even so, Amen."

—L.N.B.

Let Them Include Alcohol!

The overwhelming scientific evidence that excessive smoking of cigarettes predisposes to heart disease and is an underlying cause of lung cancer is causing consideration in Congress of a bill to demand that such potential danger be printed on every package that is sold.

Fair enough!

But what about the radio, TV and magazine advertising of alcoholic beverages? A generation of young Americans is being assiduously taught by the liquor industry that drinking is normal, attractive and desirable for "right living."

What about alcoholism and its destruction of the body and the soul? What about the misery alcohol causes? What about the economic loss (to everyone except the liquor industry) which is a direct result of drinking? What about the squalor and poverty which go hand in hand with liquor? What about the debauched young women and the broken homes which are the direct result of alcohol? What about the souls in hell because of the results of drink?

Powerful, ruthless interests are determined that Americans shall drink more and more alcohol. These interests will attack individuals, besmirch characters, frame opponents, buy up opposition, plant false evidence, do anything to maintain their business.

No one has any illusions as to the gangsterism of the prohibition era. What many fail to understand is that the same greed for money can make the suave and socially impeccable owner of legalized brewery and distillery far more dangerous to society as a whole than the Chicago gangster with a sub-machine gun and a will to kill.

If the advertising of cigaretttes shall be made to include warning as to their potential dangers, then let us go one far more important step and require that the potential dangers of alcohol also be put side by side with the men of distinction and the pictures of "gracious living."

—L.N.B.

Un-gilding Lilies

One who grows up in a tradition finds it hard to depart from it. We are thinking of hymnody. The Church's hymn-book has always been a source of limitless interest, as also of comfort and instruction. It is both the expression and the fashioner of the Church's life and thought.

Those responsible directly for the new red Pan-Presbyterian book, called "The Hymnal" have made commendable gestures touching their attitude about the poetic compositions included in the list. We read from the Preface, page 6: "Much effort has been expended to secure the one best version of those hymns which have suffered many alterations in the course of time." None can gainsay their intent; on their good judgment there may be difference of opinion.

Just now there are not at hand any data for verifying or rejecting variations inserted in this new book as over against the older hymnals. And the reader will of course be at liberty to charge the following paragraphs to the writer's partiality to that which still appears to be the best and certainly the far from exhausted treasures in poetry and in melody in the old "Psalms and Hymns."

For example, one cannot but feel the distinct loss when even in the interest of confirming the incunabula, the beautiful "O Day of Rest and Gladness" is truncated. And if "When Morning Gilds the Skies" be of anonymous German origin, how can editors be certain that only four of the commonly accepted stanzas are authentic, the other four being deleted? And we are pained to see that one-half of the stanzas generally charged to Stowell are rejected, in his "From Every Stormy Wind That Blows." Again we feel robbed of part of our heritage when Bickersteth's "O God the Rock of Ages" is bereft of its last part: "Lord, crown our faith's endeavor with beauty and with grace . . ." The heart feels that something is sadly wrong when in the use of Watts' thrilling, "I Sing the Almighty Power of God," only three of six soul-uplifting stanzas are found! The omitted parts sound Wattsian; and if it can be proved that he did not write them, he ought to have done so! We who have been transported to the very gates of Heaven, on the increasing surge of feeling, as the organ peals and the choir-led congregation pours out its very soul, are left hanging in mid-air . . .. The grand old hymn has been wrecked on the rock of reputed historicity.

We have grown accustomed to seeing in connection with the author's name, the not-infrequent appended note advising that certain parts of some hymns have been added by others. Maybe so; maybe no. But at any rate, such notation would guarantee the integrity of The Hymnbook's editors and also conserve the beautiful and appropriate parts of hymns, which this last book omits. With such protection, the minutia of stark historical accuracy may sometimes be sacrificed in the interest of spiritual instruction. For another example, there is truth which sadly needs stress in the omitted last stanza of Katherine Hankey's "Tell Me the Old Old Story"; viz. that this world's empty glory is costing me too dear." Another illustration, in Robert Robinson's "Mighty God While Angels Bless Thee," there are four stanzas of

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eight lines each. It appears rather keen "critical divination" that only the last half of stanza 3 and the first of stanza 4 are authentic, thus omitting the very appropriate reference to the adumbration of the Gospel in the Old Testament times in stanza 3, and the even more important distinct inclusion of the Second Coming of the Lord Jesus Christ, at the end of the poem.

It must be admitted that on the score of the critical point that the more difficult and abtruse is more likely the original, the red book has grounds for changing Montgomery's "In the Hour of Trial,"—the last stanza. But by the same mark, Watts' "For such a worm as I" should be retained rather than the long substituted "For sinners such as I." A number of folk don't like to be called worms. The Psalmist does not object. Again, John Newton's "Glorious Things of Thee Are Spoken, Zion . . ." has the ring of Newtonian writership in its last stanza. The personal testimony at its beginning is most appropriate; and "Solid joys and lasting pleasures, only Zion's children know" is too rich testimony to throw out on some technical basis.

Whatever the risk of exposing one's ignorance, it must be remarked that John Wesley was too loyal an Arminian to miss the chance of writing as the last line of his "A Charge To Keep I Have" the words: "Assured if I my trust betray I shall forever die." The substituted "Let me ne'er my trust betray, But press to realms on high" sounds like somebody watered down Wesley. Calvinistic objection to the poem should be more properly directed against the first stanza. For a final observation on the hymns and their changes, notice another of Wesley's creations, "Hark the Herald Angels Sing." We hazard the thought that the change in the second stanza was made for one of two reasons. (We believe that a change has been made. Remember the principle: the harder or the more unlikely is presumably the original). The two reasons are: Modesty and theology. In these days, it is hardly chargeable to the former reason that the expression "Offspring of the Virgin's womb" should be toned down to "To the earth from Heaven's home." Are we no longer willing to sing of our faith in the Virgin birth of the Saviour?

Envoi: The world do move.

R.F.G.

Some Facts About the Jews

One of the most foolish things a person can do is to adopt an anti-Semitic attitude. That the Jews have remained a separate people, scattered though they are to the four winds of heaven, is a mute testimony to their integrity as a race and, many believe, to the fact that there is yet reserved for them a specific part in history.

In 1940 there were about 16,000,000 Jews in the world. Hitler and his followers were responsible for the deaths of about 6,000,000. Today it is estimated there are 11,000,000 scattered among the nations. In the Argentine alone there are some 600,000. The Jewish population in the United States is about 5,500,000; in the country of Israel approximately 2,000,000.

The number of Hebrew Christians is not known because, in almost every instance, they have identified themselves with some evangelical denomination. In Israel there are said to be about 300 Christians with an unknown number of secret believers.

Crushed, scattered, persecuted, the Jews are a remarkable people. Virile, brilliant, laying great store on education, active in scientific research, persistent and efficient in business, their influence is so much greater than their numbers that these phenomena alone are an incentive to careful study.

The Jew is a challenge to the Christian for, in the providence of God, our own faith is fixed in the God of Abraham and our salvation depends on One who, according to the flesh, was a Jew.

Believing in the uniqueness and finality of Christ as man's redeemer from sin, we Christians owe a debt to all men, including the Jew, and our evangelistic outreach must include him for whom Christ also died. As a neighbor across the street, as a business acquaintance, as a professional associate, it behooves the Christian to show that the faith he professes is one which transforms, with daily evidence of the fruits of the Spirit in his life.

Probably more than at any time in generations the Jews are receptive to the Christian message. Christians should both pray and work to that end.

—L.N.B.

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How the Commandments Are Numbered

In the current issue of THEOLOGY TODAY, page 176, there is a reference to stealing by means of doing poor work. This is described as a violation of the Seventh Commandment. Now we are not criticizing the distinguished scholar who so wrote. Presumably he was reared in an atmosphere where the influence of the Roman Catholic and/or Lutheran numbering of the commandments was so dominant that even the Reformed people used the "accepted" terminology. We are only calling attention to this item as an occasion for remarking on the numbering of the Ten Words.

The Bible speaks of the commandments as ten, but does not explicitly say where one stops or another begins. As a result there are at least two ways of numbering. The method of the mediaeval church was continued in both the Lutheran and Roman Catholic Churches. The Reformed Churches used the method familiar to most of us. The difference is seen in the opening and in the closing of the Decalogue. The mediaeval way was to lump both the object of worship and the method of worship, what we Reformed call the first and the second, into the one first commandment. Then what we call the tenth is divided into two, one forbidding lust and the other covetousness.

The Decalogue occurs in Exodus 20 and again in Deuteronomy 5. In the former case the final section begins, Thou shalt not covet thy neighbor's house, and follows with, Thou shalt not covet thy neighbor's wife. On the other hand, in Deuteronomy the order is reversed: desiring the neighbor's wife is first forbidden, then desiring his house. This reversal of order seems to us to make of the whole matter of coveting, lusting, desiring what is another's to be one commandment — the Tenth Commandment.

If this position be taken, then the first commandment is, Thou shalt have no other gods before me. It concerns the One Whom we are to worship and to trust. And the second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything . . . Thou shalt not bow down thyself to them nor serve them. This concerns the mode by which God is pleased to be worshipped. He has made Himself our God and has revealed in His Word the manner in which He invites us to come into His Presence and worship Him.

When one takes the "mediaeval" mode of numbering the commandments and then abbreviates the list for the sake of teaching little children, the whole matter of how to worship drops out of the summary. Then the summaries go thus:

I. Thou shalt have no other gods before Me.

II. Thou shalt not take the Name of the Lord thy God in vain.

Our Reformed numbering places the emphasis not only on God the Redeemer from Egypt and from the bonds of Satan as the object of worship, but also on how He wills to be worshipped. In utter grace and love, God has made Himself our God and our Saviour in Jesus Christ. Our Lord Jesus bids us, If ye love Me, keep my commandments. In gratitude to God for saving us let us study to do those things His loving heart has directed for His glory and our good. Let us seek to tread the courts of His sanctuary in the ways ordained by our bountiful King Jesus. And as we think of our neighbors let us turn our hearts away from lust and covetousness in every form. "Be content with such things as ye have, for Himself hath said: I will never leave thee nor forsake thee. . . . Jesus Christ is the same yesterday, today and forever."

—W.C.R.

The Sun and the Moon Stood Still

By J. V. N. Talmage, B.E.

No. 3 The Commentators

The statement that the sun and the moon stood still has been a problem to modern commentators, who attempt to solve it in various ways. The fundamentalists, science or no science, firm in their belief that the Bible is the Word of God, take the passage literally. Other Bible students, equally convinced of the trustworthiness of the Word, have sought to find some other meaning to the passage than the most obvious. Many have thought that the expression translated "be still" actually means "be silent," and that the passage means that God sheltered the Israelites by storm clouds from the heat. But other parts of the narrative do not fit in with this interpretation.

Perhaps it will be well to notice the treatment of the passage by two experts in the much advertised Interpreter's Bible. Dr. John Bright of the Union Theological Seminary in Richmond, Virginia, is a distinguished Hebrew scholar, and has done some archeological work in Palestine under the well-known Dr. W. F. Albright. He comments that the passage can only mean what the English translation indicates. He admits the passage is difficult, but remarks that rationalizing is profitless. He is no scientist, and has no scientific explanation to make, and so wisely passes on.

In this scientific age it is difficult to imagine a theological professor so uninformed on scien-

tific matters as the other expositor, Dr. J. B. Sizoo, seems to be. This highly specialized theologian does not believe the passage is trustworthy or even sensible. He feels it is absurd to think of the sun and the moon standing still, especially at the command of a man. It is absolutely incomprehensible that a man of his theological stature should think that men would be flung into space if the rotation of the earth would stop. Finally he quotes one of those made-in-America arm-chair orientalisms, opining that it was an oriental way of saying Joshua was praying for greater time.

Does Dr. Sizoo think that if a Greyhound bus traveling 60 miles an hour stopped, all the passengers would go through the front windshield? No, he knows that the skillful driver would bring the bus slowly to a gentle stop. Why not attribute to the Driver of the universe the same wisdom and skill.

Dr. Sizoo's criticism of the passage sounds more like that of an unbeliever than a distinguished theological professor. These unfortunate remarks come from his association with so-called "Old Testament scholarship" which thinks itself superior to the Word of God.

The writer feels that the remark of Dr. Bright concerning the profitlessness of rationalizing is exceedingly timely. What a man does not know he should let alone until he is better informed. Faith is trusting when we do not understand as well as when we do. The writer has found in experience that a difficult passage often becomes the most valuable when later understood.



Memphis 8, Tenn.

Dear Sirs:

I would express my appreciation of the article in your issue of July 10, 1957, on "SMOKING."

The evil of tobacco, particularly cigarette smoking, has long been recognized. It has been given somewhat of publicity in newspapers recently, and especially in articles in the READER'S DIGEST telling results of scientific investigation. Producers of tobacco products always reply that the matter has not been fully proven, and that there are other possible causes of the ailments attributed to cigarettes and in some measure to the use of tobacco in other ways. Yet many of the very highest people continue to use "the stuff." And our church papers have little or nothing to say about it.

Perhaps I'm a "crank," but I do appreciate your publishing this article.

Sincerely yours,
Chas. S. Ramsey

Dear Brethren:

Please accept my most hearty thanks for the "Children's Page." I know the children in homes where your good paper is read will be delighted with this feature and greatly blessed by its being stories from the very Word of God.

David T. Lauderdale,
Lexington, Va.

Dear Editor:

This little plug from your June 26, 1957, issue intrigues my thinking.

> It is said that Jonathan Edwards before he died, claimed his children for God. Investigation showed that in five generations not one failed to embrace the Christian faith.

Was not Aaron Burr the grandson of Edwards? Insofar as any account of his (Burr's) life records, he died without Christ. However, if you have information that Burr did experience regeneration I would be delighted to know of it.

With deepest appreciation of your heroic stand for "the faith once delivered to the saints," I am

Sincerely in Christ
(Rev.) Frank J. Lenk,
Tallahassee, Florida.

Our correspondent is correct in speaking of Aaron Burr, the noted politician, duelist and renegade, as being a grandson of Jonathan Edwards, which would indicate that the "little plug" referred to is misleading, and in a measure it is. It was copied from an exchange. The author's mistake was in saying "five generations." Aaron Burr was a grandson of Jonathan Edwards, but he was not two years old when his grandfather died, and being the infant son of Esther, Jonathan Edwards' daughter who was married to the Reverend Aaron Burr, Sr., president of Princeton, it would not be unreasonable for his grandfather to count him as among the saved of his descendants.

Aaron Burr, "the second" was conspicuously the "black sheep" of his clan. He lived a tragic, hectic, sinful life and died at the age of 80 in great misery. At one time, when a student at Princeton an evangelistic meeting at the institution resulted in the conversion of a large number of the students, and Burr was under deep conviction, but seemed unable to make up his mind. He consulted his favorite professor, who evidently was not in full sympathy with the meeting and advised him not to allow his emotions to warp his judgment; but to wait until the "excitement" was over, then calmly and unhurriedly decide what he should do. That settled it. Burr drifted back and never came in sight of salvation again. His course was steadily downward, like a brilliant meteor having swept across its zenith. Harlow's "History of the United States" gives him this brief mention: "The Federalists renominated John Adams, while the Democrats nominated Jefferson and Aaron Burr. Burr was the grandson of the clergyman, Jonathan Edwards, and the son of a

president of Princeton. After serving with honor in the Revolution he devoted himself to law, politics and feminine society. He elevated nothing which he touched. Personally, he was a man of unusual charm, and he was blessed with a store of cheerfulness that never deserted him. But he lacked robust convictions about everything, and he was devoid of moral sense. 'Great minds' he was fond of saying, 'care little for small morals'." Alexander Hamilton, whom he afterwards killed in a duel, said of him: "I trust the Federalists will not finally be so mad as to vote for Burr. I speak with an intimate and accurate knowledge of his character. His elevation can only promote the purposes of the desperate and the profligate."

W.C.S.

Why Be The Only Sectional Church?

By G. Aiken Taylor, Ph.D.

Not long ago I was sitting at my desk talking to an honored Home Missionary of the Presbyterian Church, U.S.A., about the world-wide mission of the Church. He was sharing with me some of the joys of his work, and in the course of the conversation he made one specially thought-provoking remark. Said he,

"I wouldn't be surprised if we (U.S.A. Presbyterians) do not have as strong an industrial work in the South as you do. In the city of New Orleans alone we have half a dozen churches ministering to the working population—virtually the only Presbyterian churches doing so."

As we talked on it suddenly struck me: what excuse does *any* Church have for being a *sectional* Church?

The Presbyterian Church U.S.A. certainly is not. They are represented in every state in the union. Within the bounds of our Assembly they have schools, colleges and other institutions. Hundreds of U.S.A. churches dot the Southern scene—urban, rural and industrial. As a matter of fact, the U.S.A. concern in the South may well prove to be less "class" conscious than the U.S. concern. Although we are facing our responsibility to the working man with increasing devotion it is still true that our fastest growing congregations are located in the traditional "middle-class" suburban developments, not in the industrial communities, the army camps, the crowded and "decaying" sections of our larger cities. Where Presbyterianism is represented on a level somewhat lower than that associated with comfort and culture, it is often in the person of U.S.A. Presbyterians.

The Southern Baptists certainly are not a sectional Church. At the recent meeting of the Southern Convention in Chicago (no Southern City!) it was noted that the rate of increase in Southern Baptist congregations in the North had been more rapid than that of the American (or Northern) Baptists. Southern churches now flourish in 46 states. In Chicago the Southern Convention is today represented by 56 congregations, an increase of 50 during the past five years. And these brethren have over 1000 congregations in the Great Lakes area. The recent 1957 Convention, by a rousing majority, defeated a move to remove the "Southern" label from the official name of the denomination, despite the thousands of congregations north of the Mason-Dixon line. Baptists do not consider themselves sectional!

Neither does any other denomination operating within the territory of the South. Lutherans of every Synod may be found—often in isolated loneliness—far from the nerve centers of their denominations. The United Presbyterians who recently merged with their Northern counterpart were scattered throughout several of the Synods we call our own.

Therefore, what valid reason exists for the U.S. Church to consider the northern boundary of its Assembly an impenetrable ecclesiastical curtain? Is there anything in our Title or Constitution which says that a U.S. church may not properly be located anywhere in the United States? I think not.

We believe in the integrity and validity of our particular witness and we believe we have a world-wide mission. Are there none beyond our present borders—in these United States—whom we should win to the Christ we serve? Are there none in Montana, or Pennsylvania, who might profitably enlarge the work of the Presbyterian Church in the United States—except they first move to Georgia or Virginia?

If our vision is truly world-wide, we must not only strengthen our stakes at home, we must enlarge our borders! This, I believe, can be done in two general ways:

1) By establishing new Presbyterian U.S. congregations in new areas where Presbyterianism is not represented and where people live who want to be Presbyterians.

2) By receiving whole congregations desiring to cast their lot with us, when motives and zeal, as well as faith and order are conducive to the welfare of our cherished fellowship. We do this already, of course. Within the past five years alone a total of *twelve* whole congregations were added to our number from other denominations. Surely geography imposes no limitation upon the practice?

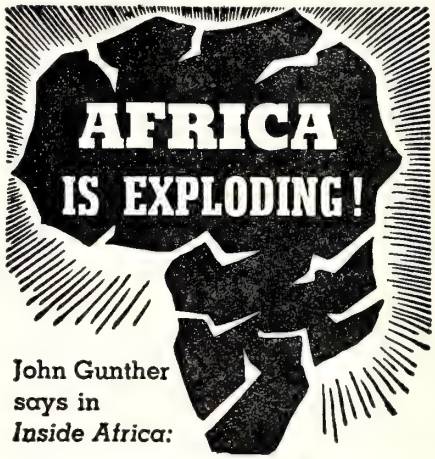
Recently the 4th Presbyterian Church of Spokane, Washington, severed its administrative ties with its denomination. The reasons may have been questionable and the motives ulterior. I don't know. Again, they may have not been so. If, as that congregation alleges, it seeks a more conservative affiliation—and a competent ecclesiastical court renders a favorable decision—why should it not be added to the Presbyterian Church in the United States?

We could, it seems to me, start the ball rolling in the following manner: First, acting upon a proper Overture, the General Assembly would empower border Synods to receive, as affiliate members, congregations organized through a forward-reaching extension program beyond their borders (together with existing congregations desiring to be received) — until a sufficient number of such congregations exists to justify additional Presbyteries and Synods.

Congregations that are separated from the present boundaries by greater distances would remain affiliate members until a sufficient number have been gathered to warrant a more responsible organization.

Home missionaries volunteering to labor beyond the bounds of our present Assembly would be commissioned under the authority of the Board of Church Extension until—or unless—it should seem wise to establish a separate authority for the oversight of National Missions.

During the recent debate over church union, there were many who defended the continuation of our Southern Church on the basis of its clear and untarnished witness to the Reformed tradition. We did not champion our denomination because we wanted to preserve a sectional Church. Now, if we really meant what we said, it is time to take steps to enlarge our witness. All that is needed is a proper overture, and the favorable action of a General Assembly. Are we interested?



John Gunther says in *Inside Africa:*

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LESSON FOR AUGUST 18

By THE REV. J. KENTON PARKER

Jonathan, Noble In Friendship

Background Scripture: I Samuel 14:1-15, 24-45; 17:55 - 18:5; 19:1-7; 20:1-42; 23:15-18; 31:1, 2. II Samuel 1:17-27. Devotional Reading: John 15:9-15.

It is hard to find words to adequately express our admiration for this noble man and ideal friend. He is so unselfish and generous; so true and loyal. His love for David is the finest type of love and illustrates the love of Jesus for His disciples. It is fitting that our Devotional Reading should be taken from John 15 where Jesus says, "As the Father hath loved me, so have I loved you: continue ye in my love." It is easy to see why David loved Jonathan, for David had everything to gain and nothing to lose in such a friendship with the young heir to the throne, but Jonathan's love for David was pure and unselfish. It stood the severest tests friendship can stand. Even when he knew that David was to take his place and be king instead of the natural heir to the throne, Saul's son. It stood by his friend when his father turned against him and tried to incite Jonathan with the same spirit of jealousy that filled his own breast. It remained true when David was hunted like a criminal. Jonathan is one of the minor characters of the Bible, but, like some of the other such men and women, he shines forth with a brilliancy superior to many who did greater things. David is a greater man as far as his work and influence are concerned, but he is not as pure and noble in character as his friend.

Our Background Scripture contains so much that only a few of the points can be touched, and these but briefly.

I. *Jonathan, a Soldier of Faith and Courage*: I Samuel 14:1-15, 24-45.

I remember, almost as if it were yesterday, how Dr. Theron H. Rice looked and spoke as he vividly described this "Venture of Faith" to our class in the Seminary. It is the story of Jonathan and the young man that bare his armor. The Philistines were giving Saul a bad time. On a certain day Jonathan suggested to the young men that they go over to the Philistines. There was a sharp rock on one side and a sharp rock on the other. They had to climb up on their hands and feet. Like other heroes of faith Jonathan sought a "sign." He suggested that they discover themselves to the enemy, and if they said, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and he shall be a sign unto us.

They carried out the plan; the men of the garrison said, Come up to us and we will show you a thing. They went up and began to slay the enemy and there came a trembling in the camp. The result was the complete rout of the Philistines. Saul and his men joined the battle. Saul had pronounced a curse upon anyone who took food until evening. Jonathan had not heard the oath which Saul foolishly took, and ate some honey as he went through a forest. Saul, who was not man enough to admit making a mistake, would have had his own son slain, but the people had more sense than the king and would not allow Jonathan to be put to death. This incident reveals the faith and courage of Jonathan and also throws light on the character of Saul.

II. *Two Great Souls Knit Together in Love*: 17:5 - 18:5.

David had come up to visit his brothers in the army and had slain the giant Goliath. Saul would not let him go back to his father's house. The two young men, David and Jonathan, met, and it seemed like "love at first sight" for the king's son: And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Jonathan and David made a covenant, and Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. Thus begins a friendship which lasted as long as Jonathan lived and was remembered by David after the death of his friend.

David behaved himself wisely and became a hero and court favorite. The women sang his praises, and one of their songs reached the ears of Saul. They sang, Saul hath slain his thousands and David his tens of thousands. Saul became afraid of David and insanely jealous, and began to plot his destruction.

III. *Jonathan the Peacemaker*: 19:1-7.

Saul spoke to his son and to his servants that they should kill David. It does not take jealousy long to turn into hatred and then to murder. Jonathan delighted in David and plead with Saul in behalf of his friend, showing his father how David had never wronged him but had fought bravely against the Philistines. Saul seems to be reconciled, and said, As the Lord liveth, he shall not be slain. So for a time David came back to his place at court.

IV. *Jonathan Helps David Escape*: 20:1-42.

This peace between David and Saul did not last. It was not long before the king, in a fit of jealous rage, sought to smite David with his spear while he was playing before him. David fled, and Saul sent messengers to his house with orders to kill him. Michael, Saul's daughter, and David's wife, helps him escape. He and Samuel live for a time at Naioth. He comes out of his hiding-place to Jonathan, and said to him, What have I done? They make an agreement to test Saul. Jonathan is to let David know the result. Since the next day was to be the new moon and David would be expected to be at the table with Saul and the others, Jonathan was to find out just how his father felt. They made another covenant with each other.

Saul did not say anything the first day of the feast, but on the morrow he asked Jonathan, Wherefore cometh not the son of Jesse to meat, neither yesterday or today? Jonathan replied that David had asked leave to go to Bethlehem. Saul's anger was so great that he cast his javelin at Jonathan, who rose from the table with fierce anger, for he was grieved for David. The following morning he went out to the field at the time appointed. Shooting an arrow, he cried to the lad who was with him. Is not the arrow beyond thee? Make speed, haste, stay not. This was the sign agreed upon by the two friends to indicate whether it was safe for David to come back to the house of Saul. The lad gathered up the arrows and went back to the city knowing nothing of the significance of what had been done and said.

David now comes out of his hiding-place and the friends take an affectionate leave of one another, weeping together. From this time on David was a fugitive. Saul spends a large part of his time hunting for him and trying to kill him. Although David spares Saul's life twice when he has an opportunity to slay him, and Saul for the time seems touched, yet David is afraid to return. He gathers about him a band of devoted "outlaws", and they live as best they can. He finally leaves the country altogether.

V. *Jonathan Strengthens David*: 23:15-18.

Jonathan remains loyal. He went to David while the latter was in the wilderness and "strengthened his hand in God." He braved his father's wrath. He said to David, Fear not: for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee." The supreme test of friendship is found in this scene and in these words. Are we as loyal to our friends when they are in disgrace? Paul says of his friend, Onesiphorus, "For he oft refreshed me, and was not ashamed of my chain." (II Tim. 1:16). Other "fair-weather" friends had deserted him when he was arrested. Jonathan did not desert his friend when David became an exile and was treated like a criminal. The second test is this: Are we willing for our friends to have first place, while we take the second place? Many friendships end at this point. Jonathan was perfectly willing for David to be king. It reminds us of John the Baptist and his words about Jesus, He must increase, and I must decrease. Jonathan stood both tests.

VI. *Jonathan's Death*: I Samuel 31:1, 2.

Jonathan was not to live and be second to David. Things went from bad to worse with king Saul and Israel. The Philistines came against him in force. He tries to get help from God, but when no answer comes, in his desperation he goes to the witch of Endor and hears his doom pronounced from the lips of Samuel whom she calls from the grave. This visit shows the awful mental condition of Saul. The battle goes against Israel and both Saul and Jonathan are slain. It is the sad and tragic end of what might have been a successful reign. Disobedience, self-will, and insane jealousy had done their deadly work for Saul.

VII. *David's Grief for Jonathan*: II Samuel 1:17-27.

David writes, and causes to be sung, a beautiful lamentation over the two men; one his friend, the other, his enemy. He includes Saul in this song, and says of them, Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. He is "stretching the truth a bit" in what he says about Saul, but his eulogy over Jonathan is richly deserved. Jonathan's love for him had indeed been "wonderful, passing the love of women." Our Saviour's love surpasses that of Jonathan, for "He loved me and gave himself for me." Do we love Him?

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YOUNG PEOPLES Department



YOUTH PROGRAM FOR AUGUST 18

By THE REV. B. HOYT EVANS

"It Pays To Investigate"

Scripture: Romans 12:1-2 and Philippians 4:8
Suggested Hymns:
"Stand Up, Stand Up for Jesus"
"My Soul Be on Thy Guard"
"O Jesus, I Have Promised"

Suggestions to Program Leader:

(Read the program material thoughtfully and prayerfully before you assign subjects to the speakers. After you have in mind the ideas which they will be presenting, make a collection of advertisements from papers and magazines which illustrate the points they bring out. When the speakers have been heard, pass the advertisements one by one among the young people, and ask for their evaluations according to the Christian principles of honesty and wholesomeness. If your group is too large for this procedure, divide them into groups of six or eight, giving each group several advertisements to evaluate. After allowing time for study, each group could report its findings to the whole body of young people.)

Leader's Introduction:

One of the largest businesses in the world, and especially in the United States, is that of advertising. Not only is it big business in the amount of money it involves, but in the tremendous influence it has on the living and thinking of the people who read it, and hear it, and see it. The purpose of advertising is to give people information concerning a particular product . . . the kind of information that will create in them a desire for that product. There is no question but that advertising pays. If it did not pay, business men would not spend so much money on it, and the advertising men themselves would not be so extravagant in their outlays.

Advertising is good business for those who sell, but is it always good for those who buy, or for those who are prospective buyers? Certainly it is good when it tells them the truth about products and commodities which they need. It is good when it calls to their attention new things which will enrich and improve their lives. There are codes of conduct and practice which govern advertisers, but even so we hear suggestions from time to time that all advertising cannot be trusted, and that some of it is unwholesome. That is why it "pays to investigate," and that is why some advertising must be taken with "a grain of salt." Our speakers will suggest two areas in which Christians should examine advertising, and then we shall take some printed advertisements and evaluate them from the Christian standpoint.

First Speaker:

Everyone recognizes that advertising ought to tell the truth about that which is being advertised. The codes governing advertising require truthfulness at least as far as the letter of the law is concerned, but it sometimes appears that we must investigate beyond the letter of the law. As we all know, it is possible to tell the literal truth but to tell it in such a way that a false impression is left. When we read that "Men of Distinction" drink a certain brand of whiskey, the advertisers do not tell the whole truth. If such men enjoy a certain kind of distinction, they did not get it from drinking whiskey. A thoroughly honest portrayal of the situation would also show scenes of poverty, debauchery, and sin where the same brand of whiskey is used.

Another way by which practical dishonesty creeps into advertising is through the use of fine print and misleading words. What appears to be a bargain price for a certain item will be printed in large, eye-catching figures, but the description of the article will appear at one side in almost microscopic print and confusing terms. One store will announce a tremendous sale with drastic reductions in prices. Some very real bargains will be offered, but other articles will be priced in a way that is misleading. Large signs are placed showing the price of the article compared to a much higher figure. The high figure is the price they claim would have to be paid at another store, but the buyer receives the impression that their own prices have been marked down. Now I should like for you to suggest other ways in which advertising can be actually misleading while being legally truthful. (List the suggestions on a blackboard.)

Second Speaker:

Some publications will not accept advertisements of certain products no matter how truth-

fully and tastefully they may be described. This is because they believe the products themselves to be unwholesome and unnecessary. Certainly advertisements of alcoholic beverages would come under this heading. What a tremendous amount of advertising is devoted to creating a desire for strong drink! How could such advertising seem right to a Christian? Suggest other unwholsome subjects of advertising, and let us list them on the board.

There is a kind of advertising which seeks to call attention to its product by appealing to unwholesome desires and emotions, such as the use of immoral pictures and jokes. There may be nothing at all wrong with the product, and the actual description of it may be thoroughly truthful, but this kind of advertising cannot be countenanced or approved by a Christian.

There is also the kind of advertising which creates unwholesome desires and attitudes. Some advertisements appeal to feelings of envy and jealousy, and a great deal of our advertising is thoroughly materialistic. If we would believe all that we see and hear, the highest joys and the greatest blessings of life are to be had merely by owning a certain make of automobile or bathing with a certain brand of soap. This also is a matter of dishonesty . . . not by misrepresenting the product but in advocation of a false philosophy. There are more reasons why Christians need to investigate what is advertised.

(Distribute your collection of advertisements for examination, evaluation, and report.)

Program Leader:

As we have thought seriously about advertisements, I am sure we have come to a fuller appreciation of their effectiveness in influencing our lives. What can we do to make advertising meet Christian standards of truthfulness and wholesomeness? How can advertising be used to lead people to Christ and influence their lives for Him? (Ask for concrete answers to these questions. List them on the blackboard and discuss them.)

. . . whose alumni are serving God and man in pulpits throughout the world . . .

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CHILDRENS Page



Miracles: A little girl raised from Death to Life

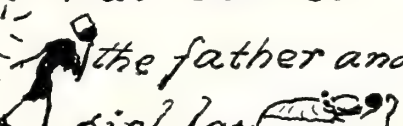
She was 12 years old. Her parents loved her devotedly. She became very sick.



Her father was ruler of the Synagogue. He had heard about Jesus and went to Him, knelt down before Him and begged Him to Come and heal her.



Then a messenger came running and told the father his little girl was dead. Jesus said "Be not afraid; only believe, and she shall be well again". Jesus went home with the father and into the room where the little girl lay



still in death. He took her hand in His and said "Little girl, arise," and she got right out of bed



and walked around the room.



Everybody gasped in astonishment. Jesus said, Give her something to eat." Now wasn't it like Jesus to think of that! Not only did He work the miracle, but while they were marveling, He thought of her living need of food. Jesus saves; He also provides and Keeps. (Mark 5: 21-24 and 35-43.) E.



WOMENS Work



Bible Study for Circle Bible Leadership on "Jesus and Citizenship"

Prepared by Morton H. Smith

Belhaven College, Jackson, Miss.

LESSON 9. "THE LEAST OF THESE"

The Lesson in Outline

I. *Introduction and Approach*

Christianity as a world and life view includes many areas of thought and action. This lesson shall be a study of several Bible passages to help us to understand the comprehensiveness of the duties of Christian citizenship.

II. *The Rich Young Ruler* - Mk. 10:17-22
(Parallel - Mt. 19:16-22; Lk. 18:18-23)

A. Context - this event is connected with parables teaching the free grace of God in the plan of salvation.

B. Analysis of the Passage - Questions and Answers

1. How can I earn my salvation?
By keeping the whole law of God.
2. What beyond this can I do?
A particular test given that shows his true character.
3. Result of this test — he goes away sorrowful.

III. *The Question of Position in the Kingdom*
Mk. 9:33-37, 42-50.

A. The Dissension of the Disciples.

B. The Teaching of Jesus.

1. Greatness in the Kingdom is found in the greatest service.
2. The example of the child.
3. The warning against sin.
   a. Of causing others to sin.
   b. Of causing ourselves to sin.

IV. *The Final Judgment* - Mt. 25:31-46.

A. The Judge - the Son of Man - Jesus Christ - the King.

B. The Judged - all the nations - all peoples.

C. The Basis of Judgment - our works testify our attitude of heart.

I. *Introduction*

In our past lessons we have considered several particular matters which come under the general subject of Christian citizenship. This month we shall be concerned with the broader implications of Christianity in this realm. The Christian Faith is a world and life view. It involves us in an acceptance of a wholly new view of everything in this world. This being true, we need to study the Bible to see how even the details of life are involved in a true Christian view of life. We have before us several passages which indicate how much we ought to be concerned with just such details. In this particular study we shall seek to give background for the understanding of these three passages of Scripture. It is suggested that after the Circle has studied each passage, specific applications regarding the matter of Christian citizenship may be made by individual members.

II. *The Rich Young Ruler*
Mk. 10:17-22 (Mt. 19:16-22; Lk. 18:18-23)

A. Context

The event of the coming of the rich young ruler to Jesus is recorded in each of the three Synoptic Gospels. In all three it appears immediately following the blessing of the little children by Jesus. In Luke these two events occur immediately after the parable of the Pharisee and the Publican praying in the Temple. In Matthew they are followed by the parable of the vineyard and the workmen who are surprised when they are not paid in direct proportion to their labor. The gathering of these events and parables together is not accidental. The main thrust of all four is that the Kingdom of God is not earned by works, but is a gift of God's free grace. The fact that the Gospel writers gather these four events together places greater emphasis on this common teaching of them all. It is in this light that we must examine the account of the dealing of Jesus with the rich young ruler.

B. Analysis of the Passage — Questions and Answers

1. "Good Master, What shall I do that I may inherit eternal life?" (Mk. 10:17).

This young man recognized Jesus as a teacher. He pays Him the highest respect as a teacher, but in this question he displays his complete misunderstanding of the Gospel. He desired eternal life, which is good, but his view of how this life may be obtained is entirely erroneous. Matthew records his question thus: "What good thing shall I do that I may have eternal life?" (Mt. 19:16). It is evident that despite all the honor that he gives to Christ, he still looks upon Him as nothing more than a mere man. He calls Him good, but then immediately turns and assumes that he too can be just as good, if only he knew what to do.

Jesus answers him, "Why callest thou me good? None is good save one, even God. Thou knowest the commandments . . . " In this statement Jesus is pointing out the weakness of the young man's view. He is not contrasting Himself with the One who is good, but is pointing the young ruler to the ultimate measure of good to show that his whole approach is faulty. J. A. Alexander paraphrases His words thus: "You ask what good you are to do, and come to me as a teacher of good, able to inform you; but on that ground why not go to God at once? He alone is absolutely good, and His will is expressed in His commandments." He goes on to point out: "The goodness of our Lord Himself, and His divinity, are then not at all in question, and are consequently neither affirmed nor denied." (*Commentary on the Gospel of Mark*). This is borne out by the fact that Jesus in the next verse refers the young man to the commands of God.

In doing this Jesus reaffirms the fact that the commandments of God, given through Moses, are the revelation of God's own holy nature and are therefore perpetually binding. They are the measure of man's actions. It is interesting to note that the particular commandments that Jesus cites are those of the Second Table of the Law. They deal with man's duty to man. It would seem that these are cited because they are of special value as a test for self-examination. "A man may imagine that he fears and loves God, but he cannot imagine that he loves his neighbor if he robs or murders him, or bears false witness against him." (Alexander). These commandments are the measure of our actions toward our fellowmen, but we must never lose sight of the fact that these actions are related to God as well. It is significant to see that David, under the inspiration of the Holy Spirit, when he confesses his sin of covetousness, falsehood, murder and adultery, cries out, "Against thee, thee only, have I sinned."

2. The Response of the Young Ruler and His Further Question

The young man in his blatant claim of having kept these commandments reveals his real lack of understanding of the holiness of God and of the spiritual nature of the Law. Jesus, as recorded by Matthew, had indicated the true spiritual nature of the Law in summarizing the Second Table, "Thou shalt love thy neighbor as thyself." But the ruler fails to recognize this truth. He shows his extremely superficial view of the law by limiting it to the overt acts. How many of us are just as superficial! We think that we are good people because we have not committed the overt acts of murder, of adultery, of theft, of lying, or of defrauding another. Yet, if we would examine our own hearts in the light of the Law of God as interpreted by Christ in the Sermon on the Mount, we would all have to acknowledge that we have broken them in thought, word and deed. It is not just the extreme sin that is condemned, but all sins of like nature, and all that lead to the extreme that are condemned. For a full study of the Law we would commend most highly the exposition of the Law found in our Larger and Shorter Catechisms. Larger Catechism question 99 deals with the basic principles for understanding the Law. Then, of course, both catechisms present a list of questions defining what is required and forbidden in each commandment.

The young ruler shows contempt for the Law and asks that he be given a greater test. Jesus gives him such a particular test. This test shows the true character of the young man. He had assumed that he had kept the Law, and yet he recognized that he still lacked eternal life. "All these things have I observed; what lack I yet?" (Mt. 19:20). Though he had a long view of the law, yet there still rested in his heart an uneasy conscience. Jesus in giving him the additional test did not add anything to the law. Rather He is giving him a test of the sort that will demonstrate to the young man his true state. It was a test that would show that he had not kept the law at all. The test was one that would bring out the basic principle that underlies the whole of the Law, namely, the giving up all for the sake of God. Without placing God first in all things, the formal observance of the law is of no avail. It is not to be taken that every one must give up his wealth to be saved, but rather that we each must give up whatever idols we may have. "Christ requires him to abandon what he knew to be his idol, and the man at once perceives the deficiency of his obedience." Thus Jesus is far from conceding that the man has kept the Law. Instead He is demonstrating to him that he has not kept it. The specific test for this man does not become the general rule for all.

3. The Result of this Test.

It is a sad thing to see the young ruler fail to meet this final test. He seems to have recognized his true character, in that he did not protest, but simply went away sorrowful. He saw that he had not met the real requirements of God's Law, and thus could not expect to have eternal life as a result of his works. He further saw that he could not meet this law. How we need to learn this same lesson! The fact is that we are all sinful in our hearts and no amount of law keeping can remove that stain of sin. Eternal life can come to us only by the grace of God, and not by our own merit.

Whether this man ever came to the acceptance of Christ as Saviour, we do not know. He is not mentioned again in the Scripture. We do have one hint that may encourage us to think that Christ did eventually win him. Mark records, "And Jesus looking upon him loved him . . . " Some explain this to be love centered upon him as a sincere young man, or upon his good works, but these seem unlikely explanations when his true character is seen in his departure. "Most probably, however, love, as in many other places here denotes not moral approbation, nor affection founded upon any thing belonging to the object, but a sovereign and gratuitous compassion, such as leads to every act of mercy upon God's part (compare John 3:16; Gal. 2:20; Eph. 2:4; I John 4:10-19) . . . The Saviour's love is then mentioned, not as the effect of what precedes, but as the ground or motive of what follows." (Alexander). The very unmasking of the young man was an act of grace on the part of our Lord, for it showed his true condition and need of a Saviour, and we may well hope that he eventually found in Jesus that Gracious Saviour that He is to all who receive Him with a simple childlike faith.

At this point we would like to interject a note of warning. We have been spending our studies throughout this year on the subject of Christian citizenship, which is properly a fruit of conversion, but we must be careful not to get the impression that by being good citizens we become Christians. The reverse is true. By becoming Christians we become, or should become, better citizens because of our new world and life view. We cannot get this view without first becoming Christians, and this involves our recognition of our sinfulness, of Christ as Saviour, and the personal acceptance of Him as our Saviour. Let us, therefore, learn the lesson of the rich young ruler that we cannot do any good thing that we may have eternal life. We must recognize our utter bankruptcy of meritorious works, and seek the true salvation that is to be found in the only One who is good, namely in Jesus Christ, our Lord and our God.

III. *The Question of Position in the Kingdom* Mk. 9:33-37, 42-50.

A. The Dissension of the Disciples.

The passage we have before us is the result of a dissension among the disciples. They were debating the question of which one would be greater in the Kingdom. They displayed here a lack of understanding concerning the true nature of the Messianic Kingdom. They were still thinking of it in materialistic terms. What was even worse was the self seeking attitude that they displayed.

B. The Teaching of Jesus.

In His rebuke Jesus enunciates a basic principle regarding the matter of service and reward in the Kingdom of Heaven. "If any man would be first, he shall be last of all, and minister of all." Paul cites the example of Jesus Himself in this regard when he urges that Christians should have the same attitude that Jesus had in His incarnation. See Phil. 2:5-8. It must be remembered that even as Jesus set the example of humility in our behalf, so we ought to follow this as the ideal Christian life. Warfield sums this up very beautifully: "We need to note carefully, however, that it is not self-depreciation, but self-abnegation, that is thus commended to us. If we would follow Christ, we must, every one of us, not in pride but in humility, yet not in lowness but in lowliness, not degrade ourselves but forget ourselves, and seek every man not his own things but those of others." (Warfield, Sermon, "Imitating the Incarnation"). He goes on to say of this life that it is not unnatural. "After all, it issues not in the destruction of self, but in the destruction of selfishness; it leads us not to a Buddha-like unselfing, but to a Christ-like self-development. . . . Our self-abnegation is thus not for our own sake, but for the sake of others. And thus it is not to mere self-denial that Christ calls us, but specifically to self-sacrifice: not to unselfing, but to unselfishing ourselves. Self-denial for its own sake is in its very nature ascetic, monkish. It concentrates our whole attention on self. . . . This life of self-denial must itself be done in an attitude of self-forgetfulness. We cannot be self-consciously self-forgetful, selfishly unselfish. Only, when we humbly walk this path, seeking truly in it not our own things but those of others, we shall find the promise true, that he who loses his life shall find it. . . . The path of self-sacrifice is the path to glory." (Warfield). How difficult it is for us to realize the full truth of this principle in our own lives! How often it is that we forget that we cannot sincerely seek to serve others so long as we are seeking ultimately reward for self!

2. The Example of the Child.

Jesus sets a child before the disciples indicating that when we are truly one with Christ, then no matter how insignificant we may be, we still are His representatives. He, after all, is the real center of value in our lives, not what we are by ourselves. It is Christ who dwells in us, and who makes us ready for Heaven, nothing in ourselves as such. Thus His weakest follower is under His care and is to be recognized as His own.

3. Warning Against Sin.

a. Of causing others to sin.

Jesus reinforces the teaching regarding the place of the weakest believers in His warning against causing one of the least of them to sin. He indicates that it would be better for a person who causes one of these to stumble that he were dead at the bottom of the sea. This is very strong language, and should serve as a warning to all of us regarding the examples that we set before our children and before weaker Christians.

b. Of causing ourselves to sin.

From the matter of causing another to stumble, Jesus turns to the matter of our causing ourselves to sin. Here, He indicates how serious He considers the matter of sin to be. The principle that He enunciates is that nothing of an earthly possession is too precious if sin is the result. No sacrifice is too great to avoid sin. He is not teaching self-mutilation, but rather is using the extreme case to show the enormity of sin. Note also the contrast between the final and eternal destinies of man that He sets forth. He speaks of life and the Kingdom of God on the one hand, and on the other, He speaks of hell, unquenchable fire, and hell, where the worm dieth not and the fire is not quenched. He certainly teaches the fact that hell exists, and that punishment there will be everlasting.

IV. *The Final Judgment* - Mt. 25:31-46.

A. The Judge

"There are few passages in the whole Bible more solemn and heart-searching than this. May we read it with the deep and serious attention which it deserves." (Ryle, J. C., *Expository Thoughts on the Gospels*).

As we examine this passage note first of all the picture of the Judge. It is Christ, in all His glory. It is the Son of Man, coming in all His glory, and sitting upon the throne of glory, who is represented as the King, the Judge. This is the same One who was born in a manger in Bethlehem, who took upon Himself the form of a servant who was despised and rejected of men, who was beaten, scourged, and nailed to the cross. This is the One who comes at the end of the world as the Judge of all the world. The Father has given unto Him all judgment. (John 5:22). God "hath appointed a day in which He will judge the world in righteousness by the man whom he hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:31).

For the believer to know that the judgment is in the hands of Jesus, his Saviour, is a message of greatest comfort. He can rest in the assurance that the Jesus whom he has found to be such a Gracious Saviour, Shepherd, Friend and High Priest, will continue to be merciful to him. But for the unbeliever, who has rejected, or simply ignored, the offers of the Gospel in this life, there will be great confusion on that day. "To be condemned in the day of judgment by anyone would be awful; but to be condemned by Him who would have saved them will be awful indeed." (Ryle).

B. The Judged

Notice that according to this passage all the nations, that is, all the people of the earth, shall be called to that throne of judgment. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2:10-11). All shall respond to that summons of the King. There is no way of avoiding that day, but there is a way of being prepared for it, namely, by knowing the Judge as Saviour and Friend before we come to that day.

C. The Basis of Judgment

The judgment itself results in the division of all men into two groups, the "sheep and the goats." It is important to see the reference to the Gospel of Grace that is included in the invitation of the King to the sheep. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . " "Before speaking of the reward of good works, He points out, in passing, that the commencement of salvation flows from a higher source; for by calling them *blessed of the Father,* he reminds them that their salvation proceedeth from the undeserved favor of God." (Calvin, *Commentary on a Harmony of the Evangelists*). The expression "blessed of my Father" conveys the concept of a blessing that originates with the Father, and not of an earned blessing. This is confirmed by the invitation to the sheep to come and inherit the kingdom prepared for them from the creation of the world. This phrase speaks not of an earned reward, but of a gift by inheritance as heirs. Only after this declaration of His grace does Christ go on to speak of the works of the believers as confirming their faith. We are justified by faith, but the truth of our faith will be tested by our deeds. "Faith without works is dead." (James 2:11). The works of men

will be witnesses of our faith. It is not merely what we profess, but also what we practice. The true character of the believers is seen in the humility with which they regard their own works. Their lives have been marked with works of charity, of which they have scarcely been aware. On the other hand, the goats, on the left, are not addressed with the word of grace. Instead their works are brought as witnesses of their wickedness. Their sinful character is seen in their failure to acknowledge their sins. They are sent away into eternal fire, prepared for the devil and his angels.

Let us examine ourselves in the light of this passage! Do we know Christ as our Saviour? Do we just profess this without a real living faith in our hearts? Or do we find in our lives the real evidence of God's grace working there as we find ourselves loving and serving Him and our fellowman? See I John 4:20-21. May God be pleased to perform His work of grace in each of our hearts!

NEWS of CHURCHES around the World

GEORGIA

Atlanta—Mrs. Milton A. (Nellie Scott) Candler, whose father, George W. Scott founded Agnes Scott College here, died July 4 in a private hospital in Atlanta. She was 91.

A native of Pennsylvania, she came to Atlanta at the age of 12. She was a member of the Decatur, Ga., Presbyterian Church.

She is survived by her daughters, Mrs. H. B. Earthman and Miss Nell Candler of Decatur, and grandchildren, Col. H. B. Earthman of Wyoming, and Mrs. Charles Molton of Decatur.

Atlanta—"Because you sent the Good News to my father and mother, and through them it has come to me, I stand here today. Because of the work you did to send the Good News to my country, I am what I am today."

With these simple words of thanks a Christian from the Belgian Congo brought greetings recently to many leaders of the Presbyterian Church, U.S. Meeting in the Druid Hills Presbyterian Church, Atlanta, a group that included two former moderators of the General Assembly, two executive secretaries, present and former missionaries, and lay and ministerial leaders of Atlanta Presbyterians heard greetings brought by Elder and Mrs. Isaac Kanyinda, Congolese Christian leaders.

The Kanyindas, who are taking part in the World Mission Conference, and the Miami Men's Convention and visiting many agencies and institutions of the Church, while in this country, are from Kakinda in the Congo. They are the first Congolese couple to come as representatives of the Congo Church to the Presbyterian Church U.S., in the 66-year history of the Presbyterian mission in their land.

Elder Kanyinda expressed this fact in warm thanks, saying: "I have only the words to thank you. It was you—the Church here—that made it possible for us to come here. What you have done has made all our friends happy in the Congo. We thank the Lord over and over for this day. It's been 66 years since the Presbyterian mission went out to my country. It is the first time that you have wanted someone as a representative from our church and its 70,000 members. For this we two are deeply grateful, and all our friends are happy."

Mrs. Kanyinda, the mother of ten children, was the chief speaker for the occasion. She and her husband, who is a teacher in the Mission's Normal School and director of the mission choir, first sang a hymn in their native tongue, using a hymnbook from the mission's Luebo Press. Then Mrs. Kanyinda spoke. Mrs. R. F. Cleveland, long a missionary to the Congo, interpreted.

"It is the training of my mother and father that has made it possible for me to stand before you. All parents should train their children correctly, as we are told in Proverbs: 'Train up a child in the way he should go; and when he is old he will not depart from it.'

"Because my parents obeyed this instruction, and I obeyed my parents, the Good News which you sent to my father and mother has come to me, so I stand here today. Because of the work you did to send the Good News to my country, I am what I am today."

In simple words, quoting from Deuteronomy and Ephesians, Mrs. Kanyinda reiterated the importance of proper training for children, for "the teaching of my father and mother has brought peace to my heart, and has made me want to serve my Lord. Therefore, I am standing before you today with great joy in my heart."

In answer to questions concerning their impressions of the Church in America, Elder Kanyinda said the thing which most impressed him was "the faith that appears among the women of the Church. We see that the women can do the work of the Lord with strength that surprises us. We don't find things like that in our place. We have been surprised at the way the women here carry on their meetings, with all arranged in good order."

But other questions to Mrs. Kanyinda about her work would indicate that she is herself accomplishing a great deal. She told the group that she is president of the Kakinda Women of the Church; teaches third grade in the day school at the mission; leads the women in their outpost evangelistic work, visiting one of the outer villages every afternoon; and teaches women sewing, child care, and sometimes, Bible. "The people need our teaching," she said, "because they are still worshiping gods of horn and shell in many villages, still following the customs of their forefathers. Therefore, I plead with you to pray for us that the people will want to hear us. Send many more missionaries to help us," she concluded.

LOUISIANA

Baton Rouge—On Monday evening, July 8, the Monte Sano Presbyterian Church honored their pastor, Rev. Jefferson K. Aiken, and his wife, with a reception held in observance of his sixteenth year as pastor of this church.

Receiving guests, with Mr. and Mrs. Aiken and their children, Kirk and Jane Kelly, were Mr. T. L. McGrew, Clerk of the Session; Mr. O. D. Johnson, Sr., Chairman of the Board of Deacons; Miss Mildred Devall, DCE and Secretary; and the following who represented other organizations of the church: Mr. J. T. Arnold, Mrs. Ben F. Slocum, Mrs. O. D. Johnson, Jr., Dr. E. W. Day and Mr. O. C. Perkins.

Members of the Women of the Church attended the guest register at intervals, and also served at the punch and coffee service. Eighteen of the Senior High Young People served as tea girls.

MISSISSIPPI

Hattiesburg—O. E. Davis, Meridian business man and an elder in Oakland Heights Presbyterian Church of that city, is the new moderator of Meridian Presbytery.

Davis was elected to a six-month term at the July Presbytery meeting held Tuesday at Wiggins Presbyterian Church. Twenty-four ministers and 36 elders were present, including representatives from the four churches in Hattiesburg and Petal.

Jack L. Moore, layman in Westminster Church of Hattiesburg and former public relations director at Mississippi Southern College, was taken under the care of the Presbytery so he can enter Southwestern Seminary at Austin, Tex., in September to prepare for the ministry.

An invitation presented by H. L. Norsworthy, elder in Petal Presbyterian Church to hold the fall Presbytery meeting in the Petal church Oct. 15 was accepted.

A resolution was adopted stating that accusations made against certain men in Mississippi in an article in The Outlook, a Presbyterian publication, were without foundation.

A report made by Rev. W. W. Bagby of Sandersville for the committee on stewardship showed a substantial gain in stewardship contributing.

Dr. J. C. Crane, retired missionary of Gulfport, delivered the sermon.

Robert Newton, Jr., of Wiggins urged men of the Presbytery to attend the Presbyterian Men's Convention in Miami in October.

NORTH CAROLINA

Barium Springs — Little Joe's Presbyterian Church here will be dedicated as a memorial to friends of Barium Springs Children's Home at a special service August 4.

The service and dedication is planned to be held concurrently with the annual Homecoming Day for Alumni and friends of the Children's Home.

Dr. W. Taliaferro Thompson, immediate past moderator of the General Assembly, will dedicate the $300,000 structure, and the Rev. Robert R. Collins, pastor of the church, will preside.

Dr. Samuel E. Howie, of Oak Ridge, Tenn., will give the prayer of dedication, and the Rev. Albert B. McClure, superintendent at the Home, will speak on the history of the church and the Memorial Fund which made the construction possible.

About 20 years ago the Memorial Fund, assigned specifically for the building of the new church, was begun. The church and fellowship hall were financed by contributions to the fund, and are now free of all indebtedness.

Maxton — Student Council officers at Presbyterian Junior College elected for summer school are:

President, John G. Sloan, Jr., of Aberdeen; sophomore class president, Walter B. Jolly, Chadbourne; for the freshmen, Ralph T. Haney, Jr., Gibson; for the preparatory department, Roger Martinez, Cuba; and secretary-treasurer of the student council, Courtney Henderlite, of Glenn Allen, Va.

The student officers constitute the Honor Council and will serve during the second term of summer school beginning July 24.

Durham — Duke University will have its first full-time chaplain to Presbyterian students when the Rev. Charles Earl Johnson, Jr., assumes his duties here August 1.

Mr. Johnson is a native of Raleigh, N. C., and received his B.D. degree from the Duke Divinity School. He has been pastor of the Cary, N. C., Presbyterian Church since 1955.

His wife is the former Elaine Hoisington whom he married in 1947 in Paris, France. The young couple has three children, Mark Shipp, Bruce Douglas, and Bruce Charles.

Montreat — A "birthday" check for a record-breaking $206,819.29 was presented by the Presbyterian, U.S., Women of the Church to World Mission work in Korea and Mexico, at one of the sessions of the Women's Annual Conference.

The check, to be divided equally between educational work in Mexico and the treatment, in mission hospitals, of tuberculosis in Korea, was presented by Mrs. L. M. McCutchen of Atlanta, executive secretary of the Board of Women's Work. Dr. C. Darby Fulton, executive secretary of the Board of World Missions, from Nashville, Tenn., accepted the nearly quarter-million dollar gift on behalf of the missionaries in the two countries where the money will be used. The check represents the annual " "Birthday Offering" of the Women of the Church organization, including more than 330,000 women in 16 Southern States.

At the same time, the 3,000 women attending the annual Women's Training School here in Montreat, heard the announcement of the Birthday Offering objectives for 1958. The prime objective will be the establishment of the "Janie W. McGaughey Scholarship Fund" to be used by Oklahoma Presbyterian College, Durant, Okla. The first $100,000 contributed by the women will be used toward this end. The next $75,000 will be given to the Chinese Presbyterian Church of New Orleans, La., for the development of its mission program. All gifts in excess of $175,000 will be added to the McGaughey Scholarship Fund.

Dr. McGaughey, who makes her home in Atlanta, retired as executive secretary of the Board of Women's Work in 1956, after 29 years' service to Presbyterian Women, and 27 as executive. Mrs. A. R. Craig, present chairman of the Women's Board, from Rutherfordton, N. C., stated that the

scholarship will honor Miss McGaughey for her leadership in developing women's work in the denomination, and added:

"Her executive ability, amiable disposition, deep consecration, her love for students, and her interest in Christian education make it eminently fitting for the Women of the Church to show their love and appreciation of her in establishing the scholarship fund."

SOUTH CAROLINA

Kingstree—The Presbyterian churches of Harmony Presbytery are cooperating in a Presbytery-wide Evangelistic meeting at Camp Harmony, located between Kingstree and Manning, S. C.

The meeting is to begin Sunday, October 20, and continue each evening throughout the following week, with the Rev. I. M. Bagnal of the Bennettsville Presbyterian Church as the preacher.

The Rev. Ace L. Tubbs of Georgetown, who is chairman of the Evangelism work of Harmony Presbytery, says that attendance at the meeting is expected to reach one thousand.

Spartanburg—The Session of the Second Presbyterian Church, of Spartanburg has suffered a distinct loss in the death on June 20, 1957, of one of its most highly esteemed Elders, Daniel E. Suber.

Mr. Suber was a faithful worker in the church, always willing to do his part toward making it a power for good in the community of the city. His quiet unassuming manner in his association with other Elders in the work of the Session was a testimony of the integrity and uprightness of his character. He was a constant attendant at Sunday School and the Sunday services, and was a loyal supporter of a small group of men who met on Saturday nights to pray for the welfare of the church and the coming of God's Kingdom.

He shall be missed.

R. B. Paslay
M. E. Tanner
T. P. Hartness

Parish Youth Choose Leaders

Forty-five young people of the newly formed Pioneer Presbyterian Parish, in Giles County, Tennessee, met at the Lynnville Church July 7 for the purpose of organizing for a more effective youth program for the nine churches involved. Elections were held for Senior High and Pioneer Fellowship officers.

The Senior High Fellowship officers are: President, Allen Elias, Lynnville; vice president, Sara Oliver, Buford, and secretary-treasurer, Mae Bass, Brick Church.

Commission Chairmen: Faith, Shelby Green, Wales; Outreach, Ellen Elias, Lynnville; Witness, Larry Lock, Buford; Citizenship, Nancy Nesbit, Pulaski, and Fellowship, Wayne Tarpley, Pulaski.

The Pioneer Fellowship officers are: President, John Phelps, Wales; vice president, Katy Nix, Buford, and secretary-treasurer, Marcita Nunley, Pulaski.

The climax of the day was a candle light installation and dedication service in the Sanctuary.

Preceding the business part of the rally the group enjoyed an informal get-together with games, songs, and a fellowship on the lawn.

TEXAS

Sherman—The 40 Austin College students who will tour Europe as members of the college A Cappella choir on concert with their director, Dr. Robert Wayne Bedford, are returning to the college campus for final rehearsals before the group leaves to fly from New York to Amsterdam on August 4.

They were selected from the larger campus choir by auditions held before the end of the spring semester.

The tour, with travel costs given by an anonymous donor, will last five weeks, and will include 8 countries: The Netherlands, Belgium, France, Germany, Austria, Italy, England and Scotland. The choir will appear in public and church concerts, military base programs, and represent the U.S. as the only North American choir participating in the international student choral competition at Arezzo, Italy in late August.

WOODLAWN PRESBYTERIAN CHURCH

Hopewell—On Father's Day, six years ago, we dedicated our present building, and on June 16th (Father's Day) there was a special "Note Burning" and "Family Day" service, at which Dr. Holmes Rolston preached the sermon at the 11 o'clock hour. John W. Partin, Chairman of the Building Committee, and E. E. Allen, Church Treasurer, officiated at the Church Note burning ceremony, and Wm. T. Keener, Jr., Chairman of the Board of Deacons, and R. S. Wells burned the note on the Church property. With the burning of these notes, the Church was cleared of all indebtedness. Immediately following the service, the families of the church and their friends gathered together for a luncheon and hour of fellowship.

At a recent Congregational Meeting, the congregation voted to purchase six lots adjoining the church property, thus giving us the entire block with the exception of the Northeast corner, the home of one of our elders, which will be available for a manse if needed in years to come.

The Rev. E. Summers McGavock, who has been pastor of this Church for the past six and a half years, has accepted a call to Faith Chapel Presbyterian Church, Lucketts, Va., the dissolution of pastoral relations with the Woodlawn Presbyterian Church becoming effective as of July 31st.

On June 28th, a reception was given in honor of the Rev. and Mrs. McGavock, and they were presented with gifts of luggage. Mr. McGavock has done a splendid work since being in our midst, and it is with regret that we see him leave. We wish him happiness and success in his new pastorate.

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EDITORIAL

A Sobering Thought

If the Bible is the written Word of God—and it is—then man needs desperately to know what He says.

If the Word of God is the Sword of the Spirit—and it is—then it is a spiritual book.

If the Bible is a spiritual book—and it is—then the *natural* man cannot understand it; it is foolishness to him; it is beyond his comprehension, because it is only understood by the presence and help of the Holy Spirit.

If the Bible is the inspired Word of God—and it is—it is inspired regardless of what man may think of or do to it. Inspiration is a matter, not of opinion but of fact.

If the Bible is a divine revelation—and it is—then it contains truth which man can discover in no other way.

If the Scriptures can only be understood through the help of God's Holy Spirit—and they can—then our first preparation for Bible study must be prayer, prayer that God will open our hearts and minds and energize our wills divesting us of sin and self and also of our own misconceptions and opinions and those of others.

To approach the Bible in a spirit of cold analysis, sitting in judgment on it rather than it on us, is somewhat like a surgeon approaching a living body as he would a cadaver for dissection. An irreverent attitude has led some to completely miss the spiritual implications of the Word and in so doing to lead others astray.

On the other hand, one may close his mind to yet other truths God will reveal in His Word to those who continue to pray and study. Some of the most pious may be guilty of the attitude: "My mind is made up, do not confuse me with facts."

It is a sobering thought to realize that only through the Holy Spirit can we understand the Bible, and it is possible to grieve the Spirit by our own attitudes. Those who honestly trust in the Spirit of Truth will soon have the assurance in their hearts—and in their minds—that where they do not understand, the difficulty is in their own limited knowledge, not in God's revelation.

—L. N. B.

There Is But One Choice—Regeneration or Continued Degeneration

Side by side with the work of spiritual regeneration, whereby man becomes a new ceature in Christ, there are the obvious evidences of degeneration in Christless individuals and a Christless society all around us.

On the one hand we see people touched by the Spirit of God, surrendering their all—minds, hearts and wills—to the living Christ and being renewed day by day for righteous living. To such it is given to know that the knowledge of Christ is an unspeakably precious treasure, held in an earthen vessel that the glory may all be His. Of these Paul says: *"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."*

In striking contrast are those who know not Christ and the power of his resurrection. In them may be seen the degenerative process ever present in an unregenerate world, of whom Paul writes: *"Having a form of godliness, but denying the power thereof: from such turn away. . . . . ever learning and never able to come to the knowledge of the truth. . . . But evil men and seducers shall wax worse and worse, deceiving and being deceived."*

To all of us is given the choice. We may continue in the way of the flesh, even accepting a human Christ and a bloodless religion. Or, we may accept the *only Way,* the Christ of Calvary and all that he and his Cross imply.

Temporary advantages may seem to accrue to those who continue in the way of the world. It is the way of the majority, of the crowd, of popularity and even material success. But it is the way of ultimate and final ruin.

Our Lord gives the strange picture of a man losing his life that he may find it, of apparent loss for ultimate gain, of foolishness in the eyes of the world which is really God-given wisdom, of temporary disadvantage which turns to the glories of eternity.

Before our eyes both ways may be seen. Both philosophies have their followers. We see the wicked temporarily flourishing. We see the grace of God in some lives and the wisdom of the world in others. Because we live so close to the scene we can gain the right perspective solely by the wisdom God's Holy Spirit gives.

Because the end results are so important, because it is a matter of where we shall spend eternity, not one soul should rest until that rest is secured in Christ.

Some do not care for startling illustrations but it is an emergency infinitely greater than that of a sleeping man in a burning home. The world, as such, is resting in a sense of unjustified security. Millions of individuals right here in America face Christless graves. Can there be a greater tragedy?

Swift to its close ebbs out Life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou who changest not, abide with me!"

The Psalmist makes this eternal difference clear in the First Psalm and ends with these words:

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

—L.N.B.

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More About Alcohol*

Two speakers at the Second Annual Institute of Scientific Studies for the Prevention of Alcoholism recently held in Washington took hard knocks at some of the modern concepts of alcohol and alcoholism.

Dr. Edward J. McGoldrick, Jr., of the Bridge House alcoholic rehabilitation center in New York City flatly stated that alcoholism is not a disease. He said: "The illness theme of the problem is pounded at us daily in the press, radio and magazines." He went on to say that alcoholics tend to escape from reality when life becomes difficult but that others are confronted with the same difficulties but do not drink.

In conclusion he said: "The alcoholic drinks as he does because he thinks as he does. Change his thinking and you eliminate his drinking."

The Christian approach to the problem has always been that the excessive use of alcohol is a sin and that Christ can forgive and also supply the necessary strength to overcome the habit. That some are cured by other means in no way invalidates the need for the saving grace of Christ. Without Him there may be reformation but only through Him can there be redemption.

Speaking at the same meeting Judge Joseph T. Zottoli, a former Boston jurist, said: "It is too bad the person starting a pattern of 'moderate' drinking cannot understand clearly that he is drinking poison." He went on to say that in the Municipal Court in Boston 90 per cent of all jailed misdemeanor cases and 60 per cent of all felonies were caused by alcohol.

Then Judge Zottoli stated that the crime rate, insanity and the public welfare load dropped considerably during Prohibition. "It is not sticking with the record to say Prohibition was bad," he said. "From practically every angle of the public good it was a good time."

The American people were sold a bill of goods when they were unremittingly told that Prohibition was a failure. The trouble was with its enforcement, but even there much good was accomplished.

We are not claiming that one can legislate morals. Nor do we feel that total abstinence can be affirmed from the Bible, except as a matter of example. But this we do affirm: in

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the light of its effect on others we believe the Christian position should be that of Paul. Knowing the stumbling block which meat offered to idols was to some he said if eating meat caused his brother to offend he would eat no more flesh while the world stands, "lest I make my brother to offend."

Considering our influence on others, can we do less?

—L.N.B.

*See editorial "Let Them Include Alcohol," in issue of August 7th, 1957

The Power of Resurrection

Here is the key to the primitive Church: With great power gave the Apostles witness to the resurrection of the Lord Jesus and great grace was upon them all. The Apostle's aim was to know Christ in the fellowship of His suffering and in the power of His resurrection. In a powerful manner God declared Christ to be His Son our Lord in raising Him from the dead.

This power of the resurrection in the lives and preaching of the apostles is recognized by some who today think of the Resurrection of Jesus of Nazareth itself as a myth. Against such efforts to de-mythologize or de-literalize the cornerstone of the Christian edifice we affirm the fact of the Resurrection of our Lord from the dead on the third day — an act of God in truly divine dimensions.

The first preachers of the resurrection proclaimed as their Gospel not only the death of Christ for our sins and His entombment, but as well His being raised on the third day and his resurrection appearances, I Cor. 15.3f. They did not direct attention to themselves as men of conviction, of zeal, of nobility, or of self-sufficiency. Like John the Baptist, their hands point to Jesus Christ crucified and raised from the dead. If they are right about anything they are right in their declarations that God raised Him from the dead, and that their living, Lord confronted them in His risen body. They did not in the fashion of some idealism confuse the act of seeing or of witnessing with the object seen, or the One to Whom they bore witness.

Moreover, this notion that the resurrection comes only from the preachers, not from the act of God raising Christ, bases Christianity only on humanistic premises. It leaves only the early disciples and the posthumous influence of Jesus. The result is that we are asked to believe that the Church of the ages is only a man-made thing. But when one fairly weighs the testimony of the primitive disciples and then sees one generation of believers succeeding another on the pages of history, it is easier to hold with the people of God that this is God's act than to assume that the Christian faith is only an illusion based on a delusion.

May God the Holy Spirit revive in our hearts the conviction that our Lord really rose from the dead, that the tomb was thereby emptied of all but the folded grave clothes, that He appeared to Mary and the women, to Peter and James, to the Twelve, to above five hundred at once, to Paul in the blinding light of a theophany, that His risen, living Presence has guided the Church through the ages, that the government is on His shoulders today, and that He shall come again in the glory of His Father with the holy angels of His power — to raise the dead, to judge the world, to bring in the new heavens and the new earth.

—W.C.R.

When the Lord Encountered Him, Paul Said: "Who Art Thou, Lord?"

There are three accounts of Paul's conversion in the book of Acts and the event is repeatedly referred to in the Pauline Epistles. The full force of this mighty act of the risen Lord Jesus is curtailed in the Revised Standard Version by the translation of the reply of Saul to the address of the Lord as, "Who are you, Lord," Acts 9.5; 22.8; 26.15. The RSV uses Thou and Thee for God and you for men.

This translation is defended by the protagonists of the RSV with the allegation that Saul was confused or unsure of the identity of the One appearing to him. In my opinion, the RSV use of the humanistic pronoun is to be accounted for by the liberal presuppositions of many of the RSV translators. Leading members of this group assume the low Christology of liberalism rather than the Church's doctrine of Jesus Christ as truly God and truly man, and also presuppose the liberal explanation of Paul's conversion by human psychology rather than by Divine intervention.

Now there was a period around 1910 when it was assumed that the exegete of Scripture was completely impartial in his work and this neutrality guaranteed the entire absence of prejudice in his findings. Barth remarks that for a short time "this idea threatened to achieve almost canonical status in Protestant theology, but now we can calmly describe it as merely comical." "The comical doctrine that the true exegete has no presuppositions" must be discarded. *Church Dogmatics,* I.2.469-470.

When we allow the subject-matter of Paul's conversion itself to master us, we see that it fits into the pattern of other biblical theophanies. The risen LORD was objectively

there, directing the encounter. He appeared to Paul as truly as to the twelve, I Cor. 15.8; 9.1; 2 Cor. 4.6; Gal. 1. Indeed, the Greek verb from which we get the word theophany is several times used of this meeting between the Lord and Saul, I Cor. 15.8; Acts 9.17; 26.16.

Now the first thing that is evident in all the theophanies is their supernaturalness, or the glory of God therein revealed: "The God of glory appeared to our father Abraham." "Mine eyes have seen the King, the LORD of hosts." "The place is holy ground." "My Glory passeth by." "I am Alpha and Omega, the first and the last." "I am God Almighty." Even so in this case, there appears a light from heaven above the brightness of the midday sun so that Saul could not see for the glory of that light, Acts 9.3; 26.13; 22.11.

As in a number of the other theophanies, it is God Who is first revealed before He makes known His Name. This is particularly true in the revelations to Moses as recorded in Exodus 3 and Exodus 33 and 34, as it was to John on Patmos, Rev. 1.11f and to Stephen as he was being stoned, Acts 7.55. The last named saw first the glory of God and then Jesus standing at the right hand of God. So in Paul's conversion, it is specifically stated that he recognized the Lord before he was told that the Lord was Jesus, Acts 9.5; 22.8; 26.15; cf. also 9.17; 22.14. Here as in other theophanies the recipient of the revelation learned first that it was God or the Lord and later sought and was given the Name of God.

In every theophany, moreover, the recipient is bowed before the Lord in reverence. He worships, falls on his knees, or falls on his face before the Lord, Gen. 17.3; Ex. 3.5-6; 34.8; Josh. 5.14-17; Isa. 6.5; Rev. 1.17. In this case we are told that Saul, or his whole group, fell to the earth before the glory of the light of the Lord, Acts 9.4; 22.7; 26.14. It is in this setting that Saul replies to the Divine address: "Who art thou, Lord?" Here, Lord is the subject and the question is answered by the Lord giving Jesus as the predicate, thus, "I (the Lord) am Jesus Whom thou art persecuting." Saul is fallen to the ground in reverence and worship, he is blinded by the light of God. Is it at all likely that, under these circumstances, he got familiar with God and called Him by a pronoun that is used for men? Is it conceivable that he said, "Who are you, Lord?" The RSV translation does violence to the immediate context, to all that we know of Paul, and to all analogies from other biblical theophanies.

Of course, the language of this encounter was not English, but the Hebrew tongue, Acts 26.14. Whether Saul uses the old Hebrew of the Bible or the popular Hebrew or Aramaic of his day, he first realizes that it is the LORD of the Old Testament Who has stopped him, and then he is told by this Hebrew-speaking Lord that He is Jesus of Nazareth.

No doubt Saul was wrong when he entered that journey to Damascus, breathing out slaughter and threatenings, kicking against the goads. If one wishes to call this wrong thinking confusion, there is no great objection. But "the entrance of Thy words giveth light," and "in Thy light we see light." God is not the author of confusion, but of peace and order, I Cor. 14.33,40. From the moment God appeared in the blinding light, the confusion began to disappear. The Word of the Lord removed the ambiguity in Saul's thinking and marked out the path of the Apostle. When Saul was arrested on the road to Damascus by the risen, living Lord, he replied with a pronoun befitting the heavenly, divine glory of the LORD.

W.C.R.

New York Campaign Extended Again

By George Burnham

News Editor, Christianity Today

The Billy Graham New York Crusade, a growing giant which the devil can't stop and God won't, today was extended through August.

Originally scheduled to end June 30, the Crusade seemingly could go on forever as far as crowds and results are concerned. But Madison Square Garden, scene of history's largest evangelistic campaign, will not be available after this month. The Ice-Capades open there September 4 and then comes the Rodeo.

The Crusade's New York Executive Committee, in asking Graham to continue, had a simple reason: "How can we stop this tremendous thing that God is doing?"

Total attendance is nearing the million-and-a-half mark and the number of decisions for Christ is close to 50,000. The latter figure is greater than the entire population in a majority of American communities.

"New York will never be the same again after the completion of the crusade," declared Dr. John Wimbish, pastor of Calvary Baptist Church and a member of the Executive Committee.

"With all my heart I vote to continue; the best days are yet ahead," remarked Erling Olsen, another leading member of the committee and head of a Wall Street Investment firm.

"I am thinking of the 10,000 people we can expect to accept Christ in the 20 extra days," said the Rev. Dan M. Potter, Executive Director of

the Protestant Council of the City of New York. He stressed the magnitude of this by saying that one large denomination, after 200 years of work in New York still has only 27,000 members. In another instance, he said, 300 clergymen worked on a special visitation program for one month and the result was 1,500 new members.

"I am in no way trying to depreciate the results of this church work," he said, "but 10,000 new Christians in so short a time cannot be overlooked. The Church will be greatly strengthened."

Billy Graham, badly in need of a rest after the most exhaustive days of his ministry, was in full agreement with the Executive Committee that the Crusade must continue.

"Who are we to halt the opportunities made possible by God?" he asked.

Regarding his physical strength, he said:

"There are many missionaries on foreign fields who have done far more work than I have done. They don't quit and come home when they get tired."

Graham said another reason for continuing the meetings and nationwide television on Saturday nights was the great result seen throughout the nation each week.

Stories of conversions have been pouring in from everywhere.

A minister in California said he had received new members for the last three Sundays from people who had accepted Christ through the telecast.

Another minister in North Carolina wrote that a man he had been trying to reach for years burst into uncontrolable sobs during a message from Madison Square Garden. With his wife, he knelt in the living room and accepted Christ. The next day, his wife found him sprawled in the garden. He was dead.

"How wonderful to know that he found Christ before death," said the minister.

Members of the Graham team, without exception, feel the same about continuing as their leader. The faithful 2,000 voice choir, when asked by music director Cliff Barrows, gave an overwhelming "Yes."

Readers of the *Journal* are urged to redouble their prayers for a mighty revival in our own church. That which God is doing in New York is in response to the prayers of God's people. The spark being ignited there can spread to our church and to the entire nation. Pray to that end.

H.B.D.

Light From Luke

By George S. Lauderdale

The angel Gabriel told Zacharias that Elizabeth his wife would bear a son, and the Lord's Word came true. Luke 1:14,58. He also said that Zacharias would be dumb until John was born, which was fulfilled. Luke 1:20, 64. And God's Word to Mary, that she would have a divine Son also came true, praise God! You can trust the Lord.

Both Mary and Zacharias remembered that God was keeping His promises made to Abraham and David and spoken by the prophets, in sending Christ, the Saviour from sin. God is faithful; His Son enables us to serve Him in holiness and righteousness. Luke 1:67-76.

Rejoice in the Truth

The shepherds were made glad by God's truthfulness: having seen Jesus, they "returned, glorifying and praising God for all the things . . . *as it was told unto them.*" Luke 2:70. Simeon was told by the Holy Ghost that he would not see death before he had seen the Lord's Christ, and he likewise blessed God on seeing Jesus: "Lord, now lettest thou thy servant depart in peace, according to thy word." 2:29.

Those who believe God's Word are themselves trustworthy. The Bible, plus faith in the human heart in Jesus Christ, equals communion with God and praise to Him, There is no command of God urged on us more than to praise Him, and not only us, but all men, but they will never praise until they hear His Word.

Send Out the Light!

Our duty as Christians is at once clear: we are to preach the Word, and send it to all men. "And all flesh shall see the salvation of God." Luke 3:6. No excuse, such as our being church members or children of Abraham, can be given for unbelief in the Word and consequent failure to bring forth the fruit of praise to God, and the fruit of precious souls redeemed by our witness.

God says, "Every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Luke 3:9. Praising of God and evangelizing pagans requires eyes lifted above earthly things. If the spiritual man has two coats, he gives to the man who has none and shares his food with the hungry, especially the gospel, the Bread of life being Jesus Christ!

Why We Baptize By Sprinkling

By Rev. J. B. Green, D.D.

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We differ from our immersionist friends not only in our view of the mode, but also in our view of the meaning of baptism. They think that baptism points to the death, burial, and resurrection of Christ. We object to that interpretation:

1. Because it is generally agreed that the Sacrament of the Lord's Supper refers to the death and resurrection of Christ. If baptism also signifies the death and resurrection of Christ, then we have two Sacraments which are signs and symbols of the same facts of the life of Christ. Why this *double* representation of these facts? In that case we have no sign and symbol of the work of the Holy Spirit. In the Old Testament it was not so. There the passover pointed to the work of Christ, but circumcision pointed to the work of the Holy Spirit. For circumcision meant the putting away of carnality, the removal of the sinful flesh. This is the peculiar work of the Holy Spirit. Baptism means the same thing; it means the washing away of sin. We object to the immersionist's view of the meaning of baptism for another reason. The burial of Christ has no redemptive value. Christ would have saved the world if he had not been buried. Why should a rite be ordained to signify a fact which is not essential to the accomplishment of salvation?

We think that baptism represents the work of the Holy Spirit. Why do we so think? For several reasons. There are three Bible symbols of the Holy Spirit. One is oil. In 1 Samuel 10:1-6 we have an account of the anointing of Saul by Samuel, setting him apart to the Kingship. The oil was poured on Saul's head, and in connection with that anointing the Holy Spirit came upon him.

In I Samuel 16th chapter we have an account of the anointing of David by Samuel. The oil was poured upon David's head and the Spirit came upon him. These passages indicate that the anointing with oil is typical of the anointing with the Holy Spirit.

Another symbol of the Spirit is water. In Ezekiel 36:25-27, the Lord Jehovah says, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you . . . And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them." The gift of the spirit is associated with the sprinkling with water. In Matthew 3: 16, there is an account of two baptisms. One with water, one with the Spirit. The water baptism was symbolic of the Spirit baptism. In John 7:37-38, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him were to receive."

The third symbol is fire. In Acts 2:3-4, we have an account of the gift of the Holy Spirit to the first group of believers. "There appeared unto them tongues parting asunder like as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit."

These symbols point to the Spirit and his work, and not to Christ and his redemptive action.

Now by what mode were these symbols applied? The oil was poured upon the head. The water, throughout the Jewish dispensation, was sprinkled or poured, and the fire *descended* upon the heads of the believers.

There is one other passage to which I must direct your attention: 1 John 5:8, "There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." These three, the Spirit, the water, and the blood agree, says the Apostle. In what respect? In meaning for one thing, they all signify cleansing. Do they not agree also in mode? The blood was always sprinkled. The water of purification among the Jews was always sprinkled. And the Spirit, as we shall see, always decended upon.

It thus appears from Scripture that water baptism symbolizes the work of the Spirit. If so, it should not be supposed that the mode of baptism is by immersion.

But some — many — say that the question of mode is settled by the word *baptizo,* the Greek word which gives the name to the rite. We do not think so. The Greek word for the Lord's Supper, the second Sacrament, does not settle the question of the mode of its administration. The Greek word for the Supper is deipnon, which signifies a full meal; a table spread with

sufficient food to satisfy a man's hunger. The Greek Christians at Corinth, perhaps reasoning from the meaning of that word, misobserved the Lord's Supper; and the Apostle had to correct them. 1 Corinthians 11:20-22. If reasoning from the literal meaning of the classic word for the second Sacrament leads to error, may not reasoning from the literal meaning of the word for the first Sacrament also lead to error? It not only may, but does.

In the Lord's Supper we have not a physical feast, as the word for it suggests, but physical signs of a spiritual feast. In baptism we have not a physical bath, but a physical sign of a spiritual cleansing. A small quantity of bread and wine is sufficient to signify a spiritual banquet. And a little water is sufficient as a sign of spiritual purifying.

But it is contended by many that baptizo always means to dip, to plunge, etc. Not in the Bible.

At the beginning of my ministry in Tennessee I attended a debate on the subject of the mode of baptism between a Baptist minister and a minister of the Cumberland Presbyterian Church. The Baptist brought many books of authority by which he intended to prove that baptizo always means to dip, to plunge, etc. The Cumberland Presbyterian brought only his Bible. He said he proposed to show that baptizo in the Bible does not mean to immerse. What he proposed to do, he did.

Some years ago a Baptist publishing house in the north requested Dr. Edmund B. Fairfield to prepare a book in defense of the Baptist view of the mode of baptism. This man had been a Baptist minister for more than a quarter of a century, and no man was more certain of being right than he was. He said he had no doubt on the subject. For two years he investigated the evidence relating to the mode of baptism. To his surprise, the farther he went in his investigation, the more he saw that the evidence was against the Baptist position. In the presence of his accumulated evidence, honesty required him to surrender his former view. He wrote a book, but it was on the other side of the question.

I will now give you instances of the use of the word in the New Testament where baptizo does not, cannot, mean to immerse. Luke 11:37-38: There we are told that a Pharisee asked Jesus to dine with him; and Jesus went in, and sat down to meat. And when the Pharisee saw it, he marveled that he had not first bathed himself before dinner. The word there rendered bathed, is the word baptizo. Was the Pharisee surprised that Jesus did not first *immerse* himself before sitting down to meat? Impossible!

Hebrews: The author in the 9th chapter is describing the ordinances of divine service in the old sanctuary. "The priest offered both gifts and sacrifices that cannot as touching the conscience make the worshipper perfect, being only (with meats, drinks, and divers washings) carnal ordinances." The word rendered washings is baptizmois. These washings were called baptisms. There were many washings, purifyings, among the Jews, but no immersions.

The third instance of the use of the word baptizo, where it cannot mean immerse, is in the accounts of the baptisms with the Holy Spirit. John the Baptizer, (would you say John the Immerser?) says: "I indeed baptize you with water; but there cometh he that is mightier than I; . . . He shall baptize you with the Holy Spirit." Was baptism with the Holy Spirit by immersion? Was anybody ever immersed in the Holy Spirit? The idea is foreign to Scripture, foreign to reason. The Spirit was always applied to the person, never the person to the Spirit. The same is true of water in the Bible. It is always applied to the person, and that by sprinkling. The immersionist applies the person to the water, we apply the water to the person, that is the Bible way, there is no exception.

The same is true of the use of blood in the Bible, as we have seen. There is a song we sometimes sing:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

I like the music, but not words of the first stanza. The words are thoroughly unscriptural. When was any sinner ever plunged beneath a flood of the blood!

Let Peter tell you how the blood was applied. His First Epistle addressed to the "elect . . . according to the foreknowledge of God the Father, in sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ." And listen to the author of Hebrews: "Having a great priest over the house of God, let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water . . ." 10:21-22. The washing with pure water is a reference to water baptism. In the passage there are two cleansings, the cleansing of the body and the cleansing of the heart. It says that the heart was cleansed by sprinkling. Was the body cleansed by immersion?

Now all will agree that the greater, the better baptism, is the Spirit baptism. John says: "I baptize you with water, but he that cometh after me shall baptize you with the Holy Spirit." John's baptism was typical of Jesus' baptism. Jesus' baptism with the Spirit was the real, the important baptism. For the mode of it, read Joel's prophecy: "It shall come to pass that I will pour out my Spirit on all flesh; and your

sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions and also upon the servants and the handmaids in those days will I pour out my Spirit." 2.28-29. Now read the account of the fulfillment of that prophesy in Acts 2:3-4: "There came from heaven tongues parting asunder like as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit." The tongues of fire and the Holy Spirit came from above, from heaven, upon the believers.

In Acts, the 10th chapter, we are told that while Peter was yet speaking, the Holy Spirit *fell on* all them that heard the word. That is the invariable rule, the Spirit always falls upon, descends upon, or is poured upon the subjects. If water baptism is to present a picture of Spirit baptism, it should be in mode like Spirit baptism. Well, if the mode is not given in the word which designates the rite, how are we to learn what the mode is? In two ways: 1. By the meaning of the rite in Scripture. I have dealt with that already. 2. By the examples of its administration. The passages in the New Testament that relate to the administration of baptism are divided into three classes: First, those which taken by themselves *seem* to favor immersion. Matthew 3:16. The authorized version says that Jesus when he was baptized went up straightway out of the water. The revised version says that he went up straightway from the water. The preposition used is not ex, meaning out of, but apo, which means from the water. He could have gone up from the water without going up out of the water. In Acts 8:38-39, we have an account of the baptism of the eunuch by Philip. The record says that both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water the Spirit of the Lord caught away Philip. The immersionist says that this language indicates that the baptism was by immersion, but the passage, correctly read, indicates no such thing. If the going into the water and the coming up out of it were parts of the baptism, then both Philip and the eunuch were baptized; for they both went down into the water and came up out of the water. The passage says that the Baptism took place between the going into the water and the coming up out of the water. And all the lawyers of Philadelphia cannot tell how the baptism was performed. No valid argument can be based on prepositions. In the 8th chapter of the Acts, the preposition *en* is used several times, but only in the account of the baptism of the eunuch is it translated into. Elsewhere in that chapter it is translated at, by, etc. So I say that this class of Scripture only seems to favor immersion.

Second, there is a second class of passages relating to the administration of baptism from which the idea of immersion is excluded. Under this head belong the accounts of baptism with the Holy Spirit. With this class of passages we have dealt already.

Third, there is a third class of passages which, in themselves, are not decisive, but which are altogether favorable to baptism by sprinkling. First, the baptism of the 3,000 at Jerusalem. Was it by immersion? Where? In what water? Jerusalem's water supply was mostly in cisterns under the ground, no river flowed by Jerusalem, only a little brook which was a wet weather branch, at other seasons its bed was dry. There was no large pool or lake at Jerusalem. If there had been, it would have been under the control of the Pharisees, who, of course, would have forbidden it to those despised followers of the crucified pretender to Messiahship. If there had been a body of water sufficient for baptism by immersion and the Apostles had used it for that purpose, the whole body of the water would have been polluted, rendered unfit for use by any Jew fearing defilement. The facts of the situation in Jerusalem are dead against the notion that the 3,000 converts were baptized by immersion.

Take now the baptism of the case of the eunuch, which was down toward Gaza, which was desert. Some tourists were shown the place where it was said the eunuch was baptized. And what did they see? A little stream no bigger than your little finger flowing out of a rock. A Baptist in the party exclaimed, "Oh it didn't take place here, it didn't take place here, not enough water." Exactly, not enough water for immersion, but a plenty for sprinkling.

Next, the case of Cornelius and his household. While Peter was yet speaking the Holy Spirit fell on all that heard the Word. Did Peter say, "Is there a baptistry here, or a pool convenient where these may be baptized?" No, he said, "Can any man forbid the water that these should not be baptized?" He then commanded them to be baptized then and there. Was it by immersion?

The case of the jailer at Philippi. His baptism took place without delay at midnight at the jail. Was it by immersion? The case of Paul is peculiarly clear and convincing. Ananias was sent to administer to Paul, then called Saul. Laying his hands on him, Ananias said, "Brother Saul, the Lord has sent me that thou mayest receive thy sight and be filled with the Holy Spirit." And straightway there fell from his eyes as it were scales, and he received his sight. And he arose and was baptized. Baptized then and there, standing up. Was it by immersion?

Two points more and I am done.

1. According to our view of baptism there is unity and harmony in Scripture. There is one method of purification in both Testaments and

that is by sprinkling -- sprinkling of water, sprinkling of blood.

2. Baptism by sprinkling is universally applicable. Universally applicable as to place. Wherever there is water enough to sustain life, there people can be baptized by sprinkling. In World War I there was was a large military camp in Greenville, South Carolina. The Baptists complained that no provision was made for administering baptism by their mode. They seemed to think that the government should run a river into the camp, or create a lake for their convenience. A distinguished Baptist minister, Dr. Norwood, pastor of City Temple, London, England, was a Chaplain at the battle front in France. He said the application of the rite of baptism by immersion was out of the question there. He said he did not repudiate that mode of baptism, he simply had no use for it in that situation. He could never again insist that the quantity of water was important in Baptism.

Baptism by sprinkling is universally applicable as to time. It can be safely administered in the frozen North in winter, as in the balmy South. It is universally applicable as to people. It can be applied to infants as well as to adults; to the sick as well as to the healthy; to the dying as well as to the living.

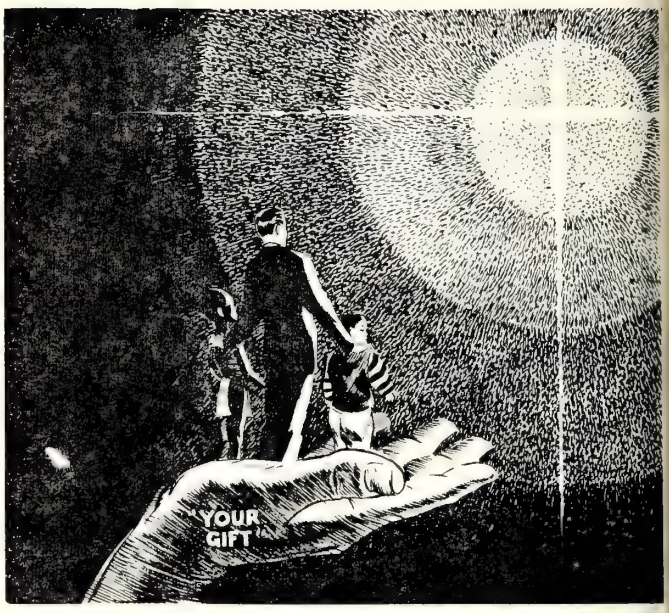
Remember, according to the Bible, people were baptized with *water,* not *in* water; they were baptized with the Holy Spirit, not in the Holy Spirit. The water was applied to the person, not the person to the water. The Spirit was applied to the person, not the person to the Spirit. And believers were baptized immediately on the spot.

Reasoning from the use of baptizo in Scripture, from the meaning of the rite of baptism, and from the instances of its administration, we conclude that baptism was, and should be now, by sprinkling or pouring.

"I will sprinkle clear water upon you," sayeth the Lord, "and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." "Wherefore, let us all draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with clean water."

That Light

A secret, unobserved religion cannot be the religion of Jesus Christ. Whatever religion can be concealed is not Christianity. If a Christian could be hid, he could not be compared to a city set upon a hill; to the light of the world; to the sun shining from heaven and seen by all the world below. Never, therefore, let it enter the heart of him whom God hath renewed in the spirit of His mind to hide that light, to keep his religion to himself; especially considering it is not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great Author of it.—**John Wesley.**



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LESSON FOR AUGUST 25

By THE REV. J. KENTON PARKER

Amos, Crusader For Righteousness

(Temperance)

Background Scripture: Amos
Devotional Reading: Amos 5:18-24

With so much Background Scripture material it will be hard to know where to begin or where to end; what to include, and what to omit. Since this is a Temperance Lesson, or has a temperance application, let us ask about our need for some "Crusader for Temperance"; some prophet, preacher, layman, or laywoman who will rise up to shake us out of our lethargy and indifference in regard to strong drink, the most terrible form of intemperance, unless it be narcotics. What has happened to our Temperance Leaders? Is our country so completely under the control of the whisky and beer barons that no one has the courage to challenge them. They are like the giant Goliath, and we need a David to slay the giant. In our state when the "Dry Forces" try to get our State Legislature to allow us to vote, the bill is quickly smothered in some committee. No one in Washington raises a voice in protest and warning, and it is said to be the wettest city in America. Many of the leading magazines flaunt colorful liquor advertisements in our faces, and on radio and television everybody takes a drink as a matter of course. There are plenty of other evils which call for a crusader; this is one of the most outstanding, and most terrible. When have we heard a real "hot" temperance sermon? Even preachers seem to be silenced.

In our Devotional Reading the prophet is warning Israel of the "Day of the Lord," and, like Isaiah, he tells them, "I hate, I despise your feast days, and will take no delight in your solemn assemblies." The Day of the Lord will be a black day for them if they do not turn away from their sins and begin to practice righteousness. No mere outward ceremonies can avail. These but increase their condemnation. The only remedy is to "let judgment run down as waters, and righteousness as a mighty stream." I believe that God is saying that to us. We have a great deal of the outward appearance of being a religious nation, but I am afraid that neither our hearts nor our lives are right in His sight. The great need of the world is *RIGHTEOUSNESS;* the great need of America is RIGHTEOUSNESS. Someone has said that the Righteousness we need must be "Imported, Imputed, and Imparted." It is God's righteousness, imported from heaven; it is Christ's righteousness, imputed to us by faith; it is heart and life righteousness, imparted to us by the Spirit as we are born again and made new creatures in Christ Jesus. This is the only righteousness that will stand the test in that great and terrible Day of the Lord.

Amos was a "Crusader for Righteousness." He fought all the evils of his time. It will help us to study his Method and his Message.

I. *His Tactful Approach:* Chapters 1 and 2.

His task was doubly difficult. He was from the Southern Kingdom and his message was designed especially for the Northern Kingdom. In this country we can appreciate his position. We, too, have a North and South. We, like Israel, have had a war between the two sections. There still lingers some resentment in some people on both sides of the Mason and Dixon line. The Israelites had undergone a like experience except that their country had been split into two warring sections, and there was a great deal of bitter feeling between Judah and Israel. For someone from Judah to go to Israel and preach against the sins of the people in that section would be even more difficult than for a Southern preacher in our country to go up North and preach on some subject upon which we did not agree. Amos did not preach on "politics," but he did condemn social sins and national sins. He was advised to go back home and preach to his own people. When Dr. Billy Graham went to England he was greeted with posters which said, Go back and preach to your own people in America.

Amos approached his task in a most tactful manner. He began to talk about the transgressions of Damascus and Gaza and Tyrus and Edom, Ammon, and Moab, and then, of Judah, his home. All of this suited the people of Israel. We seldom get offended as long as the preacher condemns other nations or people, or neighbor. We feel like applauding him. Up to this point

his message was pleasing to his audience. Is it not a temptation for us to stop right here? Most people in America rather enjoy being told about the sins of Germany or Japan or Russia or England, about the evils of Communism and the mistakes of other churches. These can be used as illustrations, perhaps, but *let us be sure* to go further and proclaim to Americans the sins of America. We are not responsible for the sins of other nations except as we fail to influence or admonish them. We do not have to repent for the sins of Russia, Germany or Japan. We must *turn from our own sins.*

In verse six of chapter two, Amos comes to the point, and begins to upbraid Israel for her transgressions. These were the more heinous because God had done such great and wonderful things for them. From this point on he speaks to them in no uncertain or soft terms but brings them face to face with their terrible sins.

II. *His Severe Condemnation:*

What were some of their sins? The times were prosperous. Jeroboam the Second was on the throne of Israel and Uzziah on the throne of Judah. Both were men of ability and during their long reigns both Israel and Judah flourished in material ways, but not spiritually, for neither of these kings were reformers like Hezekiah or some of the other good rulers. As is always the case in such times of material prosperity sins of all sorts flourished.

They were "selling the righteous for silver and the poor for a pair of shoes." Rich men were oppressing and defrauding the poor and waxing strong and proud in their ill-gotten wealth. Immorality was common as it always is when times are good. In chapter six, verses four to six, we have a picture which can be duplicated in America, only changing the words to modern ones: "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the stall : That chant (sing idle songs) to the sound of the viol, and invent to themselves instruments of music, like David: That drink wine in bowls (our cocktail parties), and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph." Just change the wording a bit and you have our America of today! Plenty of money, eating and drinking, singing and carousing, "laughing at sin," making a mock of it, and not concerned about themselves or their sins. We have never lived as extravagantly or as luxuriously as we are living today. There have never been so many night clubs or cocktail parties. There is in our land, as there was in Israel, a sort of "religious atmosphere." We use some pious phrases, and say, "God bless you" after some program of doubtful morality. We are giving God lip-service, but not heart and life service. Is this not true? To make matters worse we are "at ease in Zion," careless and unconcerned.

III. *Warning and Entreaty:*

God had sent famine and pestilence and overthrown some of them, yet they had not returned to Him. They are exhorted to "Prepare to meet thy God, O Israel," prepare to meet Him in judgment, for judgment was coming upon them. They are to "seek good and not evil, that ye may live : hate the evil : love the good." God will certainly punish them for their sins. He urges them to real and heartfelt repentance which will change their lives. This was always the ringing message of all true prophets down to John the Baptist, and these words of Amos remind us of John as he prepared the way for Christ. We need such a "Crusade for Righteousness. We need an Amos to call us to *hate sin* and turn to God with our whole heart. We are making a mock of sin and righteousness, mixing the two together. They will not mix; not with God. We, as Paul predicts, have a form of godliness, but deny its power; its power to transform life and conduct and morals. Israel had been tested by the plumbline. They did not stand the test. Would America stand such a test? or would our so-called righteousness be wanting? (see verse 8 of chapter 9).

IV. *Hope for the Future:* Chapter 9:8-15.

God is going to destroy the sinful nation, but will not utterly destroy; a remnant will be spared. A sifting will take place, but not the least bit of grain will fall to the earth. Compare this with what John the Baptist says about Jesus: His fan will be in His hand and He will thoroughly purge His floor. The chaff will be burned; the grain gathered into the garner. God will bring again the captivity of His people and build their waste cities and plant them upon this land. This gracious promise was fulfilled when they came back from the seventy years of captivity. Today the eyes of the world are turned upon the Middle East and upon the Holy Land. God has marvelously preserved His chosen people. God has indeed spared a remnant. When asked why he believed the Bible to be God's Word, Napoleon said, The JEW.

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CHILDRENS Page



Jesus Loves Children

The mothers of Salem
Their Children brought to Jesus;
The stern disciples drove them back
And bade them depart:
But Jesus saw them ere they fled
And turning to them gently said,
"Suffer the Children to come unto me."

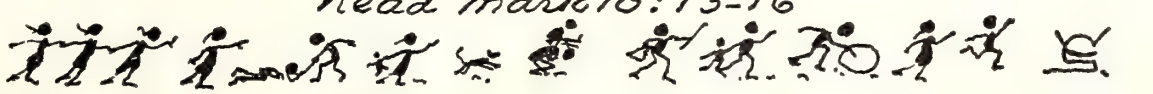


Yes, Jesus loved Children, and He loves them today and will always love them. How glad we can be that the Gospel is so simple that a little child can understand enough to come to Jesus and love Him! The disciples did not understand that. They thought it bothered Jesus for the Children to crowd about Him, so they tried to hustle them away. Then it was that Jesus said, Let them come. I want them to love me, because I love them. So they came and He put His arms around them and blessed them. You do not have to wait to grow up to be a Christian: You can give your heart to Jesus right now.





Read Mark 10:13-16



YOUNG PEOPLES Department

YOUTH PROGRAM FOR AUGUST 25

By THE REV. B. HOYT EVANS

What Christians Can Do About Rumors

Scripture: James 3

Suggested Hymns:
"Take My Life and Let It Be Consecrated"
"Jesus, Thou Joy of Loving Hearts"
"O For a Thousand Tongues to Sing"

Program Leader:

In this whole matter of basic truthfulness which we have been discussing for the past two weeks the subject of "rumor" occupies an important place. In this program we shall seek to find out what rumors are, what makes them, what the effects of them are, and what the Christian's responsibility is with regard to them.

First Speaker:

What is a rumor? The dictionary offers these definitions: "a popular report; common talk; a story current but not authenticated." All of these ideas are involved in rumors as we ordinarily think of them. They are reports concerning people and events. They are usually circulated by word of mouth. They ordinarily have a basis in fact, but, like the ripples on a pond, they stray farther from fact as they spread.

Something else we may observe about rumors: the majority of them concern that which is bad rather than that which is good. It is a rare thing that rumors are spread about the good that a person does. It seems easier for people to imagine evil and talk about it than it is for them to imagine good. Most rumors are evil reports. (Ask the young people for their ideas about the nature of rumors. If any of the discussion begins to spread to causes, effects, and treatment of rumors, ask the young people to hold their ideas until those points are considered in the program.)

Second Speaker:

What makes a rumor? Rumors begin when people talk without knowing what they are talking about. Of course, this is not a very intelligent procedure, so why do people do it? Often rumors begin because people like to talk, but are too lazy to find out the facts before they begin to talk. Rumors stray from the truth because people fill in from their imaginations the details which they do not know. Rumors develop when an action is reported and the reporter adds his guess as to the motive behind it. With the next repeating of the story the motive is likely to be reported as fact. Rumors also develop when people who are not sure of the facts report them as they think they "ought" to be. This is where prejudice plays such an important part in the production of rumor.

It is probable that most rumors are started unintentionally, but sometimes they are begun with the avowed purpose of hurting people. A true fact about a person may be repeated in a tone of voice that will lead those who hear to put an evil interpretation on it, and then repeat the evil as the truth. (Ask the young people for their suggestions as to how rumors are started and what prompts them.)

Third Speaker:

What are the effects of rumors? Practically all of them are bad. We have already discovered that most rumors are departures from the truth, and that most of them have to do with things that are bad rather than things that are good. Even if they were all good reports, no good purpose is ever served by an untruth. The general effect of rumor is to spread untrue and harmful information. The result of this is the damaging of reputation, and the inevitable creation of ill will. Many riots, rebellions, and feuds as well as personal grudges and fights have had their origin in the spreading of rumors. Many broken homes and broken friendships can be traced to rumor. It has been pointed out that rumors may grow from prejudice. It is also true that prejudice feeds and grows strong on rumor. There are many times when the fires of class and racial antagonism are fanned by nothing more solid than rumor. For all these reasons the idle repetition of what "they say" can be a very dangerous and damaging thing. (Let the young people tell of instances in their knowledge where the spreading of a rumor has had disastrous results.)

Fourth Speaker:

What is the Christian's responsibility with regard to rumors? First of all, he should refuse to believe a story that is "going around" until he knows for certain that it is true. Under no circumstances should he repeat the story until he knows that it is true, and only then when

some good purpose can be served by it. Most of us are guilty of entirely too much useless talk. It is the Christian's responsibility to investigate what he hears, and to find out the truth. When he knows the truth, he should make it known, especially when it will counteract false reports which are being spread. It is not always popular to follow these lines of action, but Christians ought to be more concerned with what is right than with what is popular. (Ask the young people for their suggestions of ways by which Christians can deal with rumors. Close the discussion by reading Matt. 12:35-37.)

NEWS of CHURCHES around the World

CORRECTION IN GENERAL ASSEMBLY MINUTES

Owners of the 1957 Minutes are requested to change address given for Rev. Walter K. Beaty on page 419 from Black Mountain, N. C., to Route 4, Florence, S. C. This correction was made in most of the copies but some had been mailed before the error was detected.

E. C. Scott, Stated Clerk

GEORGIA

Atlanta — Two ministers of the Presbyterian Church, U. S., were among eleven named "Rural Minister of the Year" for their state.

Honored by selection as outstanding rural minister of the year for their states are Dr. Howard McKnight Wilson, of Fishersville, Va., and the Rev. Curtis J. Matthews of Zachary, La. Citations for their work were presented to them by the Progressive Farmer Magazine and the Church and Community Workshop of Emory University, here.

Mr. Matthews was honored for his work with the Plains Presbyterian Church in Zachary, where he has worked for eight years. During that period, the Progressive Farmer Citation reports, the congregation has built an educational building, a manse, and are now building a sanctuary. Attendance, which runs from 70% to 80% of the membership of the church, has risen from an average of 78 to 328 during the eight years of Mr. Matthews work. During this same period, the citation reports, contributions by members have risen from $8,000 annually to $92,000. "Under Mr. Matthews' leadership," it was stated, "the church has been made the center of community life, and Mr. Matthews has been active in sponsoring Four-H Club, Farm Bureau and other such activities."

Dr. Wilson was cited for his work as a "fine organizer and builder of rural work, who has been outstanding as a minister and as a community leader." The Presbyterian is the author of the highly successful history of Presbyterianism in Augusta County, Va., having published "The Tinkling Spring: Headwater of Freedom," last year. He is pastor of the Tinkling Springs and Hermitage Presbyterian Churches, a position he has held for eleven years.

MISSISSIPPI

Jackson — The board of trustees of Belhaven College, Jackson, Miss., announces the appointment of Rev. Leonard T. Van Horn as acting academic dean and as associate professor of education.

Rev. Van Horn is an ordained minister of the Presbyterian Church, U. S., and has served as pastor of the Bethany Presbyterian Church, Covington, Ga. He has been principal of schools in his native state, New Jersey, and in Mississippi.

A graduate of the King's College, New York, Reverend Van Horn received his master's degree from Mississippi Southern College, Hattiesburg, and completed work for his M.B.E. at Columbia Theological Seminary, Decatur, Ga. He also studied at the University of Edinburgh, Scotland; Reformed Episcopal Seminary, Philadelphia, Pa.; Hope College, Holland, Mich., and Mississippi College, Clinton.

Rev. Van Horn is the author of articles which have been published in the "Sunday School Times" and the "Southern Presbyterian Journal." He is listed in "Who's Who in American Education" and is a member of the National Education Association, Evangelical Theological Society, National Teachers Christian Fellowship and Phi Delta Kappa, national honor educational fraternity.

NORTH CAROLINA

Charlotte — Three Presbyterian boards and three Florida presbyteries have become official beneficiaries of a trust valued at approximately $1,000,000 from the estate of the late Calvin T. Young of Plant City, Florida.

In a decision that has been rendered by Judge Susie Sharp, Superior Court Judge for Mecklenburg County, the will of the late Mr. Young, elder of First Presbyterian Church, Plant City, was clarified as a result of a request from Trustees of the General Assembly and the Presbyterian Foundation, serving as Trustee of the will.

Mr. Young, who died March 27, 1955, left an estate in trust valued at approximately $1,000,000 for home mission work of St. Johns Presbytery in Florida, and to certain boards and agencies of the "Presbyterian Church in the United States, Southern Division."

Two items in the will prompted legal clarification: 1) since the date the will was written, St. Johns' 32-county presbytery has been divided into three smaller presbyteries, and 2) it was a question for the court as to whether Mr. Young intended for the remainder of the amount to go to agencies of the "Presbyterian Church in the United States," the proper nomenclature of the denomination to which Mr. Young belonged and which was improperly named in the will itself.

The "friendly case" was heard before Judge Sharp on October 15, 1956, at a special term of Mecklenburg Superior Court, with Judge Sharp

presenting her decision seven weeks later, which gives 35% of the net annual income from the trust estate to home mission work in the three presbyteries coming out of the former St. Johns Presbytery. Recipients are the "new" St. Johns Presbytery, Westminster Presbytery, and Everglades Presbytery. Each of these presbyteries will share equally in the 35% gift. The three presbyteries have a total constituency of 36,732 Presbyterians and 92 churches.

Also, according to the court's interpretation of the will, the Board of World Missions will receive 30% of the net annual income of the trust. Mr. Young earmarked 15% to go to the Church's leprosy work in Korea and 15% for evangelistic work in Korea.

The Board of Annuities and Relief will receive 20% of the net income, and 15% goes to the Board of Christian Education for use by Columbia Theological Seminary in Decatur, Ga., toward the training of young men for the ministry.

Mr. Young was for a long time a member of St. Johns Presbytery Home Missions Committee before the division of the presbytery.

Statesville — The Youth Caravan of Concord Presbytery, Presbyterian Church, U. S., scheduled to fly by Eastern Air Lines from Charlotte to Mexico City, August 6, to visit the Mexico mission stations of their Church. The group making the trip are: Robert L. Shuping, Salisbury; Lovette Teeter, Mooresville; Steve Davies, Kannapolis; D. Grier Martin, Jr., Davidson; James Maxwell, Morganton; Tommy Southall, Statesville; Doris Brown, Davidson; Peggy McGeachy, Statesville; Linda Goodman, Salisbury; Tally Carpenter, Valdese; Jane Thomasson, Salisbury, and Judy McCall, Spencer.

The Caravan is conducted by Rev. Fred A. Stair, Hickory, accompanied by Mrs. Stair, Miss Ann McMichael, Statesville, and Rev. Woodrow McKay, Salisbury.

The Caravan will visit churches, hospitals, student hostels, Bible schools, and a seminary in various cities of Mexico, including Toluca, Morelia, Cuernavaca and others. They will report to their churches and communities on their trip and the work of the Mexican Church upon their return August 23.

Statesville — Concord Presbytery met at Lees-McRae College, Banner Elk, July 23. Rev. L. T. Edgerton, Concord, retiring Moderator, led the worship service and preached the sermon.

Following the worship service, Fred A. Long, a Ruling Elder of the First Presbyterian Church, Lenoir, was elected Moderator and Rev. Raymond Horn, Mooresville, was elected as Temporary Clerk.

Rev. F. M. Grissett was received from East Alabama Presbytery to become the Pastor of the Franklin Church, Salisbury, and will be installed by a commission of Presbytery, September 8, 7:30 p.m. Members of the commission: Rev. Thompson B. Southall, Statesville, Dr. Sidney A. Gates, Salisbury, Rev. Milton B. Faust, Salisbury, Dr. Nelson Bell, Montreat, S. H. Plexico, Salisbury.

It was announced that Rev. John A. Wilson, LaGrange, Georgia, has accepted the call of the First Presbyterian Church, Kannapolis. Also, it was announced that Rev. Wilkes D. McCaulay, Kenley, North Carolina, has accepted the call of the Prospect Church, Mooresville.

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W. Ned Hollandsworth, Norfolk, recent graduate of Union Theological Seminary, Richmond, was received, pending his ordination and installation as Pastor of the Second Presbyterian Church, Kannapolis, July 28, 7:30 p.m. by a commission. Members of the commission: Dr. C. J. Hollandsworth, Norfolk, father of the young minister, Rev. John A. Cannon, Jr., Kannapolis, Rev. C. A. Lingle, Jr., Concord, Rev. A. K. Dudley, Concord, W. L. Mabry, Kannapolis.

George Daniel McCall, Marion, North Carolina, was received as a candidate for the ministry under the care of Presbytery.

Hugo — Mr. Emmett E. Hall, a ruling elder in the Central Presbyterian Church, Oklahoma City, was elected moderator. Mr. Hall was Chairman of Synod's Educational Campaign this past March.

The Synod adopted a Benevolence Budget for 1958 for Assembly's and Synod's causes which is 30% larger than this year's budget.

The Campaign for Christian Education reported over $175,000 subscribed or paid toward a goal of $200,000 and authorized a followup campaign for next year. (Today amount is over $180,000).

Preliminary action was done at this meeting of the Synod in planning for the work of the new Presbyteries which are to function within the new boundaries next January 1.

Dr. C. Darby Fulton, Executive Secretary of the Board of World Missions, addressed a popular meeting the evening of the 16th when he spoke of our work in Brazil.

The following resolution was unanimously adopted:

"In light of recent agitation in certain quarters of the General Assembly, the Synod of Oklahoma, Presbyterian Church, U. S., herewith goes on record as expressing wholehearted support of the Boards and Agencies of the General Assembly, and instructs the Stated Clerk to notify the Boards and Agencies of this action."

The next annual meeting will be held in the West Nichols Hills Presbyterian Church, Oklahoma City, May 13-14, 1958.

TEXAS

Dallas — Dr. W. M. Elliott, Moderator of the General Assembly, has appointed the following persons to the Permanent Nominating Committee; their terms to expire in 1960: Rev. Robert F. Jones, D. D., First Presbyterian Church, Fort Worth, Texas; the Rev. C. Lynn Brown, White Memorial Presbyterian Church, Raleigh, N. C.; Mrs. John W. McQueen, Albany, Georgia.

VIRGINIA

Blacksburg — The 245th Stated Meeting of Montgomery Presbytery met in the Blacksburg Presbyterian Church on July 23, 1957. A service of worship was conducted by the Moderator, Rev. Al S. Burdette, who preached on the subject "The Barren Fig Tree." There were present thirty-nine Ministers and forty-six Ruling Elders.

Presbytery received, by letter, Candidate Frank H. Tobey from Ouachita Presbytery, and proceeded to examine him for licensure and ordination. The examination was sustained as satisfactory and arrangements made to install him as pastor of the churches of Bouldin Memorial and Stuart.

Presbytery decided to discontinue the office of Superintendent of Home Missions and to use instead, the office of Executive Secretary of Presbytery. Rev. D. Kirk Hammond of Potomac Presbytery is to be Presbytery's Executive Secretary beginning October 1, 1957.

Rev. J. E. Pringle was nominated to be the Moderator of the next Stated Meeting (the 246th) which is to be held in the High Bridge Presbyterian Church of Natural Bridge, Virginia, on Tuesday, October 29, 1957, at 10:00 A. M.

E. W. Smith, Stated Clerk

Keysville — The Reverend John Wilson Rowe, D. D., a retired Presbyterian minister, died Wednesday, July 24, at a Farmville, Va., hospital.

Dr. Rowe was born September 5, 1879, at Valle Crusis, N. C., the son of James Jefferson and Mary Kime Rowe. He was educated in private schools and was graduated from Union Theological Seminary in Richmond, Virginia.

He served pastorates in Sutton, Gassoway, and Hinton, W. Va.; Saint Charles and Kansas City, Missouri; and Norton, Rural Retreat, Seven Mile Ford, Charlotte Court House and Drakes Branch, Virginia. During World War I he was Camp Pastor at Fort Sill, Oklahoma. He was Moderator of the Synod of West Virginia in 1926.

Davis Elkins College conferred upon him the doctor of divinity degree in 1927.

He is survived by his wife, Mrs. Ella Rennie Rowe; six children, the Rev. J. Wilson Rowe, Jr., of Union, W. Va.; Miss Julia Rowe of Keysville, Va.; Miss Ella Gordon Rowe of Petersburg, Va.; Mrs. E. Warren Painter of Bristol, Va.; Mrs. John Baker Boatwright, Jr., of Richmond, Va.; and Mrs. W. E. Daniel, Jr., of Keysville, Virginia. Also, one brother, S. Howard Rowe of Banner Elk, N. C., and three sisters, Mrs. Bynum S. Dobbin of Banner Elk, N. C.; Mrs. Maude R. Gentry of Crumpler, N. C.; and Mrs. Flora R. Denney, of Banner Elk, N. C.; and twelve grandchildren.

Lynchburg — At the last meeting of the Synod of Virginia the Synod decided to meet in 1958 at Massanetta but the date was not decided at that time. The date has now been set. There will be a pre-Synod meeting on Stewardship on June 23rd and Synod will meet on June 24th and June 25th.



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BOOKS

THE GENERAL EPISTLE OF JAMES. R. V. G. Tasker. Wm. B. Eerdman's. $2.00.

Professor Tasker has written a commentary that serious students of the Bible will find useful, informative and suggestive. He has been careful not to divorce scholarship from Christianity or theology from preaching. He assures us that whenever faith does not issue in love, and dogma, however orthodox, is unrelated to life, then the epistle of James has something to say to them which they disregard at their peril.

A splendid arrangement of the material assists the reader in grasping the Epistle as a whole and the commentary on individual verses leads him into an intelligent understanding of every truth that James sets forth.

THE REVELATION OF LAW AND SCRIPTURE. Patrick Fairbairn. Zondervan. $6.95.

Keeping in mind throughout the relationship between Law and Grace, Dr. Fairbairn discusses "the ascendency of the Law," "the revelation of the Law," "the position of Israel under the Law," "the Law and Christ," "the Law and the Christian Church," "the Law and the New Testament Church," and other related subjects.

A careful study of this book should correct the misconceptions which have afflicted the thought of many and should promote the understanding of the sanctity of God's Law without which the Gospel of Grace is meaningless.

THE EXPOSITORY METHOD OF G. CAMPBELL MORGAN. Don M. Wagner. Fleming H. Revell. $2.00.

G. Campbell Morgan was recognized as one of the greatest expositors of Scripture in his generation. He was the author of 60 books which have sold more than half-a-million copies. Revell, the publisher of Morgan's works in the U. S. A., continues to publish more than 30 of his books which are being used by tens of thousands of Bible students and ministers every year. Ministers who recognize the great need for expository preaching of the right kind will give a hearty welcome to this volume. All will profit by the application of the context principle of Bible study by Dr. Morgan. The author points out that personality cannot be successfully imitated but the methods by which men work are transferable and useful to others. This thought is clearly demonstrated in this volume. The author has rendered a fine service in defining so clearly Dr. Morgan's methodology and picturing so graphically the distinctive characteristics of his techniques.

BIBLICAL ARCHAEOLOGY. G. Ernest Wright. Westmister Press. $15.00

In the 14 chapters of this volume, the author covers a tremendous field. There are over 220 illustrations giving detailed drawings, photographs, reconstructions and maps to add to the interest of this absorbing theme. The author points out that the central interest in Biblical archaeology is the understanding and exposition of the Scriptures. He sets forth his purpose "to summarize the archaeological discoveries which directly illumine Biblical history in order that the Bible setting in the ancient world and its relation to its environment may be more readily comprehended." The Biblical story and the subject matter are treated chronologically, yet the author says that the book is not meant to be a Biblical history but rather a supplement thereto.

In this volume the author refers to the Dead Sea Scrolls. He describes these Scrolls and suggests their importance for both Old and New Testament studies, not just in themselves but in the insight they have given toward dating and understanding other Biblical writings. The Essenes, who have come into public interest since the Dead Sea discoveries, are also discussed. In the last chapter, Dr. Wright examines the archaeological evidences for early Christian churches in the East, discusses Paul's missionary journeys, and after a treatment of the first churches in Europe, he ends his study with a look at the future of Christianity at that time as the "doctrine of salvation in a dying culture."

All students of Biblical history will find these archaeological studies fascinating. It should be pointed out, however, that Dr. Wright follows the liberal trends in his views of the Bible, and many of his interpretations follow his critical presuppositions."

John R. Richardson

IS THERE A CONFLICT BETWEEN GENESIS I AND NATURAL SCIENCE? 88 pages. By N. H. Ridderbos. Wm. B. Eerdmans. $1.50.

Dr. Ridderbos, author of this short study of the creation account, is the successor of Dr. Aalders in the field of Old Testament at the Calvinistic Free University of Amsterdam. His monograph is one of the first of Eerdmans' new Pathway Books, a series on contemporary evangelical thought by leading writers in the world of Christian scholarship. This volume is translated by John Vriend from a Dutch edition, but we note that the author has written extensively on the same subject in the Free University Quarterly (in English).

Ridderbos manifests strong allegiance to the Word of God, a wide acquaintance with traditional and modern thought on the creation narrative, and a sincere attempt to exegete Gen. 1 carefully. He is moved to write on this subject because he feels that there are scientific problems one must meet if he takes Gen. 1 literally—i.e., as having been intended to set forth a strictly historical narrative. He points to Gen. 2 as an account of creation which is obviously not chronological. Although believing the word "day" to mean a literal twenty-four hour day, Dr. Ridderbos thinks that in the days of creation we have an anthropomorphic mode of presentation. His view he calls the framework hypothesis. He appeals to other Scriptural passages in which the chronological order yields to a topical arrangement.

He feels that his view is free from many of the scientific, theological, and exegetical problems that are involved in other points of view. He ably defends his view and still maintains creation ex nihilo and the idea that the Sabbath ordinance is rooted in creation. The book is filled with many stimulating observations for any who study the early chapters of Genesis. We do not have to agree with his conclusions in order to believe that he has approached Scripture reverently with intent to do justice to its interpretation.

—Albert H. Freundt, Jr.

BIBLE DOCTRINE. A Junior High Workbook on the Westminster Shorter Catechism, Unit Two, Book One. By Dorothy Partington Anderson. Commentary on Christian Education of the Orthodox Presbyterian Church, 1956. Student Manual, $1.50. Teacher's edition, $1.65. Answer book, 35 cents.

This is the third workbook in the series based on the Shorter Catechism. Those who have seen or used the earlier parts will be pleased that this one is now available. The plan of the author, Mrs. Dorothy Partington Anderson, is to cover the entire Catechism in four parts—the first two covering what man is to believe concerning God, the last two what duty God requires of man. This workbook in fifteen lessons, begins with question 39 and goes through question 87, including the valuable material on the Ten Commandments. Reviews of the earlier parts have praised the educational methods of the writer as well as her faithfulness to Scripture and to the full-orbed Calvinism of our Standards. The workbook is profusely illustrated. The student's edition contains 214 pages. The human situations in each lesson help the pupil to bring the teaching of Scripture into his own daily experience. Although the studies

are primarily intended for Pioneers, they have been used to advantage by Seniors, Young Adults, and pastors preparing for catechism classes. The teacher's manual has extra pages with suggestions and insights for the instructor. An answer booklet is a new and valuable feature with this unit.

—Albert H. Freundt, Jr.

CAREERS FOR CHRISTIAN YOUTH. Compiled by John W. Sigsworth. Moody Press. 50c.

This is a volume in vocational guidance. It discusses many subjects that should be of interest to young people who are trying to find the work that God has for them to do in this world.

MORE POWER TO THE PREACHER. David M. Dawson, Jr. Zondervan. $2.00.

This is a book in pastoral theology. It introduces to the functions of the Christian ministry. It is not an exhaustive study of any particular phase of the responsibility but the student who reads it can obtain a bird's eye view of his total task. The chapter on counseling introduces the student to the demands and approaches of one of the newer facets of pastoral life. The entire book gives one the clear idea of the general task of the church administrator and spiritual leader.

TWO O'CLOCK IN THE MORNING. Walter R. Alexander. Eerdmans. $1.50.

These are true stories of practical Christianity. Here we follow a great executive and preacher as he shows himself an able author. The eight stories here are rich in suggestiveness.

HOW I CAN MAKE MY LIFE MORE EFFECTIVE. Herbert Lockyer. Zondervan. $1.75.

The author's purpose in writing this book is to prove how effective one's life can be when only a part of it can be devoted to sacred things. It is written for one who has a 40 hour week job in which to make his living but who desires to put some of his spare time into the work of the Lord. Dr. Lockyer shows how the average Christian can be most effective in 21 different phases of his Christian life. It is a practical guide to effective Christian living. It is counsel any Christian can apply to his own life.

GOD IN HIS WORLD. Charles F. S. Duthie. Abingdon. $2.50.

The author writes this volume out of his interest in evangelism. This is an acute approach to the heart of evangelism. Dr. Duthie explains the strategy by which the church must engage the world at its points of deepest need. He meets the problems by modern man and draws on the resources available in prayer, fellowship and concern for the individual. This book was written primarily for the Christian who seeks to express his faith in an outreaching concern for others. Ministers and teachers especially will find stimulation in these pages.

THE CHRISTIAN MAN. William Hamilton. Westminster Press. $1.00.

This book was written to answer such questions that man may ask in regard to himself. For example, "Who am I? What makes me the way I am?" The author helps the reader to see what it means to be a man by confronting him with the Man.

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The Southern Presbyterian Journal

WEAVERVILLE, N. C.

A Southern Christian Looks at the Race Problem

By Rev. G. T. Gillespie, D.D., Litt. D. Reprints of the article appearing in the June 5th, 1957, issue now available at $1.00 per dozen or $6.00 per hundred postpaid.

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The Southern Presbyterian Journal

Weaverville, N. C.

The author has some fine things to say on the subject of forgiveness. He tells us that the gospel of forgiveness brings a new kind of perspective and character to the sinner, a freedom and a fresh approach both to ourselves and the life and teachings of Jesus.

The author has an appendix in which he gives a study of Genesis, chapter 3. Though there are some excellent suggestions in this study, the author seems to imply that this chapter is not a true historical narrative about real people, but rather a legend or meaningful story.

John R. Richardson

PREPARATION AND PROMOTION OF THE REVIVAL. Charles H. Morris. Zondervan. $1.00.

A revival is more than just a name given to a series of meetings. It is more than preaching and singing. It is a united effort of the people working as if everything depended upon them and praying as if everything depended on God and then standing by to see the marvelous work that God will do. In this book the author does not presume to have been the originator of all the ideas set forth. He recognizes his indebtedness to many pastors, evangelists and churches who have loaned their ideas to help make up this volume. There are many practical ideas set forth for ministers or evangelistic committees who desire to make the very best preparation possible for special services in the church.

LET'S CHANGE THE LETTER...!



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August 1, 1957

Dear Mr. President:

We come to you for help. In our church we have a most unusual boy. He never makes less than A in school. He has a wonderful personality and is a fine Christian. I do not believe we have ever had a student with as much promise as this boy. But he hasn't any money. Can't you make it possible for this boy to get a college education? Surely for such a promising student you can provide tuition with room and board.

We are counting on our Presbyterian college to help.

Sincerely yours,
John Blank

P.S. It would be helpful if you could find some help for travel expense and books.

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Dear Mr. President:

We have made a rare find in our church. We have a most unusual boy. He never makes any but the best grades. He is a consecrated Christian, wonderful in personality. This boy surely will make his mark in the world. He hasn't any money but our church members plan to take care of this. We have a scholarship fund from which we will help him with college expenses. The men of our church will help him get work each summer so that he can earn a part of the cost of college.

After his freshman year we will help him arrange for a loan from the Board of Christian Education. We have it all fixed up for Sam. I am sure he will meet all of your admission requirements.

Cordially yours,
John Blank

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The Southern
PRESBYTERIAN Journal

Carolina Room

VOL. XVI NO. 17 AUGUST 21, 1957 $3.00 A YEAR

—*EDITORIAL*—

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The Inexorable Link

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Calvin Rejects Kenosis

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By Davis Lee, Negro Editor
In The Newark, N. J., Telegram

The Sun and the Moon Stood Still
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EDITORIAL

How Does God Make Himself Visible to His People?

God makes Himself audible to His people by the faithful exposition of His word, the Holy Spirit accompanying and blessing the preaching and the hearing thereof that it may be God's revelation to His flock. "God has ordained His Word as the instrument by which Jesus Christ, with all His grace is dispensed to us." The Church rests upon the Word as the foundation with the sacraments in a strictly subordinate position as supporting stays. Yet it is in the sacraments that God has willed to make Himself visible, even as in the Word He makes Himself audible to His congregation.

This is the concluding work of the Rev. R. S. Wallace's study on CALVIN OF THE WORD AND SACRAMENT. "God has amply provided for our need of visible ritual in the institution of the sacraments, and it would be presumption and ingratitude to seek to improve on what God has instituted. . . . If the preacher is faithfully expounding the Word of God, and the sacraments are rightly and frequently being administered, no man should need more by which to enable him to grasp Christ, and to be enabled to do that is to be enabled to worship rightly. . . .

"These two sacraments are the image by which it has pleased God to be represented to His people. We must worship God only in the image of His own choosing. . . . It is not for men to seek to improve on what God has ordained. They are the signs and seals of the New Covenant which is a covenant of grace, and man, as a recipient of the grace of God, cannot take the initiative against God. They are the signs of God's presence and men cannot bring God down into their midst by setting up new forms of ritual, however emotionally appealing to the observer. They are the mirrors in which we alone can see (though darkly) the face of God, therefore 'it becomes us steadily to fix our eyes on this view that it may not be with us as with the Papists, who, by means of the wildest inventions, wickedly transform God into whatever shapes please their fancy, or their brains have conceived.'

" 'It is always our duty to enquire by what the Lord wished His Church to be governed, for He alone knows thoroughly what is expedient for us.' . . . 'We must take heed, lest we, while seeking to adapt our own inventions to Christ, transfigure Him . . . so that He should not be at all like Himself.' 'When I consider the proper end for which Churches are erected, it appears to me more unbecoming their sacredness than I can tell, to admit any other images than those living symbols which the Lord has consecrated by His own Word: I mean Baptism and the Lord's Supper, with the other ceremonies. By these our eyes ought to be more steadily fixed and more vividly impressed, than to require the aid of any images which the wit of man may devise.' "

Calvin did not want the visible centre of the Church's worship to be left blank for long periods of the year. He says: "All this mass of (Roman Catholic) ceremonies being abandoned, the sacrament might be celebrated in the most becoming manner, if it were dispensed in the Church very frequently, at least once a week."

Where our people are yearning for a more visible manifestation of God than the preaching of the Word why not try Calvin's advice? Remove the so-called pictures of the face of Jesus and follow the preaching of Jesus Christ and Him crucified with the weekly celebration of the Lord's Supper. The Word reads, "For as often as ye eat of this bread and drink of this cup ye do show the Lord's death till He come." Calvin says that when the Church has ministers of the Gospel who penetrate the consciences of men and make them see Christ crucified and feel the shedding of His blood—"when the Church has painters such as these, she no longer needs the dead images of wood and stone, she no longer requires pictures."

W.C.R.

The Inexorable Link

The basis of the Gospel rests squarely on the person and work of the Lord Jesus Christ. Therefore it is of vital importance that we know who He is and what He did. Detract from Him in any particular and the Gospel has been impaired to just that degree. Distort the picture of the eternal Son of God and you distort the Gospel message in so doing.

It should be axiomatic that man believe in and accept the Christ who has been revealed to us in the Scriptures, not an imaginary Christ. The Christ of experience and the Christ of the Scriptures *must* be the same Christ. The importance of this thesis cannot be over stated for there have always been those who speak of and affirm allegiance to a different Christ, one who is the combined product of unbelief and human imagination.

It is popular today to say, "I believe in the virgin birth but faith in this doctrine has nothing to do with one's salvation." Such a statement is just about as sensible as to say, "I believe in diesel locomotives but this has nothing to do with my bank account." One is but confusing one point by raising a different one. When one speaks of the doctrine of the virgin birth he is not talking about the work of the Lord but about His person. When one speaks of diesel locomotives he is speaking of transportation, not of finance.

But, the statement, "I believe in the virgin birth but such belief is not essential to salvations" needs an honest appraisal. For a non-Christian, uninstructed in the Word and confronted with the claims of Christ, the *immediate* question is one of faith in Him as the Son of God and Saviour from sin. But, as we grow in our knowledge of Him we find that the virgin birth is an inescapable part of the record and that to accept Him but deny the record about Him is in essence to say we believe in someone other than the Christ of the Bible.

The "biological implications" of the virgin birth are no more difficult to accept than the fact of our Lord's resurrection, or the fact of the new-birth. Christianity as a whole is a supernatural religion, having to do with the sovereign God of the universe and His eternal Son. Eliminate the supernatural and you eliminate Christianity itself.

Tamper with revealed truths about the person and work of Christ and one immediately finds himself in the quicksands of uncertainty and speculation. One false hypothesis leads to another, one unwarranted assumption to another, one denial to another.

On the other hand, accept the revealed record about Christ and one finds that it all fits together perfectly. In so doing logic and reason find perfect accord with faith.

We have referred to the virgin birth as one illustration of those things about which the Scripture is explicit. Others have to do with His deity, miraculous powers, divine wisdom, atoning death, bodily resurrection and certain return. To say that one accepts Christ but not these things about Christ is but to reject the Christ of the Bible in favor of someone else.

Little wonder that the Gospel of Christ is inexorably linked with His person and work.

—L.N.B.

"The Holy Spirit Is Not a Skeptic"

In his great debate with Erasmus, Luther declared: "For the Holy Spirit is not a Skeptic, nor are what He has written on our hearts our own doubts and opinions, but assertions far more certain and firm than life itself and all human experience." In the same book, the Reformer gloried in asserting over and over again the great facts of the faith. He answered Erasmus' objection to the emphasis and clarity of these protestations thus: "Take away assertions, and you take away Christianity."

When John Witherspoon undertook to rehabilitate the evangelical cause in Scotland against the inroads of "moderatism" he dipped his pen in satire and wrote *Ecclesiastical Characteristics, the Arcana of Church Policy.* Here he ridicules the moderate machine and its methods: "All those suspected of heresy are to be esteemed men of great genius." "It is a necessary part of a moderate man's character that he always speak of the Confession of Faith with a sneer." "Moderates must always speak of their evangelical opponents as knaves and fools but have great charity for atheists and deists. A candidate for a pastorate unpopular with the evangelical people "must be praised for his remarkable abilities."

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Brethren, it is not a mark of a great mind to air its difficulties with this or that article of the Christian faith. Rather it is a form of human conceit brought in by the alienation of man from God. It is hard for any of us to bow to God's will, to be content to think His thoughts after Him. But it is not hard because we are so brilliant; rather it is because we are so self-willed and so proud. In Christ we see that God is humble, but man is still proud.

Christian faith is wrought by the Holy Spirit, Who takes of the things of Christ and shows them unto us. The Spirit acts with the Word both in the preacher and in the hearer, so that Gospel preaching is not with persuasive words of man's wisdom but in demonstration of the Spirit and with saving power. As Calvin points out, the the Spirit has been promised for this reason, namely, to impress the truth of the Gospel on our minds. "It is no less unreasonable to boast of the Spirit without the Word, than it would be an absurd thing to bring forward the Word without the Spirit." Where our Lord Jesus Christ is preached, in His death for our sins and His resurrection for our justification, there the Spirit works faith and unites believers to their Saviour. The Holy Spirit is the Giver of Christian faith, He is not a skeptic.

At this point, however, a word of warning needs to be said. In all His actions God is the *Lord, gracious* in all His ways. We can never put God in the red to us by our orthodoxy, our views of inspiration, of the millenium, of the atonement, of the person of Christ, of His bodily resurrection, or Virgin Birth. God is not under obligation to a man because that man has kept the fourth commandment, or the second, or the eighth, or has spent an hour in prayer. We ought to proclaim the whole counsel of God in gratitude to Him for saving us. But our so proclaiming is not magic. We do not thereby take God into our possession to use Him for our own glory. As Billy Graham is well saying, the living God does not share His glory with any man.

As we seek to give God all the glory, let us remember that the Holy Spirit is not a skeptic and honor Him by proclaiming the whole Gospel of our Lord and Saviour Jesus Christ. Away with this parading of doubts as though they were marks of great acumen, or deserving of special consideration.

W.C.R

Calvin Rejects Kenosis

In his book on Calvin's Doctrine of the Word and Sacrament, Rev. R. S. Wallace of Scotland shows that John Calvin emphatically rejected the interpretation that Christ emptied Himself of His Deity in becoming man. With detailed citations and careful translation from Calvin's works Wallace concludes:

"For Calvin the 'kenosis' referred to in Philippians 2:7 cannot mean a self deprivation on the part of the Word or any of His divine attributes but should be applied to the self-concealment of the Word, in the gracious act of uniting Himself with flesh, and to the humiliation experienced throughout His human life. 'Christ indeed could not divest Himself of His Godhead; but He kept it concealed for a time, that it might not be seen, under the weakness of the flesh. Hence He laid aside His glory, in the view of men, not by lessening it, but by concealing it. . . . This emptying is applicable exclusively to His humanity.' In taking upon Himself our condition, He always retained His divine majesty. Calvin strongly repudiates any suggestion that the union of the divine and human altered either nature in any way. 'There have been heretics who have endeavored to maintain that the majesty and Godhead of Jesus Christ, His heavenly essence, was forthwith changed into flesh and manhood. Thus did some say, with many other cursed blasphemies, that Jesus Christ was made man. What will follow thereupon? God must forego His nature and His spiritual essence must be turned into flesh. They go further and say Jesus Christ is no man, but His flesh has become God. These are marvelous alchemists to make so many new natures of Jesus Christ.' " . . . p. 16

"The transfiguration is for Calvin proof that 'so long as Christ remained in the world bearing the form of a servant . . . nothing had been taken from Him. The transfiguration is thus the breaking through the veil of the flesh of a glory that was always there.'

"This view is consistent with Calvin's teaching that in the act of the incarnation the Word of God did not abandon His heavenly throne. Though really dwelling in the flesh in all His fullness so that it may be said that the whole God is in Jesus Christ, nevertheless the Word at the same time continued to fulfill all His heavenly functions unimpaired, so that it may be said that the whole Godhead was also outside of Christ. 'Another absurdity . . . viz, that if the Word of God became incarnate, it must have been enclosed in the narrow tenement of an earthly body, is sheer petulance. For although the boundless essence of the Word was united with human nature in one person, we have no idea of any enclosing. The Son of God descended miraculously from heaven, yet without abandoning heaven; was pleased to be conceived miraculously in the virgin's womb, to live upon the earth, and hang upon the cross, and yet always filled the world as from the beginning.' 'His being a servant was not owing to His nature, but to a voluntary humility. . . . Christ is a minister in such a way that though He is in our flesh, nothing is diminshed from the majesty of his domain.'" W.C.R

Random Paragraphs

How Confused Can We Get?

The story is being told of a man who entered a Washington book store and after a moment of hesitation said: "I want a copy of that book, GIVE ME A PIECE OF YOUR MIND, by Rabbi Norman Vincent Sheen."

* * * * *

Socialism—How to accomplish it!
If it moves CONTROL it!
If you can't control it TAX it!
If you can't tax it SUBSIDIZE IT!

America is experiencing a form of creeping Socialism which can and will destroy the very heart and basis of American freedom and prosperity.

There are dozens of countries in the "free world" with varying forms of socialistic governments. *In not one of them* is there evidence of true freedom or prosperity.

A leading British business man said some years ago — "For years we have been drinking the poison of Communism from the cup of Socialism."

Let America beware. Socialism is a blight which leads to more and more governmental intervention, more and more governmental control, and eventually, to the triumph of bureaucracy over personal freedom. Any security bought at the price of essential freedoms is a security bought at too great a price.

* * * * *

Taxi Drivers Know Their Cities:

Enter a taxi in New York and ask to be taken to any address. They immediately know where it is, whether on a one-way street or not, and the most direct route to take.

Ask the average Christian something specific about the Bible and he flounders because he does not know his Bible.

If the men in our armed services could fight no better than the average Christian can use the weapons with which to fight the Devil we would never win a war.

* * * * *

Literary Quotes

It is stimulating to hear a preacher quote poetry and other literature but it is more convicting and convincing to hear him quote the Bible.

* * * * *

"A Controversial Figure"

Two men from the same large Southern city were being considered for a work of church-wide importance. The first was dropped because he was not interested, the second because he is a "controversial figure."

Both men had been active in the debate on Church union. The first was for union, the second opposed. Why should the second be considered "controversial" while the first, equally active for union, was not so designated? Men should be considered for their qualifications and such labels not attached to them. As a matter of fact, due to the overwhelming defeat of the proposed union the second man should have been *less* "controversial" than the first.

Just think that one over.

* * * * *

"But For the Grace of God."

All of us are tempted to look at people in the light of their most unattractive characteristic. By the help of the Holy Spirit in our hearts we can see them in the light of God's love and mercy. We should never forget that but for the grace of God we would be numbered with the worst.

Christian love, courtesy and compassion are irresistible forces but we exercise them only too infrequently. It takes Christ in our hearts to show forth these graces to others.

* * * * *

The Unscheduled Bout

Madison Square Garden has been the scene of many fistic encounters. The most recent one did not make the sports pages and the final decision was a draw, administered by the referee mother, to both contestants.

The service seemed long to the five year old son of the evangelist. Across his mother's lap sat his seven year old sister, a good target for repressed youthful energies. Quick as a flash a little fist reached across and administered a resounding thump on the unsuspecting chin. Before the mother could sense what was happening an equally effective left hook flashed across her lap to stop the challenger.

The aftermath: Administered (not to the chins of the participants) a short time later in their hotel room.

—L.N.B.



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Maxton, North Carolina

True Picture of South Missed by Writers

By Davis Lee, Negro Editor,

In The Newark, N. J., Telegram

Writers from throughout the world have visited the South during the last 12 months to get a closeup glimpse of the so-called race issue. The large publications in our country have sent their best staff reporters into the various Southern states, but not one writer has gone to the core of this issue, and presented a truthful, factual, intelligent analysis.

Practically every article has dealt with the social aspect, the feelings and reactions of Negro and white people of the region covered. The mixing of the races or resistance to it, has been the dominant theme.

There is more to the Negro and white relationship in the South than Jim Crowism, than political and social equality or the mixing of Negro and white kids in the same classroom. Nothing has been said about the economic opportunities that Negroes enjoy, or the businesses which they own, the security which they enjoy, the desire on the part of most Southerners to help worthy and enterprising Negroes get ahead.

No one seems to be concerned about the best in the South, but only with the worst. Not one writer has come up with the fact that a Negro is a clerk in a white drugstore in Rosedale, Miss., and that two Negro sharecroppers have $10,000 each on deposit at the Valley Bank in Rosedale.

None has pointed out that Negro mechanics work at the Ford and Buick garages in Cleveland, Miss., and enjoy the same privileges and pay scale as the white employes.

Or that Negro customers completely take over the two banks in Port Gibson, Miss., and get more courteous consideration than do the white customers.

Not one writer has pointed out that Mississippi has thousands of top-notch Negro businesses, and that Negro progress is keeping pace with that in other states.

None has pointed out that the Negro-owned Safe Bus Co., Winston-Salem, N. C., is the largest Negro owned bus company in the world; that Negroes in North Carolina own 700,000 acres of farmland and that there are more Negro farmers in the State than in any other state in the Nation.

North Carolina is the only state in the Nation that employs Negro specialists in agriculture extension work. There is a state staff of 16. There are 49 county agents, 22 assistant agents, and 51 home agents with 10 assistants. In the state are 41 farm managers who manage farms for white owners.

A lot has been written about integration in the schools of the state. However, the fact that the Negro schools, in most instances, are better than the white has not been mentioned or that Negro teachers receive higher pay than white.

For instance, in Warrenton, N. C., John Graham, the white high-school principal, gets $5,550 a year. John Hawkins, the Negro high-school principal, gets $7,085 a year. In the county are 66 white teachers who draw on an average of $351.43 per month. There are 149 Negro teachers who draw on an average of $352.25 per month.

The Negro in North Carolina eats better, dresses better, lives better, and enjoys more individual respect from white people than does his northern, eastern, and western counterpart.

Much is being written at present about civil rights legislation and opposition to its passage by Southerners in the House and Senate. Those not familiar with the facts will get the impression that the Southern bloc is against the Negro. Nothing is further from the truth. These Southerners have done more, and will do more, for the Negro than will those from other sections.

For instance, Congressman Boykin, of Alabama, sent a Negro to law school; so has Congressman L. Mendell Rivers of South Carolina. Congressman Pilcher of Georgia spent over $6,000 in cash to defend Lieutenant Saunders, a Negro youth of his home town. Senator Talmadge has Negroes running his farm and so has Senator Eastland.

There is not one Southerner in Congress who was not either nursed by a Negro or now has Negro servants back home. The so-called civil rights advocates cannot lay claim to the above facts. And all of them combined have not done as much for the Negro as has anyone mentioned here.

The Sun and the Moon Stood Still

By J. V. N. Talmage

No. 4 SCIENTIFIC METHOD

The preceding chapters contained the story of the military campaign during which Joshua commanded the sun and the moon to stand still, and the attitude of commentators toward the story. From this chapter on, the scientific side of the problem and the relationship between science and the Bible will be the main topic.

When the writer started this scientific investigation fourteen years ago, he little dreamed how long it would take or how many scientific fields would need to be investigated, or how very important would be the results in the field of science as well as Old Testament study. It all began because he thought that the dating of stone age men in figures of hundreds of thousands was contrary to the teaching of Scripture, and therefore must be based on some false theory. It seemed that there must be a scientific gimmick somewhere, and a little detective work would prove interesting. After reading the popular books on the subject which are often found in public libraries, it became increasingly evident that the clues to the gimmicks could not be found without a thorough scientific study of the ice ages during which those prehistoric men lived. This study lasted several years, for climatic changes were not limited to the neighborhood of the ice sheets in America and northwest Europe but were prevalent throughout the world. Moreover besides climatic changes, there were oscillations of sea level and other strange complications including uplifts of the earth's crust to form mountains and plateaus.

The greatest marvel of all was that the world's best scientists, in spite of a century of the most diligent search, had been unable to fathom why these things took place. One, however, cannot but admire their faith and perseverance when they did not call the ice age a myth just because they could not explain them. We are reminded of the fundamentalists in their attitude toward the Bible.

When in Austin, Texas, in 1944, thanks to the courtesy of the Presbyterian Theological Seminary there and the librarians of the University of Texas, the writer gathered enough information to find the first important clue to the case. All the geologists and prehistorians had been working for a century on the basis that the world had gotten slowly colder and colder, and then after a time slowly warmer and warmer again several times, thus causing the ice ages, even though no one knew the cause for such drastic changes of temperature.

From the evidence at hand it appeared to the writer that glaciation had been too confined to fit the current theories and that instead it must be due to the movement of the poles. During such changes in position of the poles, the direction of the axis of the earth remains the same. Soon after, it was discovered that the polar movements had been caused by catastrophic uplifts in the crust of the earth. But why had not geologists discovered this? The answer is strange; - the theory demanded rapid motion, and rapid motion is *"taboo"* in materialistic geology.

The writer found that all these phenomena could be linked together by well known laws of physics, and soon drew up a list of laws governing all the main causal relationships. For 12 years these laws have proved valid without material alteration.

The latest science shows that during this wobbling of the poles, the core of the earth does not wobble, but the wobbling is due to the slipping of the crust of the earth over a plastic layer of the core. In Joshua's time the core of the earth did not cease to rotate, but due to the uplift in Uganda the crust slipped about.

God's Plan For Financing The Church

By Rev. Wm. Cooper Cumming
Westminster Presbyterian Church
Texarkana, Texas

Over the years various plans and expedients have been tried in the way of answering the question of church support. One of the simplest plans is not to have a pastor, and that plan has been followed by the Friends, or Quakers. However, it has often been the experience of such churches that with no man devoting his entire time and interest to the church, the church did not do so well, and in many instances it has actually died out. The denomination has shrunk instead of expanding and there are today nearly as many Presbyterians in Texas (U.S. and U.S.A.) as there are Quakers in the entire world.

Another plan was to have a pastor, but not to pay him any salary. The Primitive (or Hard-shell) Baptists have followed this plan, and consecrated men have worked under it, but they have been tremendously handicapped. They have had to farm or to engage in business to provide their own support, and in consequence have had little time for study and for pastoral visiting. Their churches have not been noted for their progress and in general have not grown—have not kept pace with the growth of the population of the country. They have fallen behind and in many parts of the country have disappeared.

Still another plan has been for a church itself to go into business. The mails are flooded with all sorts of offers from commercial houses offering churches and church groups all sorts of

merchandise and commissions for their sale. They are seeking a cheap market for their goods, and those that accept their propositions are exploited and are brought into competition with business men who have paid taxes and license fees to operate in that field. If successful in selling they tend to arouse ill feeling or resentment on the part of business men who feel that their competition is unfair.

Such efforts are often not as financially profitable as the church people are led to expect, and their efforts along these lines minimize the grace of Christ and often bring reproach and ridicule upon the church. Dependence on such means lowers the opinion that people have of the church. It confuses the mission of the church by making finance rather than persons the objective, and it centers the attention of the members on money-making rather than on the saving of souls. Those who take part in such endeavors often deceive themselves into thinking that they are pleasing Christ, but they are doing something which He has not asked, and neglecting to do what He has asked, namely "make disciples." And in their endeavors they are often putting a barrier between those who might be won and Christ, for people get the impression that they are just after their money, instead of their hearts.

Then there are churches that give garden parties, oyster suppers, bazaars and theatrical performances, laboring "to extract money from the pockets of someone else" rather than to give it themselves. If you examine the Bible from beginning to end you will not find any such plans advocated or followed by the people of God. Imagine how incongruous it would have been for the Israelites to have raised money for the building of the Tabernacle in that way. Suppose they had said, game is available here in this region, we'll give a "game supper" to the Amalekites and Hittites, so that we can keep for ourselves the earrings and bracelets that we got from the Egyptians. Or can you connect anything so solemn and grand as the dedication of the Temple with a "strawberry festival." Or imagine Nehemiah offering Sanballat and Tobiah a theatrical performance for the benefit of the walls of Jerusalem. Or picture to yourselves if you can, the dismay of those women who "ministered to the Lord of their substance" if it had been suggested to them to have a "fancy work bazaar", or a "pure food sale", and invite the Pharisees and Sadducees as their guests. Or can you imagine the saints at Ephesus or Philippi ministering to the wants of the saints with a bazaar, or Paul and Silas engineering a "tag day". Such methods were not used in Old Testament times nor in the New Testament church of the Apostles, but they are used in this day of wide-spread spiritual decline, and are especially popular with churches that have "a form of godliness but deny the power of it." Is it too much to say that churches that depend on such methods do not have the power of the Holy Spirit, and it is a rare thing to see souls saved in them, or lives transformed.

Turning now from these worldly methods let us ask, Does God have a plan for providing for the financial needs of the church? It would seem reasonable to suppose so, for He would hardly cause churches to be established without having a plan for their support. In looking through our Bibles for such a plan we may note that in the very first book of the Bible tithes are mentioned, and in the third book they are made explicit, for when the form of worship was established for the nation Israel and the priests and Levites were set apart for the service of God, this provision was made for their needs: (Num. 18:24-28, Deut. 12:17; 14:22-28) a tenth part of the produce of the land, whether of grain or fruit, and also a tenth part of the increase of cattle, both of the flock and of the herd, to be given for the worship and service of God. And for more than a thousand years this stood as the God-appointed means of supporting the sanctuary and worship of the nation.

When we come to the New Testament we find Jesus setting the seal of His approval on tithing—"this ought ye to have done, and not to have left the other undone." (Matt. 23:24). And the plan and principle of it was adopted for the New Testament church: "Upon the first day of the week, let every one of you lay by him in store as God has prospered him" (I Cor 16:2). Now it doesn't say how much should be given: it names no amount and doesn't even name the tithe, for in the day of Grace giving is voluntary and not by legal requirement, but it is to be proportionate giving: "As God has prospered." And while it is left to our hearts and consciences as to what the proportion should be, can we conscientiously put it at less than a tithe?

If that much was needed in Old Testament times when there was no place of worship in every city and only the temple in Jerusalem, the priests and the Levites and their families to be provided for, how much more is it needed today when our Lord has given us the great world program of taking the gospel to every creature. We should not stop with thinking of a self-supporting church, but of Church Extension and our part in that, and World Missions and our part in that, and of Christian Education—to say nothing about caring for orphans and the aged ministers, their widows and children. Surely, if there was need of a tithe in the Old Testament days there is much more need of it today.

Does someone say, You are asking too much? Then consider that God gave all, and we would have nothing without Him. He gives us the

very ability to get gain, and He entrusts this money to us as a stewardship. He will ask us for an accounting of it — how much have we spent on recreation and entertainment, on unnecessary clothes, on trips and luxuries — things of no permanent value, while we were niggardly with God. And consider how important is the work of the Church of our Lord Jesus Christ! Is there any cause more important than this? Is there anything more worthy of our consecrated gifts than the Kingdom of Christ? The Lord does not expect those who are not Christians to do anything about this, for they have no part with Him, but He does expect those who are His own people to be faithful stewards of the money that He puts into their hands.

When His plan is faithfully followed the effect upon the church is wonderful to see: not only are all debts paid and all needs met, but the church stands forth before the world as a body of men and women who love their Master and love His cause enough to meet the acid test of money. It not only increases the effectiveness of the church in all its departments, but the effect upon the individual member is gracious and blessed: his interest is deepened, he has a sense of being a partner with Christ, a shareholder in the greatest enterprise in the world, a sense of obedience and an expression of gratitude to God that makes all the life and work of the church mean more to him. There is also a blessing upon him in his personal financial problems, for nine-tenths with God's blessing is better than ten-tenths without it.

Sometimes we hear a church spoken of as "a wealthy church," but it is well to remember that a church might be composed of millionaires and yet be poor and naked and blind in God's sight, while a church composed of poor Korean peasants may be abounding in wealth. A wealthy church in His sight is one that is made up of praying, consecrated people. Let us who have received eternal life at the nail-scarred hands of Jesus not put our luxuries and pleasures first, but put His Kingdom first, and be "rich towards God, ready to distribute, willing to communicate, laying up in store a good foundation against the time to come."

A Southern Christian Looks at the Race Problem

By Rev. G. T. Gillespie, D.D., Litt. D. Reprints of the article appearing in the June 5th, 1957, issue now available at $1.00 per dozen or $6.00 per hundred postpaid.

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Board of Christian Education

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An Exposition of the Westminster Confession

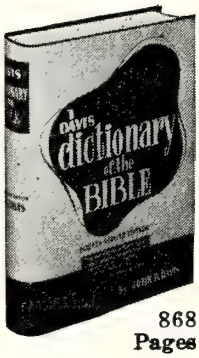
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SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE, N. C.



LESSON FOR SEPTEMBER 1

By THE REV. J. KENTON PARKER

Josiah: Statesman -- Reformer

Background Scripture: II Kings 22:1-23; 23:4-25; II Chronicles 34:33-35
Devotional Reading: Psalm 119:57-64

Both the father and grandfather of Josiah were wicked. His grandfather, Manasseh, after he had been bound in fetters and carried to Babylon, besought the Lord — humbled himself greatly and took away the strange gods and the idols out of the house of the Lord, repaired the altar and commanded Judah to serve the Lord God. He could not undo all the evil that he had done, and his reforms did not seem to last, nor could the nation be saved from condemnation. The sins of Manasseh sealed the doom of Judah. His son, Amon, followed his father's evil ways instead of his good ways and did not humble himself, but trespassed more and more.

Josiah was eight years old when he began to reign and he reigned thirty-one years. At the age of sixteen he began to seek after the God of David his father and four years later, when he was twenty, he began his great work He was very thorough in his work. He started in the right place; with his own heart and life. He sought the Lord as a young man and set about trying to get his people to do the same thing. There was a Personal Seeking before there was a National Reformation. Is there not a lesson for us here? Many of our leaders, both in the Church and in the State, see the need for a great Spiritual Awakening. If we are in earnest about this, the place to begin is in our own hearts and lives. If we as leaders seek and find God, then we can be used of Him in getting other people to do the same thing. Judgment begins at the House of God, and it begins with preachers and leaders both in Church and State.

I. *Repairing the House of God:*
II Kings 22:1-7. II Chronicles 34:8-13.

In II Kings this is recorded first among the things which he did, but from II Chronicles we see that other reforms were carried out first and this came later. He began to purge Judah and Jerusalem in the twelfth year of his reign, and it was the eighteenth year that he set about repairing the House of God. The Temple not only needed repairing, but purifying, for it had been profaned by the worship of Baal with heathen altars and vessels. Money was given to those who did this work, and no reckoning was made with them of the money that was delivered into their hand, because they dealt faithfully. It was a time of spiritual awakening and when there is spiritual life we can depend upon men being honest. One of the saddest "signs of our times" is dishonesty in men in high places. One such "scandal" was written up in several articles in the Post and I see another "swindle" story in today's issue. Our newspapers are full of investigations of various sorts. Oh, for a Revival that would make people *stop stealing!* These workers dealt faithfully because they were filled with the Spirit of God.

In a time of spiritual depression and apostasy such as had taken place during the reign of Manasseh and Amon, the House of God was one of the first places to be affected. When we see churches neglected, needing new roofs and paint and other things, it is a sign of indifference and lack of love for God. When this goes further and the House of God is turned into a place of heathen worship, then it is a sign of apostasy. Judah had been led into rank idolatry of the worst sort by the two preceding kings. So Josiah had to purge the Temple as well as repair it. Jesus had to cleanse the Temple twice during His ministry of three and a half years.

II. *Finding the Book of the Lord:*
II Kings 22:8-23; II Chronicles 34:14-28.

"I have found the book of the Lord in the house of the Lord." I am old-fashioned enough to like to see "The Book" in the house of the Lord—the Pulpit Bible which the preacher opens and from which he reads. Whether we use the Big Bible on the pulpit, or our own copy with which we are more familiar, the emphasis should be on the Word of God. The Protestant Church, and especially our branch of that church, has always insisted upon "preaching the Word." The Word of God and the Spirit of God are the two mighty forces which lead to the conversion of the unsaved and the

building up of the Christian in his holy faith and Christ-like life.

Hilkiah the priest finds the book, delivers it to Shaphan the scribe, who takes it to the king and reads it to him. The effect upon the young and tender-hearted king was immediate and overwhelming: he rent his clothes. He commanded some of his servants to inquire of the Lord concerning the words of the book, for great is the wrath of the Lord that is poured out upon us. This committee from the king went to Huldah the prophetess and she told them very plainly the meaning of these words; that God was going to bring evil upon them because they had forsaken Him. She had a word of comfort and encouragement for the young king: Because thine heart was tender, and thou didst humble thyself before God . . . I also have heard thee . . . neither shall thine eyes see all the evil that I will bring upon this place.

Josiah immediately takes steps to make known to all the people the contents of the Book. He calls for all the elders of Judah and Jerusalem, and when they and all the people, great and small, are gathered together, he read to them these words and made a solemn covenant with them to keep the commandments of the Lord and walk before Him. It was a tremendous event when a king takes the lead in bringing about a Reformation. The Book got hold upon the heart of Josiah and he became the leader in this Revival. (It would be well to compare this revival with the one under Nehemiah and Ezra. (See Neh. ch. 8). All through the Bible and all through Church History it has been the rediscovery of the Word of the Lord which has led to great Revivals.

III. *His Great Reforms:*

II Kings 23:4-25; II Chronicles 34:33-35.

This Reformation can be divided into two parts: 1. Destructive, and 2. Constructive. There must be a tearing down before there can be a building up. Part of the work of every reformer is to destroy the evil. There were plenty of these "abominations" to be gotten rid of, and the king took steps to see that this was done, and done thoroughly. His father and grandfather had filled the land with all the signs and symbols of Baal worship. I wish to quote some of the phrases used to describe this purging.

And the king commanded Hilkiah to bring out of the temple of the Lord all the vessels that were made for Baal . . . and he burned them . . . and carried the ashes of them unto Bethel. And he put down the idolatrous priests . . . and he brought out the grove from the house of the Lord . . . and he broke down the houses of the Sodomites . . . and defiled the high places where the priests had burned incense . . . and he defiled Tophet . . . that no man might make his son or his daughter to pass through the fire to Molech . . . and he took away the horses that the kings of Judah had given to the sun . . . and burned the chariots of the sun with fire . . . and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down . . . and cast the dust of them into the brook Kidron . . . and he broke in pieces the images, and cut down the groves, and filled their places with the bones of men. No king before him had done such a thorough destructive work; he tried to eradicate every vestige of idolatry in the land.

He did not stop with just destroying idolatry. He knew that to do that would be insufficient. He had already done one piece of constructive work—repairing the Temple. Now he prepared to keep the feast of the Passover. This, of course, had been entirely omitted during the two previous reigns. Hezekiah had kept this feast, and now Josiah prepared to keep it in an even greater way: "And there was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept." The king gave liberally of animals for the sacrifice and also the princes and the singers contributed to the service. It was observed, not as a burden, with with gladness and rejoicing.

A real reformation, or revival, must have these two sides: 1. There are evils to be destroyed and forsaken. The idols must be torn down. This is true of the individual; it is also true of a nation. If there is to be a real revival in America then sinful practices must be forsaken. Sam Jones wrote a book called, *Quit Your Meanness,* and this was typical of the messages of this evangelist. Jonathan Edwards warned people in words of fire. John the Baptist used plain words when he urged the people of his time to repent.

2. A real reformation, or revival, must not end here, however; it must be constructive. Jesus tells of the man out of whom were cast evil spirits. But his house, although swept and garnished, was *empty,* and it was not long before evil spirits took possession again and the last state of this man was worse than the first. Miss Helen Montgomery, in her fine translation of the New Testament, calls this, "The Peril of the Empty Heart." We must put something constructive into the heart. Josiah did this. D. L. Moody left the Moody Bible Institute of Chicago.

WANTED — Experienced Director of Christian Education for a church with a membership of 600. All replies will be kept confidential. Write c/o Southern Presbyterian Journal.

CHILDRENS Page



Miracles - He could not walk.

A baby usually learns to walk by the time he is two years old, but God's Word tells of one who could not walk when he was 3, nor at 4, nor at 5. He grew to be a man but could not walk a step. He had to be lifted about wherever he went. He was very poor, too. So they set him down by the temple gate to beg anybody who might give him money. Peter and John came along on their way to worship, and the lame man held out his hand and begged for money. But Peter said to him, "We have no money but something better than money. In the Name of Jesus Christ, arise and walk"! And when he clasped his hand the lame man stood up, then walked, then leaped, then ran, shouting and praising God. And the people crowded around him wondering!

YOUTH PROGRAM FOR SEPTEMBER 1

By THE REV. B. HOYT EVANS

Our Heritage Of Freedom

Scripture: Proverbs 3:1-10

Suggested Hymns:
"Faith of our Fathers"
"God of our Fathers"
"Lead on, O King Eternal"

Program Leader:
In our programs for the past three weeks we have been considering matters of basic honesty and human rights from a Christian point of view. In this program we want to recognize the values of our national heritage. Our nation was founded upon Christian principles. Our Declaration of Independence and our national Constitution exalt truth and human dignity. These documents recognize that these blessings are to be enjoyed only "under God." This appreciation of freedom and the recognition that it comes from God make up the most valuable part of our national heritage.

No inheritance is inexhaustable. If a young man inherits a million dollars, he can fail to appreciate it, he can squander it, or he can enjoy it and use it well. So it is with our heritage of freedom. It is not merely something to be proud of . . . it is a valuable possession which we need to understand and to use for the glory of God.

First Speaker:
We Americans are always tempted to equate freedom with independence. We speak of freedom and independence as if they were the same thing, but it is not always so. A man who cannot swim does not care to be independent of his life jacket if he suddenly finds himself in deep water. That independence would result in a certain kind of freedom, but it would not be a very desirable kind. It would be the freedom to drown. No rational person cherishes the freedom to perish. Instead of always insisting on being independent, we willingly make ourselves dependent on those things that can save us and preserve our happiness and security. There is often a more desirable freedom in dependence than there is in independence.

The writer of Proverbs had this freedom of dependence in mind when he wrote, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." We are challenged to be wholly dependent on the Lord, and we have the promise that we shall enjoy the freedom of His direction.

The distinction we need to make is between dependence on man and dependence on God. There are senses in which we need to depend on each other. The society in which we live demands mutual dependence. We could not possibly live the life we do, if we did not depend on each other for many things. For instance, how many people had a part in the production of the clothing you now wear? You depend on them in a very real sense. The same thing is true in every phase of our lives. We become less isolated and more dependent on one another every day that we live. There is certainly nothing unwholesome about this kind of dependence.

The thing against which our forefathers revolted was the kind of dependence on others which bound their consciences. They resented a dependence which robbed them of the dignity which God intended for them. We believe they were justified in demanding the right to do their own thinking and to make their own decisions. This is the kind of independence which results in truly worthwhile freedom. It was not lawlessness which they sought, but the right to determine their own laws under God. It was this desire for independence within the bounds of a higher dependence which made the American Revolution a blessing to mankind instead of a blot on civilization, as was the French Revolution.

Second Speaker:
If there is a freedom that comes from being independent among men, there is an even greater freedom that comes from making ourselves dependent on God. There is a freedom from frustration. Many people in our world are overwhelmed by a sense of futility in all they do. They are unable to see any real purpose in life. They do what they do out of a sense of habit or duty without being able to see any real value in it. They work day after day without knowing or understanding why, and they go and go without having any idea where they are going. Is it any wonder that a person who looks at

life in this light will engage in all sorts of foolish and harmful practices in order to relieve the boredom. The person whose life is committed to the Lord is not bored. He has a purpose for living. He knows where he is going and why he does what he does. The person who is dependent on the Lord enjoys freedom from frustration. If there were more people who trusted in the Lord with all their hearts, there would be less need for so many to be trusting in their psychiatrists.

The most important freedom we receive through trust in the Lord is freedom from sin and death. Sin and death make up the most insoluble problem that human beings ever have to encounter. If we insist on being independent with respect to this problem, we can never hope to be free. There is a path to freedom from this most perplexing of all problems, and it is the path of dependence on the God who has provided salvation for us in Jesus Christ. When the Lord Jesus died in our place on the cross, He did for us something we could not do for ourselves. He paid the price for our sin without involving us in the punishment that was our due. He died for our sins, and He was raised to give us life. The only hope we have of being set free from the burden of our sin and the penalty of death is to put our dependence in Christ and in what He has done in our stead. We can declare ourselves independent of Christ, if we want to. The freedom we gain thereby is the freedom to die in our sins. If, on the other hand, we declare ourselves dependent on Christ, we enter immediately into the freedom from the power and penalty of sin, and the freedom of everlasting life in the presence of God.

Program Leader:

As we think seriously about our glorious heritage of freedom, let us rededicate ourselves to the wholesome ideas of independence . . . ideas which glorify God and recognize the true dignity of every man. Even more importantly, let us rededicate ourselves to dependence on God in all our ways, that we may enjoy more fully the perfect freedom which is ours through Him.

NEWS of CHURCHES around the World

CHANGE OF ADDRESS

Rev. Stafford M. Query, to Route 1, Lexington, Va.

The General Fund and Interchurch Agencies Statement of Receipts

JAN. 16 - JULY 31, 1957

THE GENERAL FUND AGENCIES

Budget for 1957	$893,259.00
Receipts to date	262,311.54
Percentage of annual budget received to date	29.37%
Balance needed for the year	$630,947.46

INTERCHURCH AGENCIES

Budget for 1957	$23,569.00
Receipts to date	8,367.83
Percentage of annual budget received to date	35.46%
Balance needed for the year	$15,201.17

E. C. Scott, Treasurer

REPORT OF JULY 1957

Budget 1957	$1,518,225.00
Receipts to date	447,126.92
Percentage of Annual Budget Received to date	29.45%
Balance needed for the year	1,071,098.08

World Mission Receipts

Budget for 1957	$3,500,000.00
Receipts to date	1,765,704.34
Percentage of Annual Budget received for 1957	50.44%
Balance needed for 1957	$1,734,295.66

Dr. John M. Alexander Passes

Atlanta, Ga.—Dr. John M. Alexander, a leader in the field of religious broadcasting, and a pioneer in the founding of the Protestant Radio and Television Center in Atlanta, died August 7 in an Atlanta hospital after having undergone surgery early that same day.

As early as ten years ago, Dr. Alexander had conceived the idea for a radio center to handle all the radio work for the Presbyterian Church, U.S. With the aid of Agnes Scott College, Dr. Alexander began the center in a small room on the Decatur campus of the college.

As the center grew, it became an interdenominational project, and now is supported by and makes radio tapes and films for the Presbyterian Church, U.S., U.S.A., the Lutheran Church, the Methodist Church, and the Episcopal Church. Today more than 300 stations broadcast the Sunday morning worship service.

A few months ago, Dr. Alexander presided at the dedication of a new $250,000 television sound stage which is described to be the largest south of New York, and east of Denver, Colo. The entire center is valued at $750,000.

A native of Jackson, Miss., Dr. Alexander was a graduate of Princeton University and Union Theological Seminary in Richmond, Va. He held pastorates in Presbyterian Churches in Richmond, Columbia, Mo.; Birmingham, Ala., and Fayetteville, N. C.

Funeral services were held at the Central Presbyterian Church in Atlanta with Dr. Stuart Oglesby and Dr. P. D. Miller officiating. Burial was in Jackson, Miss.

Survivors include his wife; two daughters, Mrs. Henry Sharp Jr., of Decatur, and Mrs. G. W. Bryan Jr., of Atlanta; a son, Dr. John M. Alexander Jr., of Berkeley, Calif.; two brothers, James A. Alexander of Jackson, Miss., and Dr. H. M. Alexander of Fayetteville, Ark.; and four grandchildren.

Friends wishing to send remembrances were asked by the family that the gifts be sent to the Protestant Radio and Television Center in lieu of flowers.

Rev. Robert D. Roulhac

Thomasville, Ga.—Funeral services were held here August 2nd for Rev. Robert D. Roulhac, whose death occurred in Detroit, July 29.

Mr. Roulhac came to serve the Second Presbyterian Church here in February 1929, and only last August retired to live with a daughter in Detroit. Born in Marianna, Florida, Nov. 9, 1889, he entered the ministry at an early age, serving pastorates in Selma and Tuscaloosa, Alabama, and Columbus, Georgia.

Rev. W. J. Gibson of Jackson, Mississippi, who was converted and led into the ministry by Mr. Roulhac, led the funeral service, with tribute paid by William A. Watt, Elder in the First Presbyterian Church, who had been one of the group who started the Sunday School for Negro children, which later became a church.

While serving the Thomasville Church, he was a long time member of the Inter-racial Committee and served as its chairman for one term.

Survivors are his wife and children, Robert, Simeon, Joe, Edgar, Edwin Mary and Ruth.

GEORGIA

Douglas—Revival services were held at Bushnell Presbyterian Church the week of July 29-August 2, with the Rev. Ewell Nelson of McRae as the visiting preacher. There were many evidences of the blessing of the Holy Spirit upon the services, and there was rejoicing and weeping when three adults accepted Christ and united with the Church. On the last evening of the services, a picnic was served in the Church yard, and was enjoyed by all.

A Vacation Bible School was held at Bushnell the week of August 5-9. A special feature of the School was an adult class which studied the Gospel of John. Approximately fifty-five adults and children were enrolled in the school.

Bushnell Presbyterian Chapel is a part of the First Presbyterian Church of Douglas, Ga., and was begun as an outpost Sunday School some years ago under the pastorate of the Rev. Jim Merrin. It is located in a rural community about six miles from Douglas. It is in the midst of a community where there are many families yet to be reached for Christ. "Truly the fields are white unto harvest."

The Session of the First Presbyterian Church of Douglas has recently voted to establish an outpost Sunday School in the Sandridge community on the suburbs of Douglas. There are about eight families in this community, with many adults and children to be reached for Christ.

MISSISSIPPI

Jackson—The appointment of the Rev. Leonard T. Van Horn as acting academic dean of Belhaven College has been announced here by the college board of trustees.

The Rev. Van Horn will be associate professor of education at Belhaven in addition to his duties as dean.

A native of Nutley, N. J., he has served as principal of schools in New Jersey, and of the Carmichael Consolidated School in Clarke County. He is an ordained minister of the Presbyterian Church, U.S., and has served the Bethany Presbyterian Church, Covington, Ga., as pastor.

He is a graduate from the King's College in New York, and received other degrees from Mississippi Southern College and Columbia Theological Seminary in Decatur, Ga.

Mrs. Van Horn is the former Almyra Miller of Hattiesburg, Miss. The Van Horns have three children, Paul Henry, Blanche Helen, and Mark.

Jackson, Miss.—Belhaven College announces the appointment of Mrs. Gladys Ray Bueler to the position of field representative for the school.

Mrs. Bueler will be available for personal conferences with prospective students, their parents, school officials and anyone else desiring information about Belhaven. She also will contact alumni groups and will help them with organizational matters.

Mrs. Bueler will travel over Mississippi and also will make trins into surrounding states. She comes to Jackson from Colorado Springs, Colo., where she was employed as secretary to the president of Colorado College. She is a graduate of the Peabody Conservatory of Music in Baltimore, Md.

Presbytery of Central Mississippi—The summer Stated Meeting of the Presbytery of Central Mississippi was held on July 18, at the new Westminster church in Vicksburg, Rev. R. C. Duhs, minister, with Ruling Elder Emile O. Harder of the still newer Briarwood church of Jackson as Moderator. Chosen as First Nominee for the October meeting was Rev. Bert I. Anderson of Jackson's Alta Woods church.

The Presbytery operated for the first time under its recently adopted Standing Rules, approved at the April meeting. Also, the Presbytery is now using a tentative time schedule as an aid to expediting its business.

Rev. O. M. Anderson, D.D., was received from Red River Presbytery, in which he served for ten years until his retirement a few months ago. Besides this new Minister, formerly a member of this Presbytery, six additional ministers have been received or ordained in recent weeks: Rev. Virgil L. Bryant, Jr., received from Mississippi Presbytery and installed in the Briarwood church; Rev. Jack R. Tackett, received from Meridian Presbytery and installed in the Ackerman, Bywy, Old Lebanon group; James McKenzie Baird, Jr., ordained and installed in the Mt. Salus church at Clinton;

Andrew H. Bullard, ordained and installed in the St. Paul church, Jackson; Norman Edmond Harper, ordained and installed in the Wynndale church, near Jackson; Robert Lewis Smith, ordained and placed as Assistant Minister in Greenwood's First Presbyterian Church.

The Church Extension Committee reported encouraging progress in organizing new churches and in increase of membership. Rev. D. M. Mounger, at Jackson, is Executive Secretary for this committee.

At the July meeting two additional candidates for the Ministry were enrolled: Robert D. Fitler of the host church, and John William Aldridge of the Leland church.

Dr. G. Roland Sims, of the Central church of Jackson, will preach the doctrinal sermon at the October meeting, on the subject, "The Holy Spirit."

At the October meeting, Presbytery will change from a bound-book method to a single-sheet method for keeping the Register of Ministers, and Dr. E. C. Scott, Stated Clerk of the Assembly, will bring a message on that occasion of renewal of vows.

Hollandale—The First Presbyterian Church here has concluded its third annual "Day Camp" program, in which a hundred boys and girls of the community have been enrolled each summer. The program, open to boys and girls without regard to their church membership, has consisted each year of a swimming period, outdoor and indoor games, nature walks, a season of singing and a Bible talk, lunch, and further recreational activities.

The boys and girls have been taken each Tuesday to the nearby state park, by bus, with one of the men of the church as driver. The Minister, Rev. W. A. Gamble, and his wife, and various ladies of the church, have shared in the supervision of the program. Expenses have been covered by contributions from the members of the Presbyterian church, with a few generous gifts also received from parents in other churches.

The local Presbyterian Minister shared in the launching of the Hollandale Community Foundation, and was chosen by the Ministerial Association as one of the five directors of this philanthropic corporation, and by the directors was elected as first president of the foundation. The organization is chartered by the State of Mississippi to carry on a wide variety of undertakings, including help for needy persons and families, assistance with college expenses, the promotion of parks and playgrounds, and other activities which circumstances seem to call for and available resources will permit. A bank cashier is treasurer, the City Attorney one of the directors, and the foundation has been endarsed by the Mayor, the President of the Bank of Hollandale, the President of the Board of Supervisors of the county, and others.

NORTH CAROLINA

Montreat, August 7 — Dr. J. Rupert McGregor, retiring president of the Mountain Retreat Association and Montreat College, was the recipient of a new 1957 Buick automobile today.

Given in appreciation for the ten years of loyal and devoted service Dr. McGregor has rendered to Montreat, the car was presented to him as a highlight of a meeting of the Association's board of trustees. The gift was made possible by trustees of the Association, the trustees of Montreat College, and friends of Montreat as a token of recognition of Dr. McGregor's consecrated leadership and the esteem in which he and Mrs. McGregor are held.

Those who have followed the rapid and remarkable growth of Montreat under Dr. McGregor's guidance know that his services have been outstanding. Since 1947, Montreat has grown into one of the outstanding church conference grounds in America. A splendid conference program featuring some of the world's most prominent religious leaders each year ministers to the spiritual needs of more than 35,000 people.

The hundreds and thousands of visitors to Montreat in the future owe much to Dr. McGregor and his wife who has so graciously and capably filled her role as Montreat's official hostess.

Charlotte—The Rev. John Eagen Lake was ordained and installed as pastor of the Providence Presbyterian Church of Matthews, N. C., near Charlotte, in a recent service.

His ordination was the first to take place in the 190-year-old church.

Dr. Julian Lake, pastor of th First Presbyterian Church in Winston-Salem preached. He is the brother of the Rev. Lake, who is a recent graduate of Union Seminary in Richmond.

His wife is the former Bernice Stroup, who was director of Christian Education at Covenant Presbyterian Church in Charlotte before her marriage.

SOUTH CAROLINA

Greenwood—The Rev. C. Jerry Hammett was recently ordained as a minister of the gospel, and installed as pastor of Rock Presbyterian Church in Greenwood.

The service was held in Rock Church, built in 1815, giving the church its first full-time pastor since 1892, and marking a major step in its reactivation program.

Mr. Hammett is the son of Mr. and Mrs. George B. Hammett of Kingstree, and is a graduate of Columbia Seminary in Decatur, Ga.

Clinton — A $25,000 gift to the Presbyterian College development program, establishing an annuity as a tribute to Mrs. May H. Wyatt of Chickamauga, Ga., was announced recently by President Marshall W. Brown.

He said two PC alumni — Knox Wyatt of Rome, Ga., and Henderson Wyatt of Dalton, Ga. — and their sisters, Mrs. R. P. Hardeman of Ware Shoals, S. C., and Mrs. William McMahan of Chickamauga set up the fund in honor of their mother.

Mrs. Wyatt also has contributed to this fund which assures her a monthly income at the rate of 3 per cent annually on the amount paid into it.

More than one-half of the $25,000 gift already has been presented to Presbyterian College. The principal, thus, becomes the property of the college to be administered as it desires and with the arrangement to provide Mrs. Wyatt with a monthly income throughout her lifetime.

President Brown, in expressing appreciation for the gift, pointed out that all members of the Wyatt family had given generous support to the development program earlier during campaigns in their respective areas. Knox Wyatt served as chairman of the Rome region campaign in the spring of 1956.

Both Knox and Henderson Wyatt were graduated from Presbyterian College in the class of 1931. Knox now serves as Georgia state manager of the Franklin Life Insurance Company, and Henderson is a general agent for this organization in Dalton.

Clinton — Work has begun on Presbyterian College's $22,500 Memorial Student Center.

W. E. Baker and Son, contractors, moved off on schedule to begin preparing the site for the foundations of the building. Ten large campus oaks fell before the bulldozers might, and now the excavation of earth is underway.

The construction of the two-story building is scheduled to take 300 calendar days, which means it should be ready for use by next June.

Presbyterian College will designate the new student center as a memorial to those PC alumni who were killed in World War II and the Korean War. It is being erected directly across the plaza from Spencer Dormitory and is to be styled in the Colonial Georgia design which is the architectural theme of the Presbyterian College campus.

The building will feature student lounges, post office, snack shop, book store and guidance center.

WEST VIRGINIA

The Stated Fall meeting of the Presbytery of Bluestone will be in the First Presbyterian Church, Welch, West Virginia, on September 9 and 10, 1957. Presbytery will convene at 2:00 P. M. on September 9.



Alabama Synodical Training School News

The second Synodical Training School for Alabama since reactivations in 1956 got under way June 24th at Huntington College Montgomery, with 102 in attendance.

The weather was perfect except for an occasional shower, the dormitory rooms spacious, the food delectable and the class rooms air conditioned. All these in addition to the fine fellowship and excellent faculty made the week one of true spiritual enrichment, pleasure and knowledge.

The Bible Hour, one of the highlights of any training school, was conducted by Dr. Walter R. Courtney, pastor of the First Presbyterian Church in Nashville, Tennessee. He spoke on the "Life of Christ."

Dr. Courtney also led a class in the Minor Prophets.

Faculty members were Mrs. A. R. Craig, Mrs. C. Darby Fulton, Mrs. Ben Knox and Mrs. W. A. McCutcheon.

Mrs. Craig, chairman of the Board of Women's Work, taught "Our Presbyterian Belief."

Mrs. Fulton, wife of the executive secretary of World Missions and a former missionary, taught "World Missions."

Mrs. Knox, associate director of publication for the Board of Women's Work, taught "Worship." She also held a seminar in "Parliamentary Procedure" and in Church Music. On Thursday evening, she arranged and conducted a program in music.

Mrs. McCutcheon of Birmingham and a member of the Board of Women's Work, taught "Organization and Program of the Women of the Church."

Each afternoon there were seminars in all phases of women's work.

Vesper services each evening were under the leadership of Mrs. R. C. Brown, Synodical chairman of Spiritual Growth.

Miss Verita Barnett, merchandising manager of the book store in Atlanta, supervised the book room where the women enjoyed browsing.

Evening speakers included the Rev. John H. Leith, First Presbyterian Church, Auburn; the Rev. Henry Russell, Trinity Presbyterian Church, Montgomery and the Rev. A. C. Winn, Stillman College, Tuscaloosa.

The Planning Committee which arranged the School and procured such a fine faculty were Mrs. I. F. Reed, chairman and director, Auburn; Mrs. William B. Dortch, assistant director and hostess, Gadsden; Mrs. J. L. Thweatt, assistant hostess, Birmingham; Mrs. E. G. Sheppard, chairman of credits, Springville; Mrs. S. D. Godwin, business manager and registrar, Montgomery, and Mrs. G. B. Clark, Jr., music, Mobile.

Dean of the School was Mrs. Philip Arrelo, Synodical President of Alabama.

Plans are already in the making for the 1958 School to be held again at Huntington College during the week of June 16-21. It is hoped that this will be just as fine a school as 1957, and all women of the Alabama Synodical are urged to start making plans **now** to attend.

Wine in the Bible

By Sylvia Hope

"The Bible condones the use of strong drink, in moderation," people say. "Remember how Christ turned the water into wine at the wedding feast. And Paul advised Timothy to take a little wine for his stomach's sake. In those days everybody drank wine. Why was it all right then, and all wrong now?"

Drinking people are quick to defend their habits with such reminders. Even non-drinkers often are bewildered by the apparent conflict of their own convictions and the scriptural evi-

dence on the subject. Sometimes, with more searching of the scriptures, they come across the passages that refer to wine as a "mocker," and may be confronted with the thought that perhaps the scoffers are right—perhaps the Bible *is* contradictory—perhaps we can prove *anything* by it!

Except for the witness of the Holy Spirit of God, we might close the Book and drift deeper into the fog of bewilderment. He tells us that God's Word is Truth. And that Truth cannot contradict itself. So we pray for more light on this question, and the flicker becomes a steady glow, stronger and stronger, penetrating the fog, bringing facts into focus . . .

The Bible was written specifically for the people who lived in the times when Jesus Christ lived on earth—but not solely for them. The Bible was written specifically for the people of today—but not solely for us. Perhaps the most miraculous characteristic of God's Written Word is that it applies equally to men and women of every age in the history of the world.

In Bible times and in Bible countries, people lived much more primitively than now. In many inhabited places there was no water suitable for drinking, and the people had not learned how to purify it, or to keep it pure. The juices of some fruits and berries were harmless when used as a beverage. Others might be poisonous. The people could not always tell the difference between them.

They had learned that the juice of the grape could be distilled into wine and thus made pure for drinking. They had learned also that this wine had certain medicinal properties which were a boon to mankind.

Wine became to these people a symbol of purity and strength.

When Christ spoke to the people He spoke to them in a language they could understand. In performing His first miracle, by changing water into wine, He demonstrated to the people His power to change impurity into purity, weakness into strength, death into life.

This does not mean that He stooped to any sort of compromise. It simply means that He took into consideration the fact that in the matter of scientific achievement the human race was in its infancy. And He dealt with it accordingly. Exactly as we would deal with a baby today in quite a different way than with an adult.

A normal, healthy baby may not be able to stand on its feet. An adult who cannot stand on his feet is not normal or healthy. A normal, healthy baby may cry for an hour because he is hungry or sleepy. There is something wrong with an adult who would do that. A normal, healthy baby may need a pacifier in his mouth to keep him happy. An adult had better get along without one if he values his position in society.

It was expedient, in the infancy of the human race, for men to marry their nieces or their sisters. The reasons are obvious. Such marriages today are not necessary because of the multiplied population on the earth. They are not safe eugenically because of the multiplied sins and diseases of the population.

It is not difficult for reasonable people to understand why intermarriage of brothers and sisters was good for one generation and bad for another. Why is it so difficult for them to understand that wine could be good for one generation and bad for another?

Why do men and women of today wish to behave and be treated as babies? Why don't we stop our superficial scanning of the Bible and begin to study it earnestly and prayerfully, that we may know, beyond any doubt, what is God's will for *us* in *our* times?

Acceptance

I walked today where Jesus walked,
A path I had not known—
Thorns of grief and deep distress
Were mine to bear alone.

The echo of my troubled prayers
To stay the need for loss
Returned to chide the tears now spent
And in their stead was dross.

I sought a Garden there to pray
For strength to chart my course—
And in its silent quietude
Realized no other source

Could lift the heart and light the way
To brighter realms of living—
For grief, and loss, and sacrifice
Are His own way of giving.

Bessie Braid Redish

More Prayer

"More ships!" some cry; "more guns!"
"More fighters in the air! "
But, wise the king who adds,
"More prayer!"
Remember, angels use
This ancient thoroughfare;
So keep their highway clear—
More prayer!
One day will not suffice
To meet time's wear and tear,
Each hour of life must see
More prayer!
Again and yet again,
The scrolls of God declare:
"The deepest need of men—
More prayer!"

—Author Unknown

LETTERS



Editor's note re author of the following letter:
Manly F. Miner is the eldest son of the late Jack Miner, O. B. E., Canadian naturalist, who became world famous as the founder of the Jack Miner Bird Sanctuary and the game refuge system of the country. To the Christian world he became known as the man who used the birds as missionaries by placing an aluminum band on their legs with not only his name and post office address but also a verse of scripture stamped deeply in the band. Some day Manly F. Miner will write a story for this publication entitled "Birds as Missionaries."

To the Editor:

Although I will be sixty years of age in a few weeks, but I quite understand when our Catholic friends say, "Give me a child till he or she is seven and that child will always be a Catholic." I can truly say, give me a child till he or she is seven and get the Methodist training I had, that child will be a Methodist and I think that applies to all denominations especially where the parents are devout Christians and true to their faith not only on Sunday but during the week.

I tell you the above so you can rejoice with me over what I am about to tell you.

In Detroit which is only thirty miles from my home in Kingsville, Ontario, on Woodward Avenue which is the main street of the city, the active Episcopal Church known as St. Paul's Cathedral is located and it is a well known fact that in late years it has become very spiritual minded as we old Methodists would term it. Not that it like all other churches was not doing a great Christian work in the community but we always looked upon St. Paul's Episcopal Church with its several altars as "High Church" and serving its people according to the light given its leaders.

During the early summer we saw advertised or should I say announced on the church page of the Detroit Sunday papers where special healing meetings were being held in St. Paul's Cathedral — healing both spiritual and physical — and my wife and I quietly made our way to the Sunday evening service where we not only found plenty of ushers awaiting to find us a seat but also the two junior canons or pastors instead of being in hiding until the service started, were both there to personally welcome strangers, to become acquainted and to usher us to our seats. No church ever gave a stranger such a warmth of welcome.

To our delight and amazement the church, which would seat between 1,000 and 2,000 people, was filled while all the other churches of all denominations on a Sunday night for blocks around were closed. It is a well known fact that many of the so called elite of Detroit attend this Cathedral, many of whom are the outstanding citizens of the city. As I looked around I saw Dr. Frank J. Sladen, physician in chief of the Henry Ford Hospital and a very devout Christian and active layman in the Grosse Pointe Memorial Presbyterian Church. I only mention him to show you the rank and file of Detroit who were there.

With approximately 1,500 more or less people in the auditorium it has been a long time since I was in such a spiritual meeting because the preacher gave an altar call as they sang the invitation hymn. The altar call was in the form of spiritual reconsecration and physical healing by laying on of hands and to my surprise and with an overjoyed heart fully one half stood and made their way to the aisles to go forward, and as the altar would only hold approximately 100 people it was near 11 P. M. before they in turn could all get to the altar and kneel while the preacher put his hand on each person's head and said a personal prayer for each one and as I left, the two vestry men spoke to us and shook hands and said, "God bless you."

I never saw such a thing in an Episcopalian Church in my life — why, I was never in a Wesleyan Methodist meeting in my life where an invitation to 1,500 people was given and fully one half went forward. Even the United Church of Canada to which I belong, if someone said, "God bless you," as we went out they would either get the police or doctor to examine their heads.

I only tell you this because I feel the thanks goes back to "Billy" Graham and, further back, to Almighty God because when "Billy" Graham was in Detroit his meetings had no more devout a listener and attender than the Very Reverend John A. Weaver, Dean of St. Paul's Cathedral at 201 East Kirby and Woodward Avenue, Detroit. I say no man, whether he be a clergyman or layman could sit at the feet of "Billy" Graham night after night and not become more spiritual minded and want his life to count more for Christ.

Imagine a crowd of 1,500 more or less and fully 750 more or less go forward and kneel at this Episcopalian altar while the preacher put his hand on their head and prayed with and for them! I like other Christians thank God for the leadership being given by Dean Weaver because that congregation cannot be termed what some people call "crack pots."



BOOKS

THE HENRIETTA MEARS STORY. Barbara Hudson Powers. Fleming H. Revell Co. $2.50.

The life of Henrietta Mears is a marvelous demonstration of what one person can do to change the world when that person puts her life in the hands of God and His will with her will.

Henrietta Mears wanted to go to Japan. Instead she found herself called to train leaders and to nurture the spiritual growth in thousands who could go in her place and penetrate the world with the gospel of Christ. As Director of Christian Education at the First Presbyterian Church in Hollywood, California, she served in developing the Sunday School from 400 to 6,500. This book reveals the secrets of her spiritual success—the spiritual principles she has discovered and used.

PLAIN TALK ABOUT LOVE AND SEX. William W. Orr. Scripture Press. 30c.

The Bible is a great authoritative textbook on sex, says the author, for God is the creator of men and women and God is the author of the Bible. This book is a discussion of the good ways of God for true sex happiness. It is a little book that will be of great benefit to boys and girls who want to know the Christian truth on this subject.

AUG 30 1957

The Southern PRESBYTERIAN Journal

L. H. M. C.
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EDITORIAL

The Annual Meeting

For some years supporters of the *Southern Presbyterian Journal* have gathered each August for a one day meeting in Weaverville and this year the 300 present were inspired by an exceptionally fine program.

It has been the feeling of those responsible for the *Journal* that there is particular need for an emphasis on the Reformed faith and beginning in 1955 most of the speakers have majored on various aspects of our Presbyterian heritage. This year was no exception.

The addresses given this year will be printed in subsequent issues of the *Journal.*

The first address was given by Rev. J. Marcellus Kik, Associate Editor of *Christianity Today* on the subject, "The Reformed Doctrine of the Three Offices of Christ." This was one of the most masterly addresses we have ever heard. Mr. Kik is a scholar, a theologian, an author, and a man steeped in the doctrines of the Reformed faith and we only wish that this particular address might be repeated in every theological seminary in our church.

The second speaker was Col. Roy LeCraw of Atlanta, one of the great Christian laymen of our generation. This was one of the spiritual highlights of the day as he discussed "Some Disturbing Trends in our Church." Here was an attitude of constructive thought presented in deep humility and love.

Dr. Bell followed with a short talk on the objectives of the *Southern Presbyterian Journal,* objectives for which we pray daily: that the *Journal* might be used to glorify God, honor His Word, strengthen faith, win souls and in so doing advance the work of God's Kingdom.

The last address of the morning was delivered by Professor Morton Smith of Belhaven College in Jackson, Miss., on the subject: "The Reformed Doctrine of the Church." This too was a masterly address, calling us to the high doctrine of the Church as held by the Reformers.

Following a delightful lunch period in the new and exceptionally beautiful recreation hall of the Weaverville church the meeting was reconvened for two more addresses; the first by Dr. Robert Strong of the First Presbyterian Church of Augusta, Georgia. Dr. Strong spoke on "The Reformed Doctrine of the Last Things," laying particular emphasis on the Christian affirmation that Christ will return visibly in person and on the certainty of God's judgment on unrepentant sinners. Holding the amillenial viewpoint Dr. Strong vividly stressed the evangelistic mission of the Church in the light of the Lord's return.

The final address was brought straight from Madison Square Garden by Rev. Leighton Ford, an associate evangelist with the Billy Graham Team. Mr. Ford told of the months of preparation in New York, the heart breaking difficulties of organization, the little known problems peculiar to New York and of the mighty outpouring of God's Holy Spirit on the meetings. Of particular interest were many individual cases which are never reported in the newspapers, cases which it is hoped in future years may be recounted, in part, in a book which tells of God's power to save those who turn to Him in faith.

It was a heart-warming day and as we went away late in the afternoon our hearts were filled with praise to God for His goodness and for His Son who is our living Lord and Saviour.

Napoleon

I have just been reading about Napoleon. This is not the man who was born in Corsica, invaded Russia, and spent his remaining days in St. Helena. This Napoleon lived in France, it is true, and had a large following; but he

never saw Russia or St. Helena. This is a different Napoleon.

I have just been reading about Jesus as pictured by the Modernists. This Jesus was not born of a Virgin; he did not satisfy the justice of his father by his death; and he did not rise from the tomb. He did, of course, live in Palestine and gained quite a few disciples. This is a different Jesus; and, I must say, he does not seem very important to me.

—G.H.C.

Statement of Policy on Race Relations

The Board of Directors of the *Southern Presbyterian Journal,* deeply concerned that the race problem shall be solved in a spirit of Christian love and in accord with that which is best for all, hereby makes the following declaration:

We are convinced that this matter of enforced integration is largely politically motivated and is being used by politicians for partisan advantages. Out of this unfortunate context, fraught with political implications, this problem has been thrust upon us in the churches.

It is our profound conviction that the race problem is basically a sociological one and that it must be considered and solved from that point of view. In this field we believe that God expects us to use the sanctified common sense He has given us in the light of reality, not impractical theory. This patent fact has only too often been ignored in discussions of the subject.

We recognize that God is no respecter of persons; that all are sinners needing His redemption in Christ; and that within the area of genuine Christian fellowship there is no difference between races. At the same time we insist that the integrity of each race should be a matter of paramount importance and grave concern and that much today which purports to be "Christian race relations" has nothing to do with biblical Christianity but works towards the destroying of racial integrity as it has developed in the Providence of God.

For that reason we deplore the fostering of social contacts in the name of Christianity where such contacts are unnatural and forced. Therefore we affirm that voluntary segregation in churches, schools and other social relationships is for the highest interests of the races, and is not un-Christian.

It is our conviction that leaders and agencies of the church that use their official positions to introduce unnatural contacts and relationships between the races are doing a disservice to the individuals concerned and to the entire cause of race relations.

Finally we believe that interracial social relationships, rather than being the ideal to which the church should work, are actually compounding the problems they seek to solve. Racial integrity is something to be fostered, not to be broken down, and those who would force a program countenancing and looking to the amalgamation of the races are doing great harm to the finding of the ultimate Christian solution.

The Sun and the Moon Stood Still

Joshua 10:12-15

By J. V. N. Talmage, B.E.

No. 5 THE BASIC ISSUE

During the progress of his investigation of prehistoric man the sphere of study grew wider and wider and one newly discovered principle was added to another until the writer found himself in possession of a scientific system in vital aspects very different from the system of the prehistorians the world over.

The opposing system of the prehistorians had been built during the century which has elapsed since the general recognition of past ice ages by the scientific world, and is recognized by most men of other sciences. The facts in both systems are exactly the same, save that the writer recognizes the Biblical records as containing trustworthy scientific data, and the opposing system rejects the supernatural.

By scientific systems we mean that the principles in back of the two systems hang together and the two cannot be mixed. One system or the other must be accepted. If a change is made it must be a complete switch. This is similar to the contrast between the Ptolemaic

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and the Copernican systems in astronomy. The basic issue is religious and a study of the two systems shows the remarkable effect of religion on science. If we are to understand the arguments in these articles and understand the Bible we must keep the comparison in mind which is very briefly given below. The system without God is marked SEC for "secular", that with God is marked "REL" for "Religious."

1. SEC. Man evolved from some sort of ape by some sort of natural process. *Species and process as yet unknown.*

REL. The story of the creation of man in Gen. 2 is scientific and trustworthy.

2. SEC. Homo Sapiens can be traced by geology to the early part of the ice ages, perhaps 600,000 years ago.

REL. There is no trace of Homo Sapiens in any geological formation positively dated earlier that Wurm I, the first advance of the last glacial age not more than 15,000 years ago.

3. SEC. The severe climatic changes of the glacial ages were due to the slow cooling and warming of the earth. *Causes unknown.*

REL. Climatic changes in prehistoric times were due to a moving pole caused by the slipping of the crust of the earth over the plastic interior, caused by catastrophic crustal uplifts.

4. SEC. Mountain building was very slow, *due to unknown causes.*

REL. Mountain building and crustal uplifts were by a succession of paroxysms of catastrophic nature, and were due to unsatisfied centrifugal force centered near the equator.

5. SEC. During glacial advance the fall of sea level was due to the absorption of water by the great ice sheets.

REL. During glacial times the fall of sea level was due to the crust of the earth doming when moved over the core's flattened polar regions.

6. SEC. The ice ages ended 11,000 years ago for causes unknown.

REL. The ice ages ended at the time of the FLOOD, nearly 7,000 years ago when the north pole moved from Greenland to the Arctic Regions.

7. SEC. Near East civilization is all late, after Jarmo, 6,600 years ago.

REL. Near East civilizations reach back to nearly the beginning of the last ice age, or almost 14,000 years ago by radiocarbon.

8. SEC. Very early radiocarbon dates from limestone caves are reliable.

REL. Radiocarbon dates from moist limestone are liable to give exaggerated dates because of mixture with dead carbon of the limestone.

9. SEC. The Biblical accounts of the CREATION of man, the FLOOD, the TOWER OF BABEL, the LONG DAY of Joshua are impossible and therefore myths.

REL. The earliest Biblical accounts of these are trustworthy records of historical and scientific events faithfully transmitted by God-fearing men.

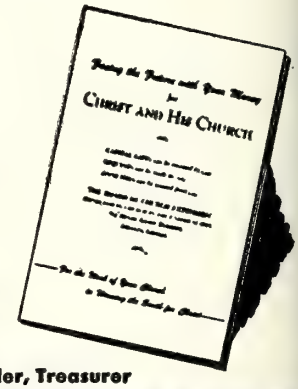
10. SEC. The civilized Near East was a natural and later development of the Old Stone Age people through their posterity, the Middle and New Stone Age folk. Dating according to slow parallel cultural evolution is unscientific.

REL. Archaeology proves that the stone age people of Europe were the posterity of more civilized ancestors in the Near East. The prehistorians' system of dating by progress of culture is absolutely unscientific.

(In next chapter we will discuss the predicament of the Christian)

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SOME DISTURBING TRENDS IN OUR CHURCH

Address delivered at Weaverville Conference August 14, 1957

By Roy LeCraw

At the outset let me say that I believe that nothing, absolutely nothing, is impossible if we really and truly surrender our hearts and lives to the unbridled guidance of the Holy Spirit and permit Him by complete tenancy and absorption of our lives to direct our believing, our working and our doctrinal soundness for us. The fact that error or deviation creeps into our Church life, or into our individual lives is simply because we have failed in this regard. Christian history is replete with instances that prove it. This objective look-see, therefore, at our beloved Southern Presbyterian Church's present course is merely a layman's attempt to appraise some of our Church's trends, using therefor not man's wisdom but rather the yardstick of God's Word and our Presbyterian heritage.

Since 1947, when I first went to work for the Presbyterian Church, I have had opportunity to speak and otherwise engage in hundreds of meetings, conferences, and individual visits, throughout every Presbytery in our Church. I still continue this program, going anywhere I am invited where it seems that I can do any good and during the course of these travels, I have constantly talked church and religious matters with hundreds of ministers and laymen, many of whom have opened up and told me frankly about their problems, their difficulties, their frustrations, their hopes, and their accomplishments. From these personal observations and contacts over the years, I have arrived at some convictions concerning our Church and I welcome the opportunity of presenting them here in the hope that others may agree with me and that by pointing a finger at these obvious misdirections we might encourage a directional change in our Church's life.

I will attempt to discuss here only two specific matters:

FIRST — I believe, on the authority of the Scriptures, that true Christianity, true Presbyterianism is a personal and individual matter and that our Church as an organization is trending away from this view and accepting more and more the group, the mass, and the social gospel approach.

In John's Gospel, Fourth Chapter, the Lord stated that he must "needs go through Samaria" and His purpose was simply to talk to one individual woman to whom He preached practically an individual sermon and through her many more believed. All through our Gospels and our Presbyterian Doctrines the individual is stressed. Salvation is individual. Final Judgment is individual. The Holy Spirit does not inhabit a church or any group. He only indwells the individual and on any church group or committee, one man could be indwelt by the Spirit and the man sitting next to him could be just as "good" a man in the worldly sense but not have the Spirit at all. You cannot *average out* the Holy Spirit over the group. What the church organization or what the group does, have nothing whatsoever to do with our own individual salvation, as we well know. This trend in our Church is following the pattern of our country and of the world, for that matter. For instance, our country each year pays homage by appropriate ceremonies, etc., to the Unknown Soldier, which stresses the anonymity of man instead of a named individual.

Our Church substitutes organizing for agonizing but can we organize power into the Church? We submerge the man in the plan. We continually devise new methods, new plans, new organizations, to advance the Church's program. This trend plays up the organization, or the group, or the plan and seeks to force the individual to function as a member of a team, or as a cog in a wheel. The Lord's plan, on the other hand, plays up the individual far more than anything else. We will agree that in our complex civilization, organization is necessary as a means but not as an end and the substitution of organization for prayer and sacrificial service is the placing of man's device ahead of God's plan. The one is practical rationalism, the other is Faith in action. Our Church is looking for better methods but God is looking for better men. I am not one of those who will agree with that trite saying - "The message is the important thing, the messenger is unimportant." I believe that the message of the preacher or anyone else giving out God's word is only as great as the messenger. All through history it has been individuals who changed the course of history. It was Napoleon who changed the entire course of European political and military history. It was Martin Luther who individually changed the course of Catholic despotism into Protestant spiritual freedom. Billy Graham is being used of the Holy Spirit as an individual and is swaying hun-

dreds of thousands of people in New York. I believe everyone will agree that theologically speaking there is nothing extraordinary about his sermons but he has given God an unobstructed channel clearance through his life to men, and God is using his simple message tremendously. True preaching is not merely the message of the pulpit half-hour. If it is that, it has no power. True preaching is the outpouring of the content of a Spirit-filled life, which is the life of the individual, on fire, dedicated messenger. Great as Paul's sermons and works are, Spirit-filled Paul is greater. He is the individual, the God created entity who will be just that in eternity.

Numbers of churches I know have full-time workers whose principal job is organization and their goal is to organize everybody in the Church into some of the dozens and dozens of committees. I wonder if any individual spiritual canvas has ever been made to check on whether or not each one of those people who are on the committees are born-again Christians. I am quite certain that many of them are not, but many Churches are so busy having meetings, doing "works" and keeping everybody busy that they have very little prayer life and consequently very little real power. Remember that it takes a stronger man to be an individual than it does to be a member of an organization. The organizational goal is to bolster up the individual and by groupings or massings of people to prop up weak church members. However, anyone can see this is a weakening process resulting in the pulling down of the individual without an equivalent raising up of the average level of the group. Many of our preachers today are so busy ministering to weak church members that they have no time left to seek out and offer salvation to lost individual souls.

And about this so-called Social Gospel, I believe it is a basic mistake for our Church to get into this field. Recently at our Ninety-Seventh General Assembly, strong statements were made promoting an all-out social idea. But when Churches set up human relations or religious relations departments, they are intervening in fields that are very controversial. In fact, when our Church makes public pronouncements about segregation or so-called civil rights and other similar things, the net result is they stir up discord and strife and disunity, whereas the Scriptures plainly and repeatedly enjoin us to "seek peace and pursue it." The devil must laugh in glee when he sees this present trend in our Church. There is never any dissension or any disunity when we major in soul seeking. Everyone can agree on that.

My SECOND point is this:

I believe that "our Church is temporizing in its teachings and instructions to its men. It is stressing good (worldy) citizenship, character building, churchmanship, good works, morals and fellowship instead of stressing self-negating intercessory prayer, Bible reading, personal soul-seeking, Christian witnessing, tithing, the necessity of being born again, and the basic sin question.

John 5:39 says "Search the Scriptures" but very few of our men do it because our Church and our preachers do not stress it.

II Timothy 4:2 says "Preach the word," which I would assume means preaching nothing else except the Word but a lot of our preaching today cannot qualify under that category.

II Thess. 5:13, says "Pray without ceasing" but many of our Churches have very little real agonizing prayer life. My wife has just finished as the President of the Women-of-the-Church in our Church. She has said that if she wanted to put on a dinner, she could get fifty women to cook and serve, but if she wanted to get a group together to pray, which they did twice a month, that she was fortunate if she got six or eight women out of 750 to come — even though the praying was much more important than the serving.

The greatest weakness of the Southern Presbyterian Church, as I see it today, is its lack of a real prayer life. God has placed his Almighty Power at the command of one thing on this earth; i.e., Believing Prayer. Read Mark 11:23-24 if you want proof of this. If that is the case, then is not prayer, real agonizing prayer, the most important thing? How many Churches have a men's prayer group? Many of our Churches do not even have a prayer service. In my own Church we are fortunate if we have eight or ten men at Prayer Meeting. No, even Christians aren't comfortable today in the searching white light of direct contact with our Lord in prayer, but where else are we going to get any power?

And about these other things, not many of our ministers have the courage to stand in their pulpits today and tell their members that according to God's word they are stealing from the God who created and bought them if they do not tithe. How we have compromised on that point. And is this not the reason that the on-going of God's Kingdom on this earth is not adequately financed?

How often is the subject of sin and hell preached in our Churches? These subjects aren't popular so they are avoided. However, men need to be warned over and over again about these things.

How much stress is placed upon daily witnessing? It takes lots of courage to do that but unless it is stressed, men simply will not often do it.

A large number of the Churches I have visited do not even have Bibles in their pew racks and no stress whatsoever is put upon bringing their Bibles with them to Church. How in Heaven's name can we "search the Scriptures" and study God's Word without the textbook?

And fellowship — I can get that at the civic club if I am satisfied with secular fellowship but in my Church I need prayer-fellowship, love-fellowship, the glow of the Spirit radiating through Christ-centered and Christ-fired lives.

In conclusion, let me say that the Lord's Church on this earth should be exclusively a body of His Saved Saints, a group of individually saved souls who are banded together by their common love of our Saviour and our principal goal should be going after and adding to our number "such as should be saved." Nothing else is really important.

LETTERS to the Editors

Dear Editors:

The "Children's Page" is delightful, and I never miss reading a single one. I made a most attractive "Scrap Book" of the numbers which have come to date for my grandson who lives in Canada, in the order in which they have been printed, and I really wanted it for myself. They are works of art, and impress the stories so much on one's mind that they present an unforgettable picture. I think such a scrap book for the children's ward in the hospitals would be a means of presenting the rich Bible stories to some who may not have heard them before.

Gratefully yours,

Mrs. P. E. Sprinkle, Tryon, N. C.

Baldwinsville, N. Y.

August 11, 1957.

Sir:

I was very much interested in the article "The Sun And Moon Stood Still" by J. V. N. Talmage, B. E., in your issue of July 31, 1957. But the scientists of today have nothing more to say about the sun and moon standing still over Israel.

I was taught to believe that this actually happened. But I was delighted when "Worlds In Collision" by Dr. Immanuel Velikovsky was published in April 1950. Dr. Velikovsky believed the story of Joshua 10:12-15, and he set out to find evidence of what happened in other countries, while the sun and moon stood "on a siding over Israel."

The ancient records of many races and peoples were searched and the data is published in this book. The author gives credit for all the data he has used, and shows where it was found. For me, he has not published a theory of his own, but has quoted history. Worlds In Collision should be read by every Christian minister, missionary, teacher, and lover of God's Word.

If the Southern Presbyterian Journal has never printed a review of this book, I would like their opinion of it, whether favorable or unfavorable.

Other books by the same author are - "Earth in Upheaval," easily read by any one who can read, and "Ages In Chaos." The latter is in two volumes, and the second volume is expected to be published this year. Ages In Chaos is a wealth of information for any Bible student.

Dr. Talmage's article, referred to above, does not sound as if he had read any of Velikovsky's work. After he has read them, I would be interested to know how he would rewrite his present article.

Sincerely yours,

J. Carlton Hurley

Centerville, Ala.

August 11, 1957.

Sir:

I have read with much interest the articles by Dr. Talmage about Joshua causing the sun to stand still.

However Dr. Talmage has apparently not come into contact with the explanation of the passage by the greatest Hebrew scholar of the past century, Dr. Robert Dick Wilson. Dr. Wilson, a stalwart defender of the faith in Princeton Theological Seminary, and later one of the founders of Westminster Theological Seminary, and a professor in it until his death, published his explanation in the **Princeton Theological Review,** sometime between 1918 and 1922, if I remember correctly. I do not have access to the magazines at present so cannot look up the date, but I remember distinctly a spontaneous meeting of the students and faculty in Princeton Seminary at the time, probably in 1918 or 1919, honoring Dr. Wilson for his momentous discovery. Dr. Wilson, who could read at least 54 languages and dialects pertinent to the Old Testament studies, in reading an old Babylonian document came across a word whose root meant "to eclipse" and at once recognized that the four Semitic languages, Samarian, Arabic, Armenian and Hebrew would naturally have the same roots of words. He at once thought of the passage in Joshua regarding the sun standing still. He looked it up and found that the word "stand still" as it has been translated, was the root found in the Babylonian for "be eclipsed." He then worked out the translation of the pertinent passage in Joshua, and found that such a translation would fit the general context. I don't remember the context as he translated it, but it can be readily found if one turns to the old Princeton Theological Review of that time, where the translation is given.

In other words, Joshua, by divine inspiration, commanded the sun "to be eclipsed" and the sun was eclipsed, scaring the enemy half to death by the total eclipse of the sun. It was a prophecy, then, not a miracle, which occurred. This clears up a difficult passage satisfactorily, I believe.

Sincerely,

Floyd E. Hamilton.



LESSON FOR SEPTEMBER 8

By THE REV. J. KENTON PARKER

Baruch, Faithful Secretary

Background Scripture: Jeremiah 36
Devotional Reading: Psalm 19:7-14

I am glad we are studying one of the little men of the Bible. When we study about a big one—like Abraham—we little people are apt to feel discouraged. Who is big enough to be an Abraham or an Isaiah or a Paul? But little people can be secretaries and helpers. God has a place for us as well as the Great Heroes. The private has his place as well as the captain, in the army of the Lord. I wonder if the success of some great preachers has not been due to faithful secretaries? It is said that the famous American preacher and orator —T. DeWitt Talmage— had many such helpers who collected his material and arranged it conveniently for him.

Jeremiah is one of the greatest men of the Bible, the most tender-hearted of all the prophets: the Weeping Prophet. We have often studied about him. Today we are thinking of his secretary, the faithful Baruch, who stood by him and wrote his messages as Jeremiah dictated them under the inspiration of the Holy Spirit. God spoke to the prophet and he told Baruch what to write, and what he wrote became a part of the Word of God.

Our Devotional Reading—Psalm 19:7-14—is the familiar passage which describes the Word of God in its various aspects as law and testimony and statutes and commandments and judgments. A great part of Jeremiah's message had to do with "judgment" for the time was ripe for captivity to come upon Judah because they had broken the Law and Commandments of God.

In Jeremiah 36 we have the account of The Two Rolls that Baruch wrote:

I. *The First Roll:* 36:1-26.

This Roll was Inspired: its *words* were the words of God: "Take thee a roll of a book, and write therein all the words that I have spoken unto thee." These words were not Jeremiah's words, but the words given him by God Himself.

The message contained in the roll was one of warning to Israel, and especially to Judah. Judgment was coming upon them, unless they turned from their evil ways. Their purpose was to get Judah to return from this evil way; that I may forgive their iniquity and their sin. God is always willing and anxious to forgive if wicked people will repent. He pleads with men to "turn ye, turn ye; for why will ye die, O house of Israel?" God is the same in our day. If our nation, if our world, will turn from wickedness, then He will forgive, but there must be real repentance before there can be pardon.

Jeremiah commands Baruch to go and read in the ears of all the people the words that had been written, for he was "shut up" and could not go. (Jeremiah, like Paul, spent much of his time in prison.) "It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and fury that the Lord hath pronounced against this people." These prophets all hoped that the wicked would turn and live. Jonah seems to be an exception. He wanted Nineveh destroyed. He, no doubt, would have wished for his own people to repent.

"Then read Baruch in the book the words of Jeremiah . . . in the ears of all the people." They made a deep impression on at least one man, Micaiah, who went down into the king's house, where all the princes were gathered, and declared unto them all the words that he had heard. The princes sent Jehudi to Baruch and asked him to come and read the roll to them. When the princes heard the words of Jeremiah they were afraid, and said to Baruch, "We will surely tell the king all these words." They asked Baruch, "Tell us now, how didst thou write all these words at his mouth?" Baruch answered, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

The princes were evidently doubtful as to how the king would react, so they said to Baruch, "Go, hide thee, thou and Jeremiah,

and let no man know where ye be." It was well that they took this precaution, as we will see. The princes laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

The king, Jehoiakim, sent Jehudi to fetch the roll. And Jehudi read it in the ears of the king and in the ears of all the princes which stood beside the king. The king was sitting in his winter house and there was a fire on the hearth burning before him. When Jehudi read three or four leaves, he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed. "Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." There were three men of courage who made intercession, asking that he would not burn the roll, but he would not hear them. Jehoiakim also commanded two of his men to take Baruch and Jeremiah, but the Lord hid them.

There have always been wicked and unbelieving men who try to destroy God's Word. There are many ways of seeking to destroy His Word. Infidels and unbelievers use every device of Satan to silence the Book that condemns their folly, and others, who love sin, hate the Word that shows them their evil ways. On still others the Bible seems to have little or no effect. Jesus tells us of these different groups in His Parable of the Sower (or Soils). The Roll of Jeremiah fell into bad soil when it came to the King.

II. *The Second Roll:* 27-32.

How foolish for a mere man to think for a moment that he can destroy the Word of God! If this roll had been only the words of Jeremiah, then Jehoiakim might have destroyed it, but these were the words of God, and it was the king who was destroyed instead of the Roll. "Therefore thus saith the Lord of Jehoiakim, king of Judah: he shall have none to sit upon the throne of David." . . . "And I will punish him and his seed and his servants for their iniquity; and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the name of Judah, all the evil that I have pronounced against them; but they hearkened not." Then Jeremiah took another roll and gave it to Baruch the scribe who wrote all the words of the roll which had been destroyed, and added many other words. Thus it is always with those who would destroy the Word of God: heaven and earth shall pass away, but my words shall not pass away; the Word of God liveth and abideth forever.

It is always a great honor and privilege to help a great man in his work: to help a general win a battle; to help a great surgeon perform a wonderful operation; to help an author write a book. What an honor it was for Baruch, the Faithful Secretary, to help Jeremiah! A still greater honor was his however. He helped God! Paul says we are God's fellow-workers, or workers together with God. I expect there will be many rich rewards given to many men and women like Baruch who have worked well and faithfully at the smaller tasks assigned to them. Paul speaks of other fellow-laborers whose names are written in the Lamb's Book of Life. These names are not recorded here but they are recorded in heaven.

I would like to emphasize that word "faithful." "Well done, good and faithful servant, enter into the joy of thy Lord." It is required of a steward that a man be found faithful. We cannot all be successful as the world sees success, but we can have the "good success" which comes from duties performed faithfully, even the smallest of duties. Baruch is a forerunner and type of the great body of unknown soldiers who have fought well in the army of the Lord; of the unknown, but willing workers who have helped in the work of the kingdom. If we are faithful in these minor matters, then larger work will be given to us. The greatest in the Kingdom are those who serve humbly and faithfully whenever and wherever there is work to be done.

THE STARS

The stars shine over the earth,
The stars shine over the sea,
The stars look up at a mighty God,
The stars look down on me.
The stars will live a million years—
A million years and a day—
But God and I will live and love
When the stars have passed away.

In Memoriam

"I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread
They have but gone before.
And still their silent ministry
Within my heart hath place,
As when on earth they walked with me
And met me face to face."

—Author Unknown

In the words of Edwin Markham:

We are all blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man.
Why build those cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR SEPTEMBER 8

By THE REV. B. HOYT EVANS

"Man's Chief End"

Scripture: Psalm 8

Suggested Hymns:

"Praise God From Whom All Blessings Flow"
"Holy! Holy! Holy!"
"Come, Thou Almighty King"
"Praise The Lord, Ye Heavens Adore Him"

(We are beginning a unit of three programs dealing with the subject "Glorifying God." In the first program we shall think of our relation to God and what it means to glorify Him. In the next two programs we shall give consideration to the very practical matters of glorifying God in our everyday activities and in our vocations.)

Program Leader:

Our Westminster Catechism begins in a wonderfully profound way with the question, "What is the chief end of man?" and its answer, "Man's chief end is to glorify God and to enjoy Him forever." There is a wealth of truth in those words, but before we can understand them, we must know something about God's nature and ours, and about the relation that exists between us.

We need to understand that God is not just a super-man. He is an eternal, all-powerful, un-changing Spirit. He is perfect in every way. No fault can be found in Him either by Himself or any other. He is the creator and sustainer of all other things and beings beside Himself, and He is fully deserving of their honor and praise. The very finest thing any of God's creatures can do is to reflect His glory.

We need to understand that a man is essentially a spiritual being. He is an undying soul. Man is a soul which possesses a body, rather than a body which contains a soul. Surely most Christians believe this truth, but not too many of us act as if we do. If man were primarily a body, it would be reasonable to devote most of his time and ability catering to his physical nature, as so many do. Sometimes it seems that even pagan people have a clearer understanding of our spiritual nature than we do. A missionary to Africa was visiting in one of the primitive villages at the time when the chief had died. He was permitted to witness a part of the funeral ceremony. The many wives of the chief danced around the dead body of their chief and husband until they fell from exhaustion. During the dance they wailed the same words over and over: "Father, where have you gone?" They knew full well that there was far more to life than a physical body. The body was still with them, but the essential thing . . . the soul . . . was gone. Man, who was created in the image of God, is more like God than any of the other earthly creatures. Because of his high position man can more fully glorify God than any of the creatures. Our highest purpose in life is to honor and glorify Him who made us and redeemed us.

First Speaker:

How can men glorify God? We glorify Him when we admit our need of Him and accept the provisions He has made for us. God has made us to be dependent on Him, and we cannot begin to glorify Him until we freely admit that it is impossible for us to have real life apart from Him. Of course, this means giving up any ideas we have about being self-sufficient or independent. After we admit our need for God we must put our trust in Him to supply our needs. The greatest need we have is to be cleansed from our sin and to be transformed from a state of spiritual death to spiritual life. God has made provision for meeting this need through the atoning work of His Son Jesus Christ. When we, by faith, accept what God has done for us in Christ, we glorify Him, but those who reject His loving gift do Him the greatest dishonor. It is impossible to honor God without believing on His Son for salvation, but once we have done that, we cannot forget Him. We continue to glorify God as we think about and talk about the great things He has done for us and the great person that He is. We prove the sincerity of our thoughts and words by doing His will as He has revealed it in the Bible.

Second Speaker:

The answer to the first question in the Shorter Catechism states that enjoying God is a primary purpose of a man's life as well as glorifying God. As a matter of fact, the two things go together. It would be impossible to separate them. The man who lives in such a way as to bring glory to God is bound to enjoy God. The first speaker

indicated that we glorify God by receiving His blessings and by walking with Him in His ways. A person cannot know what real living is until he begins this life with God. Apart from Him and His plan for our lives and our salvation there is no life and there is no joy. Apart from God there is only sorrow and bitterness and an eternity in hell. Those who glorify Him by yielding themselves to Him, are received into His family and enjoy an eternity of blessedness in His glorious presence.

The Greatest Book

By The Rev. Floyd E. Hamilton

It is altogether fitting that we should stop to consider this, the greatest book in the world, the Bible. Its greatness does not lie in the fact that more copies of this book are sold every year than of every best seller in history. Nor does its greatness lie in the fact that it has been translated into over 1100 different languages and dialects, far more than the most popular secular book in history. Nor does its greatness lie in the fact that it has had a more profound effect on literature than any other book ever written.

All these things are true and wonderful, but they deal with the external features of its greatness. It is a fact that the Bible consists of 66 books written by over 40 different authors, but that they all show an inner unity of theme and treatment so that while one book supplements the rest, there is nevertheless harmony and agreement in the way the different subjects are treated. This stupendous fact really points the way to the discovery of the central fact that makes this the greatest book in the world.

That central fact is that while over 40 different men labored over a time span of about a thousand years; though part of them wrote in Hebrew and part of them in Greek, nevertheless the books written show the veiled hand of the living God as the ultimate author! The Bible is great because it is in very fact the Word of God. The Spirit of the Triune God so guided and controlled the writers of the Old and New Testaments that what they wrote was free from all error and was the truth that God wanted His people to have. The Apostle Paul speaks of it as being God-breathed, "theopneustos." That means that the influence of the Holy Spirit extended to the writing of every part of the Bible, to keep out all error of fact or doctrine and make it in very truth the Word of God to sinful man.

Now when we make the statement that the Bible *is* the Word of God, we set this fact over against a very common teaching that the Bible merely "contains" the Word of God. Those who hold this view are fond of pointing to the Confession of Faith and the Shorter Catechism which states that: "The Word of God, which is *contained* in the Scriptures of the Old and the New Testaments, is the only rule to direct us how we may glorify and enjoy Him."

Such people say gleefully, "See! we are the ones who are orthodox and you are the ones who have added something to the faith which has no validity in the standards of our church!" When people talk that way I am not at all impressed. You see when the Westminster divines prepared that answer in the Shorter Catechism and used the word "contained" they meant something entirely different from what these people of today mean. The Westminster divines were setting the Scriptures of the Old and the New Testaments sharply over against numerous apocryphal books claimed by some of the churches of that time to be included in the Word of God. They were saying that the Word of God was found *only* in the Old and New Testaments *not* in the Apocrypha.

The people today who say that the Bible "contains" the Word of God mean something entirely different. They mean that while there are *parts* of the Bible where the Word of God is found, there are other parts where it is *not* found. Against such a position we firmly stand in opposition. There is no part of the Bible which is not the Word of God.

Now when we make that statement we must hasten to make an explanation. In the Bible we find the words of the devil who was a liar from the beginning, and the words of uninspired men, some of whom were lying. The words they said are not the Word of God, but the fact that they said them is true and makes the whole passage the Word of God.

Nor are we saying that all parts of the Word of God are equally precious to the hearts of Christians. Some parts are mountain peaks of truth so precious that we could never do without them. At the last meeting of Presbytery the statement was made that the Bible is inspired because it is inspiring. There are many books in the world which are inspiring to us, but that does not make them the inspired word of God. Of course the Bible is inspiring, but that does not make it the Word of God.

Then too the fact that the different translations of the Bible differ one from another has little to do with the question of the Bible being the Word of God. There is a legend connected with the Septuagint, the translation of the Old Testament into Greek that is interesting. It was decided to translate the Hebrew Old Testament into Greek, and 70 scholars were appointed to make the translation. That is why it is called the Septuagint, the translation of the seventy. According to the legend the seventy translators were each shut up in a cubicle where they could not see or talk to the other sixty-nine men, and each man attempted to make a translation into Greek. After the passage of many months, the translations were finished, and when they were compared, according to the legend, they were found to be exactly alike down to every letter!

Of course that was a legend, unfounded in fact, for if two or more people attempted to translate a book from one language into another independently, every translation would be different from every other, though each might be an accurate translation of the original. The reason for that is the fact words may be translated differently and phrases or clauses may be entirely different while at the same time expressing the exact meaning of the original. It was the original manuscripts as they came from the hands of the original writers that were inspired. Translations of the Bible are inspired only as they faithfully express the thought of the original books.

When the King James Version says, "Peace good will to men" as it quotes the words of the angels to the shepherds in announcing the birth of Jesus, that translation is in error as well as teaching bad theology. The meaning is, "peace among men of good pleasure," that is, those who please God.

Then too the fact that when the Hebrew and Greek originals were copied sometimes there were omissions or duplications of letters or that one letter was written in place of another letter, has little to do with the fact that the Bible is the Word of God.

Not only are such errors of copying few and unimportant; they can almost certainly be eliminated through the science of textual criticism. It is true that the manuscripts of the Bible differ from each other in many places, but such differences are very small and usually unimportant, and these differences can also be cleared up by the science of textual criticism. When all is said and done, the fact remains that the Bible is the most accurate copy of the Greek and Hebrew Testaments obtainable, and that the Old and New Testaments in Greek and Hebrew faithfully reproduce the words and the thoughts of the original writers. We can be sure that in 999 words out of every thousand we have the Word of God as it was originally written.

There is another point of importance that must be noted. When we say that the Bible is the Word of God we do not mean that God dictated the words as to a stenographer. Every writer used his own style of writing, his own vocabulary and his own knowledge, mostly obtained by his own experiences or by his own historical research, in writing his book. The Holy Spirit merely saw to it that what he wrote was true and the whole truth, as God wanted his people to know it.

But though I presume that almost every home has one or more copies of the Bible or the New Testament, that is entirely different from knowing what the Bible contains. To know what it contains it must be read and studied diligently. But important as it is to know what the Bible teaches, it is more important to know the Triune God of whom the Bible speaks. If the wonders of the most wonderful book in the world are to be fully known, we must commit our souls to the God of whom the Bible speaks, and then we must begin to obey him. Is your knowledge of Christ a head knowledge or a heart knowledge? Have you really committed yourself to Christ as your Saviour and Lord?

WHAT PRESBYTERIANS BELIEVE

An Exposition of the Westminster Confession

By Gordon H. Clark, Ph.D.

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CHILDRENS Page



Lost and Found



The Pharisees complained that Jesus talked and ate with sinners, and Jesus told them this story to show that God loves the sinner. He said, If a woman has ten pieces of silver and loses one piece she at once begins to search for it. She gets a broom and sweeps the floor, she looks under the rug and in the corners, she looks under the dresser and in the closet. She just looks everywhere, and almost gives up. Suddenly she spies it under the table! Oh, how she reaches for it, picks it up and runs out to the neighbors, she is so happy that she must tell them, "I found it!" "I found it!" Then Jesus said, "Likewise there is joy in the presence of the angels of God over one sinner that repenteth." Jesus loved you so much that He died on the cross to save you! Read Luke 15:8-10 and 19:10.

Board of National Missions of Northern Presbyterian Church Offers To Help Support Negro Boycott of Buses in Rock Hill

ROCK HILL, S. C., Aug. 7 (*AP*)—The leader of the Rock Hill Negro bus boycotters said here today his group has not decided whether it will need the proffered help of a Presbyterian church organization.

The Rev. C. A. Ivory said the New York office of the Board of National Missions of the Presbyterian Church, U.S.A. (Northern), called earlier this week to offer the boycotters aid if necessary.

The Negro group's boycott is about three weeks old. The leaders have been organizing private transportation for Negroes who refuse to ride segregated city-franchise buses.

Ivory said the Board of National Missions had directed a South Carolina representative to survey the situation.

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BOOKS

"THY WORD IS TRUTH: Thoughts on the Biblical Doctrine of Inspiration." Edward J. Young. Wm. B. Eerdmans. $3.50.

Dr. Young, of Westminster Seminary, perhaps the leading conservative scholar in the Old Testament field, has prepared for us the most searching and comprehensive treatise on the inspiration of Scripture that has been published since Warfield. His main burden is to uphold the inerrancy and infallibility of the Bible as the authoritative Word of God.

His procedure is to expound the Biblical teaching concerning inspiration, comparing it with, and defending it against, the multitude of non-scriptural doctrines of inspiration prevalent in religious circles today. Dr. Young does not hesitate to discuss difficulties that confront those who believe the Bible to be without error, but nowhere does he suggest that anyone has enough information to point out one actual mistake (deviation from the truth) in Scripture. He considers problems that stand in the way of sincere students, such as, varying parallel passages, apostolic freedom in quoting the Old Testament, geocentric and anthropomorphic narratives of creation, and many of the so-called historical contradictions. Excellent critical analyses of contemporary viewpoints are given.

Representing the position of Hodge and Warfield, Dr. Young writes for the layman as well as the troubled seminary student. In a smooth, flowing style and a deeply devotional tone, this Old Testament professor calls us all back to the orthodox belief in the inspiration of the Bible. He instills confidence in what the Westminster Confession teaches about Scripture. All in all we have an extremely relevant presentation and defense of what is often called by those who wish to deny it the "scholastic" doctrine of inspiration. It would do our young ministers and wavering church members good to expose them to this study of the verity of the Word of God. Since the official position of the Presbyterian Churches with respect to Scripture is often belittled in religious publications and educational literature, we are happy to recommend this defense of what our Standards teach on the subject.

—Albert H. Frundt, Jr.

JAMES WALLACE OF MACALESTER. Edwin Kagin. Doubleday. $3.50.

This is a moving biography of one of the foremost Christian educators in the United States who, during most of his life, was associated with Macalester College, St. Paul, Minnesota. It is based on letters, diaries, and manuscripts in the possession of the Wallace family as well as the records of Macalester College. With this material, Edwin Kagin, a former colleague of Dr. Wallace vividly describes the life of this man of indomitable spirit who firmly established Macalester College despite discouragement, failures and many obstacles. This is an extraordinary biography and is characterized by vigor and readability.

GOD'S FOOL. George M. Patterson. Doubleday & Co. $3.50.

George Patterson, a young Scot, believed so firmly in a day by day submission to God that he decided to give away his money and possessions and rely completely on God. He demonstrated that everything he needed and required, God would supply. He was willing to live the life that he believed God asked him to lead.

This story is filled with extraordinary experiences and the excitement of a man attempting the impossible. His picture of life in little known Tibet is vivid and colorful. It is a remarkable narration of one who sought to apprehend the mind of God in every circumstance. Many Christians would not agree with all that is contained in this book, but will enjoy the reading of it.

LOOK BEYOND THE VALLEY. C. R. De Ruischer. Zondervan. $2.50.

The author was born in the Netherlands and has spent 32 years as principal of Christian schools of New Jersey and Michigan. He shows the Unseen Hand that guided the main character through the dark valleys and that beyond the valley there is quiet peace and deep satisfaction in the giving of self. Here is a story that shows faith in action is a strongly moving tale of one man's inner conflict and ultimate victory.

JESUS HIMSELF. Andrew Murray. Zondervan. 60c.

This little book contains two outstanding addresses by the famous devotional writer, Andrew Murray. They were delivered at the opening of the Wellington Convention in South Africa in 1892.

THE WAYWARD HEART. Sallie Lee Bell. Zondervan. $2.50.

Here is a swiftly moving romantic tale of how the quiet Nazarene through his spokesman Paul came into the lives of three young people causing dramatic changes. In the story of Sherah's battle with herself and her final victory, readers will thrill and applaud Sherah's heroic decision to serve Christ in the face of almost certain torture and death. The historic events of Bible history come alive in this dramatic tale of the early Christian era.

KINGS ON PARADE. Lee Roberson. Zondervan. $1.50.

This volume contains 12 sermons on the kings of the Bible. All the way from Adoni-Bezek, the king who reaped what he sowed and had his thumbs and great toes cut off, to Christ the crucified king, you will find these messages heart-moving and life-changing. These messages are all Bible-centered and presented with an evangelistic appeal. The author's unusual gifts are manifest in these messages on Kings on Parade.

BELIEVING IN GOD. Daniel Jenkins. Westminster Press. $1.00.

Mr. Jenkins devotes the first part of this volume to a discussion of the difficulties involved in believing in God. In fact, the first two chapters are devoted to this thought. It is this reviewer's belief that these difficulties are greatly exaggerated. Man innately believes in God. God has made him that way. The truth is, man finds it exceedingly difficult not to believe in God even though he may be reluctant to admit this fact.

The author outlines the traditional proofs of God's existence, discusses revelation and reason and deals with the whole question of God's existence. In his chapter on God and Jesus Christ, he shows the uniqueness of the Bible's record of God's coming to man and the nature and attributes of God revealed in Christ. He brings this book to a close with an analysis of agnosticism and an urgent plea for the necessity of a real decision.

John R. Richardson

12,000 MILES BY LAND ROVER. Mary McConde Orr. Zondervan. $2.50.

Here is a true story that is little short of miraculous—truth that is stranger than fiction. Mrs. Orr tells her story in an exciting, dramatic way, giving interesting insights and sidelights on local mission efforts. The Orr family, 2 adults and 7 children ranging in age from 4 to 16, traveled 12,000 miles through the dense jungle, barren plains and vast rivers of Brazil, Columbia and other primitive countries of South America, Central America, up into Mexico, along the western coast of the United States and Canada — in a small English-made station wagon, the Land Rover, no larger than the famous American jeep. Children and also older people will find these pages a real inspiration.

DO YOUR DUTY. Wilfred Bockelman. Wartburg Press. $1.00.

This book is to stimulate laymen to take seriously their duties as church officers and to face the problems of the church squarely. It inspires them to be willing to learn what their responsibilities are and fulfill them, to work with the pastor and to catch the vision of the joy that comes from serving the Lord.

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Weaverville, N. C.

A Southern Christian Looks at the Race Problem

By Rev. G. T. Gillespie, D.D., Litt. D. Reprints of the article appearing in the June 5th, 1957, issue now available at $1.00 per dozen or $6.00 per hundred postpaid.

Order from

The Southern Presbyterian Journal

Weaverville, N. C.

HOW A SMALL CHURCH CAN HAVE GOOD CHRISTIAN EDUCATION. Virgil E. Foster. Harper and Brothers. $2.00.

This volume shows how with imagination and determination a church even with one room or more can have good Christian education. The editor of the International Journal of Religious Education gives tested suggestions that answer the objection often heard by religious educators: "Those are fine ideas for large churches but ours is a small church." He shows how to have a maximum program with minimum space and personnel. The book contains a number of actual examples of problems small churches have faced and what they have done to solve them.

A MODEL-T KING? Arnold Prater. Christopher Publishing House. $3.00.

This volume is made up of some of the sermons used by the author in his church at Belton, Missouri. The purpose of this volume is to help the reader discover some of the secrets of developing an awareness of Christ. He warns of the danger of seeking mere feeling for its own sake instead of seeking Christ himself. He points out that feeling is always a joyous by-product of faith.

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God Makes No Mistakes

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By Paul D. Hastings

The Reformed Doctrine of the Last Things
By Rev. Robert Strong, S.T.D.
(Address delivered at Annual Meeting of Journal Supporters, Weaverville, N. C., August 14, 1957)

The Sun and the Moon Stood Still
By J. V. N. Talmage, B.E.

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EDITORIAL

But Wisdom Is Justified of Her Children

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, you make him two-fold more the child of hell than yourselves."

* * * * *

"The same day came to him the Sadducees, which say there is no resurrection, ... Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God."

One of the strangest phenomena of our time is the continued unrelenting attacks on the New York Crusade. These attacks are coming from the extremes within Christendom — from the modern Sadducees who deny the supernatural and the validity of the new birth as described in the Bible and experienced by countless millions down through the ages, and from the modern Pharisees who compass land and sea to find some item for which they can criticize the evangelist.

On the one hand we see some apparently soliciting criticisms from known liberals and Modernists.

On the other we see some so-called Christian magazines filling their pages with articles and letters trying to show why Mr. Graham is wrong.

To put it frankly, if Mr. Graham and the Gospel which he preaches are right, then the extreme liberalism is so wrong that a complete reversal of policy and content of preaching is demanded. At the same time, if Mr. Graham is right in his policy (one followed by Moody, Torrey and all other great evangelists), then the detractors on the right, and which seem to exist for and thrive on attacking Christian brothers, are also discredited.

Not in decades has anything developed within Protestantism which has caused such a furor. One liberal paper accuses Mr. Graham of reviving fundamentalism and mentions the so-called "five doctrines," long in dispute by some liberals — the virgin birth, infallibility of the Scriptures, physical resurrection of the Lord, the substitutionary blood atonement and the return of Christ (all clearly taught in the Scriptures), and goes on to enunciate this gem: "They may not all be preached in every sermon (by Mr. Graham), but they are never contradicted." Should Mr. Graham fail to affirm these doctrines, or should he deny them, his ministry would wither as a severed vine and the power of God's Spirit depart from him as surely as it has departed from those who have themselves turned to another gospel.

Over against the frantic (and there is no other word to adequately describe the attitude of these liberals) criticism of Mr. Graham, his message, his methods, his organization, his results, his every move, is the equally frantic attitude of the religious journals of some extreme fundamentalists. To these extremists there is but one perfect church and they represent its perfections. They fail to realize that no church is perfect and while rightly recognizing and deploring the secularization and even infidelity which has crept into the church in many places they affirm that the only "scriptural" thing to do is to pull out and pull off. Pulling out tares can prove a tragic occupation when the wheat is also plucked up.

While we cannot speak with any authority for Mr. Graham we are convinced that he looks at the Church as a whole and at the lost world as a great host of people for whom Christ died. He obviously feels that he can accomplish his

greatest good through the channel of the visible Church. His one unswerving demand is that he shall be permitted to preach the Gospel as revealed in the Scriptures. He welcomes all who will cooperate on the basis of an *unrestricted message*. Furthermore, he believes that those who are genuinely converted have had this experience through the work of the Holy Spirit and he endeavors to do everything possible to see that they shall grow in knowledge of Christ and His Word.

Some converts go into churches where the ministry is cold, indifferent and even hostile. This has been compared to "placing live baby chicks under a dead hen." But by the grace of God many of these go on to, themselves, become a spiritual blessing to a dead church.

One pastor recently complained because some of the converts he had seen were "confused." Tragically enough, it is the pastor who is himself confused, and many a pastor will have to answer for his own failure to lead these babes in Christ on to a fuller knowledge of the One for whom they have decided.

Over against these cold churches are those who have "separated" from everything except themselves and a spirit of criticism and self-righteousness. The leaders of these groups cry to high heaven because some making decisions in Mr. Graham's meetings go to "the church of their choice" which may be far from that which it should be, but they fail to see that a Church of lovelessness, criticism and spiritual-pride is equally unfitted for true spiritual growth.

Out of the New York meetings and of its accompanying furor of criticism from both Sadducees and Pharisees great good can come. To the former there can come a realization that the Gospel they deny, the doctrines they affirm to have been "irrelevant" for more than a generation, are still the power of God unto salvation to those who believe. To the latter there can come as a blinding light the fact that a gospel and an interpretation of the gospel which lacks love (and even common Christian courtesies and decency), has nothing in common with the Gospel of Jesus Christ and would be as roundly condemned by our Lord today as was the doctrine of the Pharisees of His own time.

The writer has been actively associated with the controversies of the Church for many years. Without exception he affirms his uncompromising belief in the accuracy and the authority of the Scriptures as honestly interpreted. He believes there is a tragic lack of spiritual power in much of contemporary preaching and teaching because basic Christian doctrines are being denied or ignored. He also believes that a return to honest biblical preaching and teaching will bring with it such an outpouring of God's Holy Spirit upon the Church that men will marvel that they have been so blind and so full of human pride for so long.

We believe that this happy and needed change will come through prayer, faithful witnessing and a Spirit-empowered living of the Gospel and that unbelief on the one hand and spiritual pride and lack of love on the other are the great deterrents to such a revival.

For that reason we believe that Christians should work and pray that the Gospel shall be preached in its fullness, that men shall hear this Gospel and that the Holy Spirit will take it and change the hearts and minds and lives of all, be they Sadducees or Pharisees.

Christ told the Sadducees they erred because they knew neither the Scriptures nor the power of God. He told the Pharisees they were hypocrites because they were more concerned about their own man-made philosophies than His eternal truth.

The best of us is but a sinner saved by grace and that is all we can ever hope to be. Anything which will bring men to see Christ as their only Saviour is something in which we should rejoice and for which we should pray.

The prayer of the psalmist should be our prayer:

"Search me, O God, and know my heart: try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting."

—L.N.B.

Does Paul's Prayer Follow the Order of Pentecost?

In reviewing the great prayer of the Apostle for the Church in Ephesians 3, there seems to be a parallel to the events of Pentecost. Whether this is due to any intention of either writer, or is simply the order that the analogy of the faith

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properly takes is not of supreme moment. These two witnesses indicate that this is a good order for the praying and blessing of our congregations.

1. Paul prays that the Father would strengthen the congregation with might by His Spirit in the inner man, 3:16. Even so in Acts 1:14 the disciples with one accord continue stedfast in prayer. Moreover, these were praying for the promise of the Holy Spirit according to the promise of Christ, Acts 1:5; Lk. 24:49. And the Apostle speaks in Ephesians of the Holy Spirit as the object or content of the promise, 1:13. In other words prayer in both cases was based on the promise of the Father to give the Spirit, and it was for the fulfillment of the promise. In answer to prayer the Spirit was given on the day of Pentecost, Acts 2, and Paul prayed for the same blessing for the Ephesians.

2. The granting of the Spirit will mean that Christ dwells in our hearts, Eph. 3:17. In Acts 2 the ascended Jesus poured forth the Holy Spirit and filled the hearts and mouths of the Apostles as they bore witness to Him. "They ceased not to preach and to teach Jesus Christ."

3. With the indwelling of Christ the saints are to be rooted and grounded in love and able to comprehend the fourfold extent of Christ's purpose of love, Eph. 3:17b-18, 19a. In Acts the Church reaches out to take in 3,000 and to preach the Gospel to representatives gathered from over half of the known or Roman world. As a result of the coming of the Spirit love flooded their souls and they had all things in common. Some freely sold their possessions and gave the proceeds for the poor.

4. Finally, they were to be filled with all the fullness of God, Eph. 3:19b. There is no finer picture in human life of men filled with the fullness of God than the account of the primitive disciples in Acts 2:46f. They are stedfast in apostolic doctrine, taking what God gives with gladness and singleness of heart, praising God and having favor with all the people—The Lord adding daily those who were being saved.

W.C.R.

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God Makes No Mistakes

"Woe unto him that striveth with his Maker! Let the potsherds strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands (handles)"

Isaiah 45:9

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Romans 9:20

One of the difficulties of our time is that man presumes to sit in judgment on God and in so doing sets himself up as to the arbiter of God's righteousness.

Eliphaz, speaking to Job, tells of a vision he experienced and a voice which said: *"Shall mortal man be more just than God? shall a man be more pure than his maker?"*

It is popular in some circles today to question God's dealings with Pharaoh, His actions in commanding the destruction of the Canaanites, His portrayal as a God of war, etc., etc. The fallacy of such questioning is that man thereby puts himself in the place of God, assuming that he knows as much as God and that he is as righteous as God. Carrying such a position to its logical conclusion man could then blame God for all of the sorrow and suffering in the world.

There are mysteries in this world which we can never fathom this side of eternity. The holiness of God must be accepted along with His omnipotence and omniscience. Man sees the immediate, God sees all of eternity. It is not for us to question God's acts, nor are we to interpret them in the light of our meagre experience or of our limited outlook.

God makes no mistakes.

—L.N.B.

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Are We Going To Let Our Young People Be Brain Washed Like This?

By Paul D. Hastings

On July 12, 1957, the Secretaries of the Board of Christian Education and the Board of Church Extension sent a letter to every Minister in our Church saying that they did not approve or disapprove of nine books on racial relations, which they named, which had previously been sent out on a list as being available for study and were on sale at the Presbyterian book stores.

The letter also stated, "However, we do believe that, in some cases, they deal with racial matters in a way that does not represent the best approach to the problem. In fact, the promotion of some of these books in the tension filled situation which now exists in many areas of the Church could have the very opposite effect of what we feel sure those who planned them desired to accomplish."

These Secretaries are to be commended for warning the members of our Church against such race mixing propaganda and false teaching which is found in these books. For example, the one by Alphenfels, "Sense & Nonsense About Race," stated on page 14. "There are many people who do not know the facts because they have not been taught them at home or at school or at church. They do not know the facts about the development of man if they ask, 'Is it true that man has descended from the ape?' Scientists teach today not that man descended from the ape but that *both man and ape have a common ancestor* millions of years back, believed by many to be the Dryopithecus or Oak Leaf ape, so named because one of its first teeth ever found had an oak leaf attached to it."

Is it out of order for the members of our Church to ask, Why do our Presbyterian book stores stock and sell such trash as this?

The Editor of the *Presbyterian Outlook* tells of his unhappiness about these Secretaries sending out this letter of warning to the Ministers, by criticizing them for it in an editorial in his issue of August 5. However, the Editor of the *Outlook* evidently finds some satisfaction that two books by staff members of our Board of Christian Education were not mentioned in the letter as he stated in the editorial, "The Secretaries evidently found no fault with some of the books on the year's list for they did not raise a question mark about YOUR GUIDE ON RACE RELATIONS, Sara Little; WHAT CAN WE DO? Ruth D. See—both written by Presbyterian, U. S., authors."

It is difficult to understand why these books, one by Ruth D. See, who until this past July 15, was for a number of years Editor in Chief of the young people's material in our Church, and the other by Sara Little, who is still on the staff, are not included as they are just as bad as the ones on the list, were published by the same firm, and promoted with the others in a packet-deal.

Let us analyze the contents of WHAT CAN WE DO, by Ruth D. See. The main purpose of this book is to encourage and show our young people how to bring about integration of the races in the Church, the Schools and all of the life in the community.

On page 28, our young people are told that they should take an inventory of themselves to see if they are really Christian in their attitudes toward members of another race, and sixteen questions are given for such an inventory. The last two questions are:

"15. How would I feel if my brother or sister were to marry someone of another race?

16. Would I consider marrying someone of another race?"

On page 37 the young people are urged to contact and make friends of members of other races; "As part of the church, young people may not only look for constructive interracial projects in their community, but also help to make the church a genuinely Christian fellowship, concerned for all people."

"Establish contacts with people of different racial and cultural backgrounds. Our study will be effective if we can make it a part of our experience. Your church leaders will help your group arrange meetings with young people of other groups, which will make you aware of their hopes and aspirations and quicken your knowledge of our common humanity. Individual contacts are also significant. We should seek opportunities to widen our circle of friends." "If we mean business, we shall not be content with a mere gesture of good will, but we shall look for a significant activity."

On page 43 they are urged to attend interracial conferences: "1. WE CAN ATTEND CONFERENCES THAT ARE INTERRACIAL. Of all the interracial experiences

contributed for this Booklet, a conference experience was most frequently mentioned. Sometimes the conference has been completely integrated. Sometimes a small group of young people of another race have attended. Sometimes there have been counselors or other adult leaders of a race different from that of most of the young people present."

On page 48, the young people are advised not to let the older generation, church officers, nor their parents block their Christian convictions about race relations; "Before you take your second step — perhaps before you take your first — you may come up against a solid fact that you may as well face: young people and the older generation do not always see eye to eye on this question of race relations. We might add on a number of other matters as well. One adult leader writes: 'The major problems so far as seniors and older youth are concerned are the church officials who do not seem ready to take the step.' Another writes: 'Almost every week I have a serious conversation with some young person who has come into conflict with his family concerning racial matters.' What do you do about this? First of all, let us say that real Christian conviction is something you must never surrender, even with family persuasion."

On page 53, the NAACP and other main race mixing organizations are recommended as leading the fight for integration and commended for their efforts.

The last few pages of the book consist of books and materials which the author recommends "To help you dig deeper" into the matter of why, and how, integration should be accomplished. Among them are the nine books which the Secretaries named in their letter. Among the others are ARMED WITH FAITH, by Mary McLeod Bethune. The American Heritage Protective Committee, San Antonio, Texas, lists Mary McLeod Bethune as a director of the NAACP, a Negress writer for the *Daily Worker,* 30 Communist Listings. Another book, NOW IS THE TIME, by Lillian Smith who wrote "Strange Fruit," a book concerning sex and race mixing which isn't fit to read. Lillian Smith has mailed out letters all over the country requesting gifts to help the NAACP enforce the Supreme Court decision concerning integration in the South. She has been affiliated with a number of organizations which have been listed by government agencies as being Communist fronts.

Another book recommended to our young people, in order that they might be truly Christian in race relations, by Miss See is FAMOUS NEGRO MUSIC MAKERS, by Langston Hughes. In order that the members of our Church might see clearly the type individuals that our young people are being urged to listen to and follow, I call attention to the most blasphemous thing I have ever read concerning our Lord Jesus Christ which was written by the above Negro poet, Langston Hughes. It is captioned,

"GOODBYE, CHRIST"

By Langston Hughes

It is too rotten and blasphemous for us to quote in the *Journal.*

The other book written by Sara Little, YOUTH GUIDE ON RACE RELATIONS, tells how Ruth Douglas See's Book WHAT CAN WE DO can be put into practice in our Church with suggested activities and programs. An analysis of this book is not possible in this article but it can be put into the same class with Miss See's book.

All of the above is an illustration of the lack of judgment of such "Crusaders," and the way they are used by the most radical individuals and groups in the country to help them accomplish their own objectives. Is it any wonder that our youth materials are filled with such propaganda for race mixing and other radical ideas, such as the one suggested to the young people for their youth rallies last spring, that they invite a Catholic priest and Jewish rabbi to speak to them on "freedom of religion"?

Is it any wonder that this brought a protest from laymen all over our Church and other protests about the contents of the Sunday School materials? Isn't it time for the members of our Church to wake up, and do some cleaning up, in our Church?

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The Reformed Doctrine of The Last Things

By Rev. Robert Strong, S.T.D.

(Address delivered at Annual Meeting of Journal Supporters, Weaverville, N. C., August 14, 1957)

Text: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God (Acts 20:26,27).

I. Here speaks Paul in his awareness of the dreadful end of the wicked. And in so doing he leads the mind to consider that revelation also concerns itself with God's judgment and God's reward.

Paul is saying farewell to the elders of the church at Ephesus. He views his ministry in that city after the suggestion of Ezekiel 33:7-11. Paul is God's watchman. If he fails to warn, the wicked who die in their sins are in a sense his responsibility. The warning given, the watchman is without blame when the wicked fall under the judgment of God. Their doom is deserved.

It is a heavy phrase Paul uses: "the blood of all men." We are made to see that the apostle always worked under a foreboding sense that an awful penalty would befall the unheeding and impenitent.

Let us now explore the field of Scripture teaching to which the apostle leads us by this reminder.

When we talk about the last things or, to speak technically, eschatology, three major subjects must be discussed: the intermediate state between death and the resurrection, the second coming of the Lord, and the final judgment and the eternal state.

There are no more controversial subjects than these in theology. Indeed it is impossible to escape controversy in any field of thought. Nor should one try to. The Christian is positively committed to truth. This of necessity involves him in standing against error. Let him only seek to take his stand in a spirit of fairness and of good will. But let him take his stand.

A. What a range of opposing ideas do we meet when considering the subject of the intermediate state. There is the Russellite or the Jehovah's Witness with his insistence that man is nothing but body. When he dies, conscious existence ceases, only to return if he is found among those to be resurrected at the end of the age. There is the Seventh Day Adventist with his teaching that at death the soul sleeps, not to awaken to consciousness until the resurrection. (The Advent Christian position is the same at this point.) There is the Romanist, committed to the notion that the Christian is too good to go to Hell, not good enough to go to Heaven, so that he must pass through purgatorial fire proportioned in its intensity and duration to the heinousness of his post-baptismal sins. Each at odds with the other, they unite in their treatment of such Scriptures as the promise made by the Lord to the penitent thief. To avoid its embarrassing suggestion that the saved go at once to Heaven after death, the Russellite, the Adventist, and the Romanist have the Lord say: "Verily I say unto thee today, thou shalt be with me in paradise." The shift of the comma's position of course will not do. Jesus never said the merely obvious. Obviously He was speaking to the thief that day. And it is clear He was promising that the thief should that very day be with his newly acknowledged Lord in paradise.

The Scriptural view is that the death of the body releases the soul for continued conscious existence in another sphere. The wicked are turned into Hell. The souls of the righteous are at their death made perfect in holiness and are at once received into glory. The account of the rich man and Lazarus as given in Luke 16:18-31 compels this conclusion. Supporting it are Stephen's dying testimony (Acts 7:54-60), Paul's expressed longing to leave the fleshly existence that he might depart and be with Christ (Philippians 1:23,24), the frequent references in the Book of Revelation to the souls of the redeemed in Heaven.

B. When we come to the subject of the Lord's return, it is again to find a wide variation of opinion. I should like to urge that a particular prophetic scheme ought not to be made the test of Christian fellowship. We must hold in common that the Lord Jesus Christ is personally, visibly, and gloriously coming again to this earth from Heaven. The complex of events surrounding His return we can leave in the area of friendly discussion, however, agreeing to disagree on these details of prophecy if need be.

Four points of view are to be distinguished, depending in general on the interpretation taken of the thousand-year period mentioned in the twentieth chapter of Revelation.

1. Historic premillennialism has held that the return of Christ precedes the thousand years of Revelation 20. Christ will come openly, will

transform living believers, will raise the bodies of the sainted dead to the life of the resurrection, will gather the whole Church to Himself in the air, will overthrow Antichrist, will usher in an earthly, millennial kingdom. At the end of the thousand-year reign of Christ there will be a rebellion against the Lord led by Satan in his last despairing gasp. After this revolt has been put down, the final judgment will be held, and the eternal state will ensue.

2. Modern premillennialism, a variation conceived by J. N. Darby (about 1830) and popularized, for example by the Scofield Reference Bible, holds that the coming of Christ will be in two stages. First He will come in the air to call to resurrection the righteous dead, to transform living believers, and to catch away the whole Church to be with Him. Then follows a seven-year period of tribulation. Antichrist will come forth. Great judgments will plague the impenitent mass of mankind. The tribulation will be punctuated by the visible appearing of the Lord. He will come to the earth, with His saints, overthrow Antichrist at Armageddon, judge the nations, enter upon His millenial reign.

3. To the post-millennialist the coming of Christ is to follow the thousand-year period of Revelation 20. This view sees the world as to be eventually all but Christianized. Following an age of glorious Gospel success, Christ will come to a converted world. The judgment will occur. The eternal state will begin.

4. The amillennial view from its name might be thought to hold that there will be no millennium at all. But this is not so. The amillennial view is that Revelation 20 is not to be understood in terms of a 1000-year rule by Christ and His saints over a world peopled by unbelievers. The 1000-year rule is a rule not from an earthly capital but from Heaven. In outline the amillennial scheme is as follows: the age draws to its close in apostasy; Antichrist arises to head the final rebellion against Christ and His Word; the Lord suddenly, visibly, gloriously appears; the sainted dead are resurrected, living believers are transformed, receiving in an instant the life of the resurrection, the whole Church rising to meet the Lord in the air; a fiery overthrow is visited upon Antichrist and all his followers, the earth itself undergoing destruction by fire; the wicked dead are raised; the final judgment is held at the Great White Throne; the unsaved go to eternal doom; in a new heaven and a new earth the Lord's people enter the perfect life of the eternal state.

I realize that it is not enough simply to state competing views. One must not hesitate to voice his own convictions. I am unhesitating in advocating the essential correctness of the amillennial interpretation of Scripture. The Westminster standards do not deal with millennialism as such. But their form of statement in dealing with the return of Christ and the judgment entirely harmonizes with amillennialism. (As soon as I say this I add that premillennialists and postmillennialists are not impeached in their loyalty to the system of doctrine set forth in the Westminster standards by reason of their millennial views. It has always been held that at this point the ordination vow explicitly requires acceptance of the doctrine of the personal return of Christ but not commitment to a particular prophetic scheme.) It is incumbent that I also indicate, though perforce very briefly, what it is in Scripture that compels me to take the amillennial position. To my mind the passages that deal in detail with the Lord's coming require this view. I refer, for example, to Matthew 13:37-43, II Thessalonians 1, II Peter 3. Consistently the New Testament teaches that the Lord's return means blessing to the saved, the end of all opportunity for the unsaved. Coming not to a converted world but to one in spiritual decline, Christ makes an end of wickedness, institutes the final, the general judgment, and introduces the eternal order.

C. The issue of human destiny must now engage us. Here the debate is between those who stand upon the confessional position that part of mankind will be eternally lost (because of their sins and impenitence the lost will be forever in a place of punishment) and those who hold that all of mankind, and even the Devil and his angels (should it be that the Devil has real existence), will in the end be brought back to God and admitted to eternal bliss.

Passing notice may be taken of the idea of conditional immortality, that only those who trust in Christ will have another life after these earthly years. Related is the theory that the wicked will in the end be annihilated. Both of these heresies founder and go down when they run upon the judgment passages, which are perfectly clear on the point that the saved and the lost have at least this in common, an eternity of conscious existence.

Do the saved and the lost come at last to the same place and the same happiness, however?

Karl Barth makes an equivocal answer to this question. He seems to open the way to the idea of universal salvation when he holds that Christ is the elect of God and that mankind is elect in Christ. But, as G. C. Berkouwer brings out, this is not of particular significance for in Barth's eschatology the idea of continuing existence in a world beyond this one is denied. The wicked die under judgment; the

justified die to be "eternalized" in God. As the being "eternalized" is set in contrast with the idea of continuity of existence, it is doubtful that Barth can be of help to either side in the debate on human destiny. Barth teaches that "God is my beyond," but in opposing immortality he leaves the plain path of Scripture.

Some men, like Nels Ferre, approach the issue in terms of the invincible love of God. In departing from the method of exegesis of Scripture in favor of rationalizing, they part company with the Bible-believing. Those who accept the Bible as God's Word and therefore as fully true quickly see the fallacy in building a theological structure on a one-sided view of the attributes of God. God is love, but He is holy love. He has revealed His purpose to punish sin. This the settled necessity of His Holiness is not a contradiction of His love. He both loves and He judges. Men who for their sins and impenitence are rejected in His judgment are finally rejected. Matthew 25, Revelation 20, Romans 2 do not leave this teaching open to question.

At times the increasing tendency we see abroad today toward the universalist theory comes disturbingly near our own Southern Presbyterian door. One of our magazines published a while back a sermon by Dr. Emory W. Luccock from which the following quotation is taken: "It seems to me completely clear that whatever torment is to be experienced on the other side of death by anyone, is bound to be redemptive, both in its intent and its effect. It will not be punishment. It will be purging. And in the end, God will have to win." Although this position is inviting to human reason, although we shrink, because we love our fellows, from the necessity of preaching the doctrine of doom, we must hold with the Reformed teaching: "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God . . . " (Larger Catechism, Q. 29).

As ministers and witness-bearing laymen let us refuse to be daunted as we seek to imitate Paul in warning of the wrath to come. The emphasis given in our theology to the doctrine of judgment is due to its repeated treatment by the Lord Jesus Himself. We dare not try to be wiser than our Master. If anyone says that our appeal is unworthy, playing as it does upon human fear, we reply that fear too has its beneficial uses. The surgeon who diagnoses an operable malignancy and counsels an immediate excision plays upon fear, but in order to save life and bring health. Many, many are those who can testify that the warnings of Scripture played a major role in bringing them to the place of trust in the merit and saving work of Christ.

II. In our text Paul confesses his personal obligation to give the Gospel to the lost. He insists that as God's watchman he has labored under the burden of needing to be faithful in warning the wicked of coming judgment.

The burden he felt should be upon our own spirits too. With some justice we who believe the Bible teaching on judgment are rebuked by those who do not believe it. If we really believed what we say we do, the challenge runs, we should have no time for rest, no time for play, no time for anything but a persistent, insistent sounding of the warning of peril. Now the human spirit is not a bow that can accept so tight a stringing up. Nevertheless we too must feel ourselves debtors to the lost. We owe them the Gospel of salvation through Christ's blood. So we must live a consistent Christian life and not be stumbling-blocks. So we must pray for Christian workers and causes everywhere and not just our own families and immediate interests. So we must give our tithes to the Lord's work and not rob that work of the financial sinews desperately needed. So we must invite folk to come to hear the Gospel and not pass them indifferently by. So we must be ready to give a reason for the hope that is in us and not be helplessly mute.

III. In our text speaks also Paul's awareness of the importance of preaching the Gospel in its fullness. He was at pains those years in Ephesus to declare "all the counsel of God." He was not content with taking a few basic truths, refusing to go beyond them for fear that some might find him deep or hard to follow.

Paul preached the Triune God. Paul preached the incarnation. Paul preached the atoning blood of Calvary. Paul preached the bodily resurrection of Christ. Paul preached salvation by grace through faith. He preached these great basic verities in the context of a comprehensive system. He preached the Triune God who made a plan and covenant in the eternity before the world was, who purposed the creation of a race in his image, who decreed to permit the fall into sin, who designed to save out of a ruined race a people whose number and names He knew before, who covenanted with His eternal Son that He the Son should be the Redeemer of that people and for His obedience in that office should receive high exalting. Paul preached the Old Testament as sober history. Paul preached the equality of the Son with the Father. Paul preached the humiliation of the Son, that He was made man, that He obeyed, that He died a propitiatory sacrifice for sin; and then that He was raised from the grave, that He has been exalted to be the Head over all things. Paul preached the doctrine of the Holy Spirit: that He is a divine person, that He has given us the Scripture as God's infallible Word, that He regenerates the elect so that they who

were dead in sin may now exercise saving trust in Christ, that He dwells in the believer to help him die more and more to sin and live more and more unto righteousness, that He will quicken the body too at the last day so that the whole man may realize the purpose of redemption. Paul preached the coming in power and glory of the Lord Jesus, the final judgment, the doom of the wicked, the everlasting blessedness of the Lord's people in a new world — the fit environment for those destined to inherit the glorious liberty of the children of God.

Paul did not want his converts only to wade in the shallows. He desired them to know also the depths of truth. He must have thought they would be better Christians so. He must have thought they would be better witnesses so. He told Timothy to preach the Word. Clearly he wants Christians to study the Word, the whole Word. For one thing, they will do better in their imperative task of giving the Gospel to the lost.

The Sun and the Moon Stood Still

By J. V. N. Talmage, B.E.

No. 6 DILEMMA OF CHRISTIAN PROFESSOR

In this day of high specialization in science, the normal professor, a Doctor of Philosophy, moves in a very restricted field. The amount of scientific knowledge is so vast that one person can be proficient only in a very minute section of the whole field. A doctor in the University of Chicago put it this way to the writer: Scientists know more and more about less and less until at last they know everything about nothing.

Under such circumstances what is the highly specialized "leading Old Testament scholar" to do? The most natural course for him is to take the word of the "leading scholar" in the field from which he desires information. Unless he thoroughly accepts the Bible he has no gauge by which to judge the religious prejudice of the "leading scholar," for he has neither time nor training to investigate the validity of conclusions in another field.

If there were alternate systems he might choose, but in the field of our discussion there is no alternate as yet accepted, for all the leading prehistorians reject the Bible.

When the writer presented his paper to the American Scientific Affiliation last year, in the limited time available he outlined the system which was in accord with the Bible. It was new to everyone and the reception was divided. Dr. James O. Buswell III, professor of anthropology at Wheaton College, criticized the paper for the statement that back of certain scientific theories was a materialistic philosophy, and that the archeologists arranged their material to support their philosophy. Dr. Buswell went on to say that he had found the anthropologists honest and he was sure they did not distort facts to suit any philosophy.

Dr. Buswell was so confident of his position that he had published in *Christian Life,* a conservative paper, an article supporting the exaggerated chronology of the "leading anthropologists." He named five fossil skeletons which he claimed were from 200,000 to 500,000 years old. (Geophysics shows they were not over 10,000 years on the average.) But to the writer the most surprising claim was that such dating was consistent with the Bible. It was because of the obvious inconsistency of the dates with Scripture that the writer began this investigation.

The reply of the writer to Dr. Buswell's criticism above was that unbelieving scientists like all other unbelievers, have not been "born again," and consequently have no spiritual horizon. They are bound, if honest, to arrange facts according to the only horizon they know, the materialistic. The writer, like Dr. Buswell, has found that the anthropologists were sincere, and from a materialistic standpoint have done good work, but he knows their psychological reactions and expects to find large figures in their books.

How does Dr. Buswell reconcile a materialistic dating with a spiritual Bible? He notes that in there two genealogies in Genesis, it is generally admitted that generations are missing. He argues that it is just as logical to suppose a thousand are missing as a few, and that therefore 200,000 to 600,000 years are not contrary to Scriptures. As yet we do not know the exact meaning of the genealogies, and the text is uncertain, so one cannot be arbitrary. Just recently the writer has begun to see the meaning of the postdiluvian genealogy and to understand the pattern by which the compiler of the genealogy selected the names given.

We who trust the Bible should not accept materialistic theories by juggling the meaning of Bible passages. The real tests of Dr. Buswell's interpretation are two. 1. Will it generate more faith in the Bible by himself and students. 2. Will it lead to correct solutions to other scientific problems? The writer is in no position to answer the first question, but feels the second must be answered in the negative.

Dr. Buswell is the result of the strife between Christianity and unbelief in our scientific schools where most of the scientists reject Christ. If a young man is a Christian, in time

(Continued on Page 21)



LESSON FOR SEPTEMBER 15

By THE REV. J. KENTON PARKER

Ezekiel, Pastor Of His People

Background Scripture: Ezekiel 1:1-3; 2; 24:15-18; 34
Devotional Reading: Ezekiel 34:23-31

The words "Pastor" and "Shepherd" are practically synonymous. All through the Bible we are compared to sheep and "The Lord is our Shepherd." Jesus calls Himself the Good Shepherd, and says that the good shepherd lays down his life for the sheep. Peter calls Him the Chief Shepherd. Jesus, after asking Peter, Simon, son of Jonas, lovest thou me? told him to feed His sheep and His lambs. A good shepherd, and a good pastor, feeds the sheep, leads the sheep, comforts and helps the sheep. Ezekiel was a good shepherd and pastor of those who were among the captives by the river Chebar. While Jeremiah administered so faithfully to those who were still in the homeland, his fellow laborer was pastor to those far from home.

I. *Two Requisites for a Pastor:* Ezekiel 1:1-3.

1. "I saw visions of God." No man can be a true prophet, preacher, or pastor, until he has caught a vision of God. He is truly called to his work from above. The only way we can be good pastors is to catch a vision of the One Who is Shepherd of His people. We must follow as He leads.

2. "And the hand of the Lord was there upon him." The "hand of the Lord" means the power of the Lord. All those who have been good leaders of God's people have had the "hand of the Lord" upon them. Think of how true this was of men like Moses and Joshua and Samuel and Nehemiah and especially the apostle Paul.

When we catch a vision of God in His compassion for men, and then have His hand of power resting upon us, we are fitted to be undershepherds of the flock over which He has appointed us. It is a great honor and a great responsibility to be called of God to this work.

II. *The Work of a Pastor:* Chapter 2.

The work to which we are called may be very trying and difficult. Sheep are sometimes very hard to manage, especially when those "sheep" are men and women like those to whom Ezekiel ministered. "And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation . . . for they are impudent children and stiff hearted." Sometimes being a pastor is delightful work, but sometimes, even in 1957, we have experiences which nearly break our hearts. These Israelites who had been carried captive had not been transformed into saints by their chastisement. Their hearts were full of bitterness and rebellion. Jeremiah wept as he pleaded with those who remained in the land, and Ezekiel was to find that his flock was just as hard to manage.

He was not to soften or change his message because they did not like it. It was not his message. The Western Union messenger boy is not to open the telegram and change the message, but simply to deliver it. "I do send thee unto them: and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall know that there hath been a prophet among them."

He is not to be afraid of them, or their words, nor be dismayed by their looks. It was said of John Knox at his funeral, Here lies a man who never feared the face of man. The fear of men bringeth a snare, and some of us have been caught in this snare. Ezekiel was to be a man of courage as well as a pastor, for there are times when the faithful pastor has to speak words of admonition and warning, as well as words of comfort and encouragement. He is not to be rebellious and refuse to tell his people what God has spoken to him.

Ezekiel is given a roll of a book and in this book were lamentations and mourning and woe.

III. *The Sorrow of a Pastor:* 24:15-18.

We can never completely sympathize with those who sorrow until we have "walked a mile with sorrow ourselves." God said to him, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shalt thy tears run down. So I spake unto the people in

the morning: and at even my wife died: and I did in the morning as I was commanded.

In this great grief and rather strange command Ezekiel is to become a "sign": "according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God." God was going to take away the desire of their eyes, "and your sons and your daughters whom ye have left shall fall by the sword." They were to do as the prophet had done. "Ye shall not mourn nor weep: but ye shall pine away for your iniquities and mourn one toward another."

I remember a very sad funeral in which I had a part. I tried to put myself in the place of the sorrowing parents but could not fully do so. There was present another minister, who had recently lost his wife, and as I saw his tears mingle with those of the bereaved ones I realized that only as we experience the heartaches of our people can we fully sympathize with them.

In this instance, however, Ezekiel is a most solemn warning to the people of the woes that would come upon them. "Jerusalem and its sanctuary are as dear to them as a wife to a husband: when they hear of its destruction, and the loss of their relatives, they too must bow in silence before God; it is His just judgment." (New Bible Commentary) Just as Ezekiel had been commanded to hide his grief, so they were to bear the judgment which was coming upon them.

IV. *False Shepherds and the True Shepherd:* Ezekiel 34.

Chapter 34 is a severe denunciation of the false shepherds. In the tenth chapter of John Jesus calls them "hirelings". "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep." To be a false shepherd, to be a false prophet, is a most heinous sin. Let us notice some of the marks of a false shepherd.

They feed themselves and not the flock. The conditions in the church just before the Reformation and in England just before the Great Awakening under Wesley and Whitefield, were similar to those in Israel in the time of Ezekiel. It is a terrible thing to be "in the ministry" because we want an easy job with a good salary. The work of a real pastor is not easy. If he has his people, his sheep, "in his heart," as Paul did, then he will find his work as pastor a heart-searching and a heart-breaking business at times, and at other times, a most interesting and joyous one, and richly rewarding. The joy of knowing that you have helped one soul in some emergency or season of sorrow is a deeply satisfying experience. If a man is trying to be a pastor just to "feed himself," then he had better get into some other sort of work where human hearts will not be depending upon him.

These false shepherds not only fail to feed the sheep, but they fail in all the other duties of a true shepherd. The sheep are scattered and become the prey of wild beasts. God is going to hold them responsible for the welfare of their flock: He will require "my flock at their hand." It grieves us to realize that we have some of these false shepherds in our midst today. They come out in strong opposition to the true shepherds. For instance, as I write these words, Billy Graham is in the midst of a great campaign in New York City. We would expect opposition from those who hate Christ and wallow in sin. The strange part is that some religious papers and religious leaders are criticizing and opposing. And yet it is not so strange after all. The religious leaders of Christ's time—the men who were supposed to be the "Shepherds of Israel", were the very ones who opposed Him and persecuted Him. These leaders of our day who are not feeding the flock or caring for the sheep, would take the same attitude as the scribes and Pharisees of Jesus' day took toward the Good Shepherd.

God will do two things: first He will judge these false shepherds, and, second, He will "both search my sheep, and seek them out." This is exactly what Jesus did when He was on earth: He came to seek and to save that which was lost. He told the stories of the Lost Sheep and the Lost Coin and the Lost Boy to illustrate His love and answer the question of the scribes and Pharisees as to why He ate with publicans and sinners. God tells Ezekiel in verse 23, "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." He is referring, of course, not to the actual David, who indeed was a shepherd, but to the Greater David, even Jesus Christ, the son of David according to the flesh. Peter calls Him "the Shepherd and Bishop of your souls" (I Peter 2:25). "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." In Hebrews 13:20 we read, "Now the God of peace, that bringeth again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

It is a glorious profession to be an undershepherd of the Shepherd and Bishop of our souls. To seek the lost as He sought them; to feed the sheep as He fed those who followed Him. May He fit us to love as He loved and minister as He ministered, as good shepherds; as good pastors!

CHILDRENS Page

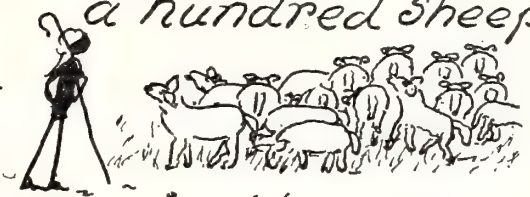


A Little Lost Sheep

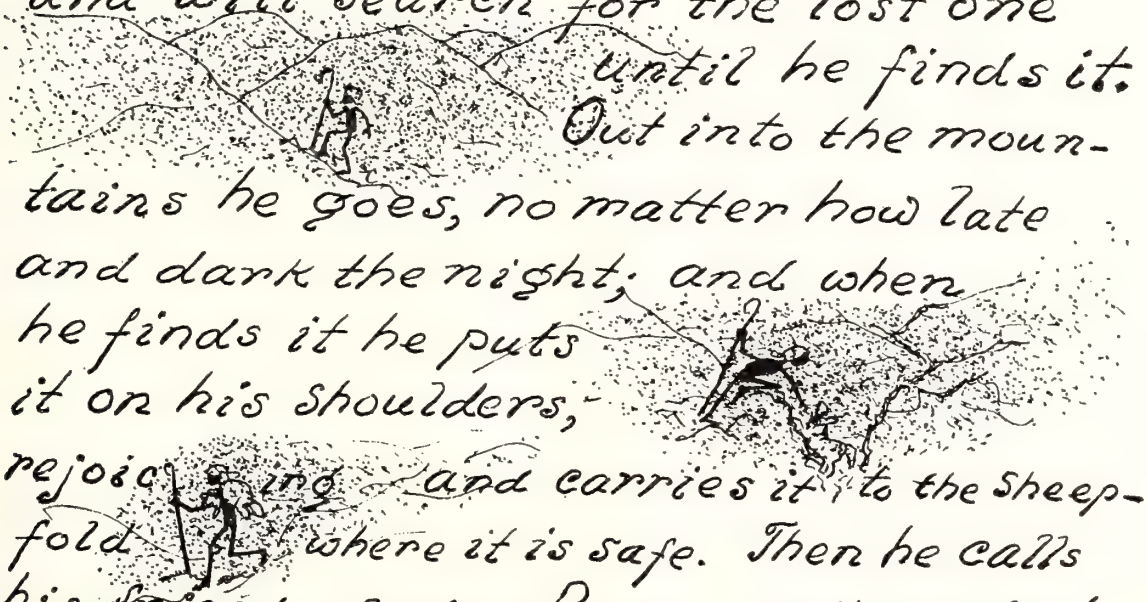


Luke 15:3-7

Jesus told this story to help you understand how much He loves you. If a shepherd has a hundred sheep and one of them gets lost, he will



leave the ninety nine in the fold and will search for the lost one until he finds it. Out into the mountains he goes, no matter how late and dark the night, and when he finds it he puts it on his shoulders,



rejoicing and carries it to the sheepfold where it is safe. Then he calls his friends, saying, Rejoice with me, for I have found my sheep which was lost! Likewise, there is joy in Heaven over one sinner who is sorry for his sin and comes to Jesus Christ for Salvation. Have you taken Jesus to be your Saviour and Shepherd? E.

YOUNG PEOPLES Department

YOUTH PROGRAM FOR SEPTEMBER 15

By THE REV. B. HOYT EVANS

Opportunities Unlimited

Scripture: Romans 12

Suggested Hymns:
"Give Of Your Best To The Master"
"Jesus Calls Us: O'er The Tumult"
"O Jesus, I Have Promised"

Program Leader:

In the program last week we reminded ourselves that "Man's chief end is to glorify God and to enjoy Him forever." After thinking about that proposition for a week, I am sure we can appreciate the truthfulness of it. The question which may have arisen in our minds is this, "How can we, as young people, glorify God?" Sometimes it seems that we live in an adult world. We may be tempted to think that we do not count for very much until we reach adulthood. If we are accustomed to thinking in this way, then it is also likely that we shall not feel very responsible about the way we live. When the Catechism states, "Man's chief end is to glorify God . . . " it does not restrict that glorification to adults. This is our responsibility too. It is also the chief end of young people to glorify God and to enjoy Him forever. There is a glory we can bring to God, and it is just as important to Him as if we were adults. As a matter of fact, if we do not learn to glorify and enjoy God while we are young, we are far less likely to glorify and enjoy Him when we reach full maturity.

First Speaker:

The first way a young person can glorify and enjoy God is to accept by faith the salvation He offers us in Jesus Christ. This is fundamental. The Bible says, "Without faith it is impossible to please Him." When God gave His only begotten Son to die for our sins, He did the most wonderful thing He could possibly have done for us. We glorify Him by accepting His gift. If we ignore His gift, we do Him the greatest possible dishonor. No amount of good intentions or good works can ever serve as a substitute for believing in Christ. Jesus said, "This is the work of God, that ye believe on him whom he hath sent."

If believing in Christ is fundamental to glorifying God, it is also fundamental to enjoying Him. We cannot enjoy God until we have fellowship with Him . . . until we become members of His family. The only way to become members of His family is to believe in His Son for salvation. Jesus said, "No man cometh unto the Father but by me." The Bible says of Christ, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

This matter of receiving Christ and His salvation by faith is certainly something that young people can do. Statistics indicate that more persons receive Christ during the years of youth than any other age. Statistics also indicate that if a person passes by the years of youth without accepting Christ, it becomes increasingly unlikely that he ever will. The glory that comes to God through accepting His Son by faith is a contribution that is made especially by young people. The joy of experiencing salvation for the first time is an experience that is especially theirs.

Second Speaker:

The title for this program was announced as "Opportunities Unlimited," and that is just what we have . . . unlimited opportunities for glorifying and enjoying God . . . when we dedicate our lives to His service. The first verse of the twelfth chapter of Romans, which was read as our Scripture, calls us to offer our bodies as a living sacrifice to the Lord. That is the kind of sacrifice He wants, and that is the kind of offering which glorifies Him. In Old Testament times God required a dead sacrifice, signifying the price that had to be paid for sin and pointing forward to the death of the Lamb of God. Christ's death made satisfaction once and for all. There is no longer a need for a dead sacrifice. Our God desires that we offer all of our living to Him. This is a way in which we can and must glorify Him every day of our lives.

Sometimes we mistakenly think that only the religious service we render glorifies God. The Lord certainly wants us to attend church and Sunday School and do all we can to share in the work and worship of the church, but our service to the Lord does not end there. The Bible says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Also

(Continued on Page 21)



WOMENS work



Bible Study for Circle Bible Leaders on "Jesus and Citizenship"

Prepared by Morton H. Smith,

Professor of Bible

Belhaven College, Jackson, Mississippi

Lesson 10 IN WHAT SPIRIT

The Lesson in Outline

Introduction and Approach to Mt. 7:1-12

I. *Context*

The Sermon on the Mount Mt. 5-7

Theme of the Sermon: The Kingdom of God

I. The Citizens of the Kingdom Mt. 5:1-16

II. The Duties of the Kingdom Mt. 5:17-7:12

III. Invitation & Warning to Enter Mt. 7:13-27

II. *The Immediate Passage Outlined* (Mt. 7:1-12)

I. Duties Regarding Others Mt. 7:1-6
(Love Humbly and Wisely)

A. Caution regarding the judging of others

1. Prohibition from Judging Mt. 7:1

2. Reason Mt. 7:2

B. Caution regarding correcting others Mt. 7:3-6

1. Not all are fit to correct others - without self-correction Mt. 7:3-5.

2. Not all are fit to receive correction Mt. 7:6

II. *Means of Obtaining the Necessary Grace* Mt. 7:7-11

A. Duty of Petition Mt. 7:7

B. Assurance of Answers to our Prayers Mt. 7:8-11

C. Implications

1. Christ is different from other men

2. Manifestation of God's Grace

III. *Summation of the Law — The Golden Rule* Mt. 7:12

Introduction and Approach

For our study this month we have one section of Scripture to study, Matthew 7:1-12. It shall be our purpose to present background material for the Circle Bible teacher, so that she may be able to discuss this passage with her circle. It is suggested that the circle members may seek to apply the lesson to the particular realm of Christian citizenship, answering the question, "In what spirit do we act as Christian Citizens?"

I. Context of Mt. 7:1-12.

Having already presented an analysis of the passage in the outline of the lesson, we shall only view its context briefly. As can be seen from the outline, the portion of the Sermon on the Mount that is before us is the conclusion of the middle section of the Sermon. This is the division of the sermon in which the duties of the citizens of the Kingdom are set forth. There is a sense in which the sixth chapter rises to the climax of man's duty to God. It culminates in: "Seek ye first his Kingdom, and his righteousness; and all these things shall be added unto you." This passage involves the individual's relation with God.

Now our Lord turns to the relation of the believer to others. Here again He builds to the climax, which is expressed in the closing verse of our section, the "Golden Rule." Thus we see that just as the Old Testament had dealt with the duty of man under the two heads, duty to God and duty to man, so also our Lord treats the whole duty of the citizen of the Kingdom under these same two divisions. This serves to teach us that there is a basic unity exhibited throughout the whole Bible.

II. Mt. 7: 1-12

I. Duties Regarding Others — Love Humbly and Wisely - Mt. 7:1-6

A. Caution Regarding the judging of others.

1. Prohibition from Judging Mt. 7:1.

As Jesus has been dealing with the ethics of the citizens it might be natural that one who finds himself a citizen of such a Kingdom would tend to look upon others in a censorious way. There is always the tendency in all of us to pull our skirts about us and look upon others as not being as good as we are. This danger is especially prevalent for those who have, by God's Grace, been lifted from this world of sin. The Christian is different from the world,

because of the grace of God. This fact is the source of a very real problem for the Christian. He is faced with the danger of thinking himself better than others. It is in the face of this danger that Jesus gives a timely warning against judging others. In giving the warning He uses very strong language, "Judge not, that ye be not judged."

To see just what this prohibition means, it will be well to look first at what it does not mean. As we shall see from this very passage, the prohibition is not to be taken as though it did not permit any judging whatsoever. The fact is that the Christian has the constant duty of distinguishing between right and wrong. He must constantly judge sin, and pronounce the judgment of God against all sin. Of course it will be seen immediately that this is quite different from a man setting himself up as judge of what is right and wrong. The Christian who judges sin on the basis of the Word of God is not in fact the judge. Rather it is God who has pronounced His verdict against sin, and the Christian is just the spokesman of God in such cases.

A second thing that the prohibition does not mean is that the Christian cannot serve as a public judge, or as a member of a jury, or as a member of a church court. The ecclesiastical and state courts are ordained of God for the preservation of peace. Judges were appointed and approved in the Bible, and thus this passage cannot be construed as condemning this office. The Christian should never use this verse to avoid his duty to judge in an official capacity, either in the church or in the state.

If all of this is true, what does Jesus mean by this command? It seems clear that it has reference to personal censorious judgment. We are not to be hasty in making personal judgments of others. We are not to speak evil against our neighbors (See James 4:11-12). We are not to set a brother at naught (Rom. 14:10). Certainly we are not to judge the hearts and motives of others. This is God's prerogative and not ours. We may have to judge the actions of another, but we should be careful not to presume to be able to judge the motives. Finally, we certainly cannot make pronouncements regarding the final destiny of a person. This again belongs to God and to Him alone.

2. Reason Mt. 7:2

". . . that ye be not judged. For with the same judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you."

Jesus backs his warning against judging with the universally recognized law of retaliation. If a person judges another for a wrong, and he is found guilty of the same thing, then by his own mouth he is judged. Paul uses this same argument in Romans 2. It should be realized that severity on our part does not necessarily indicate purity. Far too often the very person who is most outspoken against a sin is guilty of the same or a worse transgression. The basic lesson for all is that we should be charitable towards others and severe with ourselves.

B. *Caution regarding the correction of others.* Mt. 7:3-6.

1. Not all are fit to correct others, without self correction. Mt. 7:3-5.

Having dealt with the matter of the sin of judging others, Jesus now moves to the opposite duty of correcting or reproving others. It should be seen that this has particular reference to the correction of a fellow Christian, a brother. That this is a duty of the Christian is seen in the concluding command: ". . . cast out first the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The same danger that confronts the Christian who is tempted to judge another faces him when he should help a fellow Christian with a correction of error. He must first examine himself lest he have far greater errors of his own. Above all he must avoid the Pharisaic attitude of thinking himself better than his brother. After all, the very fact that he is a Christian is a gift to him, an undeserved gift of grace. There is nothing good in any of us that deserves the grace of God. We all deserve only the wrath and curse of God, and yet He in His rich and plenteous mercy has provided a full salvation in Christ Jesus, which is offered freely to all. Even the fact that we have accepted and received this salvation by

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faith is due to the sovereign mercy of God. Our very faith is a gift of God (Eph. 2:8-9). What have we to boast of save the death of Christ on the Cross?

The exact nature of the sin represented by the beam is not clear. It may be that it is the same kind of sin as the mote, or it may be some other sin of a more serious nature. If it is the same kind of sin, then we learn that we should be more severe with our own sins than with those of our brethren. We should judge ourselves with severity and our neighbor with charity. Perhaps it is not the same sin, but as verse four suggests it is the sin of pride that plagues the reprover, and which must be cast out before he can help his brother. How important it is that we examine ourselves before we seek to correct others! Let us all remember that our very position of being Christians comes by the grace of God. Actually the ability to cast out the beam from our own eye is an ability granted by God to us. He alone is able to remove sin from us, and any ability that we may have to do so comes from Him. Notice how Jesus addresses the individual in these verses, using "thou" instead of "ye." Also it should be seen that the recognition of a beam in our own eye does not excuse us from the duty of correcting the brother. Our duty is first to cast it out, and then to remove the mote from our brother's eye. The work of reproving a brother belongs only to the Christian who does it out of love for his neighbor and in an attitude of true humility.

2. Not all are fit to receive correction Mt. 7:6

Having treated the matter of judging others, and warned of the error of being too quick to judge or correct others, Jesus now gives a warning against going to the opposite extreme. He says, "Give not that which is holy unto dogs, neither cast your pearls before swine . . . " Just exactly what He meant by this is difficult to ascertain. It may have reference to the preaching of the glorious gospel of Christ, which is certainly "that which is holy." If so, how do we reconcile it with those other passages that command the preaching of this Gospel to all the world, to every creature? One possible explanation is found in the idea that the commands to preach to all means that the Gospel is to be presented to all, but that it is not proper to press the Gospel upon those who openly reject it and blaspheme Christ, since

they simply trample it under foot. In other words the duty of the Christian is to present a simple straightforward witness. It is not his task to convert his hearers. That is the work of the Holy Spirit. We are simply to be true witnesses. This is not to rule out all discussion about the Gospel, or even debate, but it would seem to rule out entering into strife and contention with those who openly reject and blaspheme. This calls for a most cautious exercise of discretion on our parts. How we need the wisdom of God in such cases!

It may be that this passage does not have reference to the basic preaching of the Gospel, but more specifically refers to the matter of correction or reproof. The context would seem to favor this interpretation. In this view the simple teaching is that such correction by a Christian is to be exercised only towards a fellow Christian. The terms "dogs" and "swine" were commonly used by the Jews of that time to refer to Gentiles or pagans. In other words, the Christian ought not to try to reprove the non-Christian since he will not accept it, but turn against him. A case in point is that of John the Baptist's correction of Herod, who in turn imprisoned him and eventually executed him. Certainly the Christian must stand for the truth as John did, and yet he must be as wise as a serpent and as harmless as a dove. His witness may bring martyrdom, but he is not to court martyrdom. Again, what wisdom we need to know when and how to speak!

II. *Means of Obtaining the Necessary Grace*— Mt. 7:7-11

A. The Duty of Petition Mt. 7:7.

How instructive it is that in the face of the difficulties arising from the commands, not to judge, and yet to be discriminating, Jesus gives the commandment to pray. Just as we might find ourselves overcome with the difficulties of the Christian life Jesus graciously provides the means whereby we may obtain the grace of God to help us out of this and every difficulty, namely, prayer. It is interesting to see that He commands that we pray. It is not just a command to pray, but a command to make petition: "Ask," "Seek," "Knock." Note the simplicity. We are not told to whom to pray, or for what. These are understood. Of course all prayer is to be addressed to God. It is not until verse 11 that He is mentioned, and then under the personal title of "Father." This title indicates those to whom the promises of this passage are addressed. According to other portions of the New Testament only those who have accepted Christ as personal Saviour are called the children of God, and thus only these can truly call upon God as "Father." (See John 1:12; 8:39,44; Rom. 8:9-17.) In other words the duty of petition is laid upon every Christian, and together with this duty, is the sure promise of the Word of God that our petitions will be heard and answered.

B. Assurance of Answers to our Prayers Mt. 7:8-11.

Jesus condescends even further and gives arguments to assure us of the fact that God will answer our prayers. The threefold argument that He gives is one from the lesser to the greater. If our earthly parents, who are evil, know how to give good gifts, how much more does our Heavenly Father, who is good, know how to answer us with that which is really good. In these arguments there is a hint of the fact that the answer God gives may not always be what we ask, but it will be what the all wise God knows is best for us. This is seen in the comparison between the stone and the loaf, between the serpent and the fish. Notice further that the promise of Jesus does not necessarily say that God answers with just what we ask. "How much more shall your Father who is in heaven give good things to them that ask him?" The important thing in prayer is not that we receive what we think we should have, but rather that we submit ourselves unto God and to His will, receiving the good that He would bestow upon us. The basic sin of man was that of pride, and the desire to be self sufficient without God. In prayer the Christian returns to the recognition of his true dependence upon God as His Creator and Sustainer. Thus the attitude of prayer is a basic duty of the Christian. Not only is it a duty, but also it is a privilege, for we do have the blessed assurance that God hears and answers prayer.

C. Implications

1. Christ is different from other men.

It is significant to see the way in which Jesus distinguishes Himself from the rest of mankind. "If ye being evil . . . how much more shall your Father . . . " Though Jesus came as a man and was identified with the human race, so that He could take our sins upon Himself, yet He was not a partaker of our sins. He was tempted in all points, yet without sin. Even in giving the Lord's Prayer He does not join His disciples in the prayer, but gives the instruction, "After this manner therefore pray ye . . . " Though He was truly man, He was not just man. He was more than man. He was also God. Thus it is that we acknowledge Him as "both God and man in two distinct natures and one Person forever."

2. Manifestation of God's Grace.

Notice that according to the teaching of Jesus here in the Sermon on the Mount all men are sinners by nature. All are undeserving of the blessings of God. Yet, in the face of this, He speaks of God as Father of sinners. As we have already indicated, this terminology applies to the relationship of Christians only. Think of the grace of God in the Gospel that would grant us that privilege of being counted the very



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children of God, even after our wicked rebellion. The Apostle John in his first epistle can only exclaim over this blessing: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . " (I John 3:1).

III. *Summation of the Law - The Golden Rule* Mt. 7:12

As we come to this twelfth verse we are coming to the concluding verse of the middle division of the Sermon. This section, as we have seen, deals with the duties of the citizens of the Kingdom. Our whole duty is stated in the law, and this portion of the sermon has been an exposition of this law. This verse is the conclusion of this section that has dealt with the duty of man to man. As such it summarizes the whole of the Second Table of the Law. It has often been called the "Golden Rule." Certainly if we would practice this law, there would be a different world.

Notice that Jesus speaks of it as a summation of the law and the prophets. Elsewhere He summarizes this same law in the law of love. "Thou shalt love thy neighbor as thyself (Lev. 19:18; Mt. 22:28). There the commandment refers to the attitude of heart, whereas the verse before us speaks of our practice and action. James expresses the relation of the two thus: "Be ye doers of the word, and not hearers only, deluding your own selves" (James 1:22). Truly if we would observe this commandment, both in attitude and in deed, we would see a world changed by the impact of the Gospel.

Stier comments on this passage: "He who *thus loves,* has fulfilled *the law,* the whole law, for the fulfillment of the second table is only possible through the fulfillment of the first - who can love independently of God? The commandment requires *love* out of a pure heart, a pure heart comes only through a good conscience, and a good conscience only through a faith unfeigned - in the fulfilling grace of the great Fulfiller in us." (I Tim. 1:15).

Conclusion

We might do well to summarize the teachings of this whole passage with the outline that Stier suggests. He sees the whole middle section of the Sermon approaching this last verse as the ultimate goal of discipleship, namely, pure love towards our neighbors. But as Jesus draws toward the conclusion of this section, He warns us regarding our attitude toward our neighbors. It is not to be an attitude of judgment, but of humble and wise love. This can be obtained only through prayer, which He assures us God will answer. Finally, the compendium of the whole middle portion of the sermon is found in the words of this 12th verse. May God help us to apply His Word to our own lives!

NEWS of CHURCHES around the World

A Revival That Continues

Great blessing was enjoyed by the congregation of the 2½ year-old Pearl Presbyterian Church of Jackson, Miss., during April 8-14 of this year, when Rev. John H. Knight, of Smyrna Presbyterian Church, Smyrna, Georgia, led the church's first revival meeting.

Thrilling singing characterized the meeting all week. Heavy attendance filled the church night by night, as the experienced evangelist, veteran of more than fifty revivals in twelve states, preached soul-convicting, powerful messages centered about the Biblical themes of man's awful ruin in sin, and God's perfect remedy in Christ.

During the week, five persons came forward to indicate their trust in Christ, by profession or rededication, when the Gospel invitation was extended. The congregation was deeply grateful to God for these changed lives. Hindsight has shown that great as were the mercies of God to us during the revival week, greater things were still to come. Many persons have been added to the young church in the months that have followed, most of them dating their interest in the decision from the revival days. Not accurately measurable by men, but nonetheless to be observed, has been the renewed interest in and zeal for the worship of the Lord's House, an increased use of the means of grace, and a greater unity of mind and heart and purpose among all. For all these things we give thanks to Him whose hand is not shortened, that it cannot save nor His ear heavy that it cannot hear.

ALABAMA

Piedmont — Mr. Kenneth Treadaway, a graduate of Spring Garden High School, Spring Garden, Alabama, appeared before the Session of Carmel Presbyterian Church and made known his intentions of preparing himself for the ministry.

Mr. Treadaway is the second young man from historical Carmel Presbyterian Church to offer himself for the ministry.

The Session has conveyed Mr. Treadaway's intentions to the North Alabama Presbytery and requested that he be placed under the care of Presbytery.

LOUISIANA

New Orleans—Fred Dykhuizen of New Orleans, an elder of Lakeview Presbyterian Church, was elected vice-president of Blue Ridge Assembly of the Southern Young Men's Christian Association, on August 3, at a meeting of the board of directors in Blue Ridge, N. C.

Port Gibson—The Presbyterian Church of this city will celebrate its 150th anniversary September 15-22 with a pageant depicting the history of the church organization from the time that three missionaries from South Carolina trudged over the wilderness trail—Natchez Trace—in the year 1800, and built the little log church in 1807 on a bluff overlooking Bayou Pierre, about four miles southwest of Port Gibson, on to the present year of 1957.

The celebration will begin with the Sunday service, Sept. 15, Dr. T. B. Hay, a former pastor of the church, preaching the sermon. The week's observance will be closed by a sermon from Dr. Wm. M. Elliott, Jr., Moderator of the General Assembly.

Change of Address: Rev. T. P. Horger, Jr., to 702 Prather Circle, Clinton, S. C.

MISSISSIPPI

Jackson—Belhaven College announces the appointment of Mrs. Gladys Ray Bueler to the position of field representative for the school.

Mrs. Bueler will be available for personal conferences with prospective students, their parents, school officials and anyone else desiring information about Belhaven, and will keep in contact with alumni groups and help them with organizational matters.

Mrs. Bueler will travel throughout Mississippi and surrounding states. She comes to Jackson from Colorado, where she was employed as secretary to the president of Colorado College. She is a graduate of Peabody Conservatory of Music, Baltimore, Maryland.

NORTH CAROLINA

Statesville—A Mission Caravan of twelve young people of Concord Presbytery and four adult leaders left on August 6 to fly to Mexico to visit Mexican Presbyterian youth in nine cities, for sixteen days.

The group flew from Charlotte by Eastern Air Lines, leaving at 9:55 in the morning, and arriving in Mexico City in time for supper. They are returning by plane on August 23.

The Rev. Fred R. Stair, Jr., pastor of the First Presbyterian Church at Hickory, conductor of the Caravan, stated, "This is not a sight-seeing jaunt; this is a Caravan of American Presbyterian youth to Mexican Presbyterian youth; our group is serious about World Missions and they feel they are ambassadors both for our country and for our Christ."

The itinerary includes seeing Mexico City; attending a church service and a youth social in Toluca; visiting the hospital and student hostel, going to a youth service and a party at Morelia; seeing a rural Bible School at Zitacuaro; and visiting a seminary at Coyoacan.

The tour was officially approved and sponsored by the Board of World Missions, and details and itinerary were worked out by the missionaries in Mexico. Finances were partially provided by groups of the Women of the Church of Concord Presbytery and by some Sunday School classes and local churches. The young people themselves have borne a large part of the expenses.

All but one of the young people on tour are high school seniors in their local schools. The six boys and six girls were selected by a committee of young people and adult advisers of the Senior High Fellowship of Concord Presbytery, from a group of over thirty applicants.

Those who are making the trip are: Robert L. Shuping, Salisbury; Lovette Teeter, Mooresville; Steve Davis, Kannapolis; Henry Sides, Concord, James Maxwell, Morganton; Tommy Southall, Statesville; Doris Brown, Davidson; Peggy McGeachy, Statesville; Linda Goodman, Salisbury; Tally Carpenter, Valdese; Jane Thomasson, Salisbury; and Judy McCall, Spencer.

In addition to Mr. Stair, other leaders with the Caravan are: Mrs. Fred Stair, Hickory; Miss Ann McMichael, Area Worker for Concord Presbytery and Winston-Salem Presbytery; and the Rev. Woodrow McKay, Assistant Pastor of the First Presbyterian Church, Salisbury.

SOUTH CAROLINA

Clinton—Presbyterian College has received approval from the Community Facilities Administration, of a $250,000 loan for the construction of a new student center on the campus. The former residence now used as a student center will be razed and the new building will occupy the same site.

The Sun and the Moon Stood Still

(Continued from Page 10)

the growth of spiritual life wins out. The anthropologist is now speaking about the influence of science on Christian philosophy. In time he will shorten his chronology, as Dr. Albright has done, and speak of the influence of Christianity upon science.

The writer knows of nothing against Dr. Buswell's Christian character, but has selected him as a concrete example because he claims to be a conservative in a conservative Christian college. We pray that God's Spirit will lead him aright.

It would be highly interesting to know Dr. Buswell's opinion on the FLOOD and the LONG DAY in Joshua.

In the Presence of God

An old minister of a small church in a country town had one day in his audience a very distinguished statesman. To the surprise of the congregation, the service went on as usual, and the old minister preached with his accustomed earnestness and plainness.

At the close of the service several members of the congregation gathered about him and asked: "Did you notice that we had a distinguished visitor today? Why, that was a member of the cabinet, but you did not seem to be at all embarrassed."

Thereupon the old man replied:

"I have been preaching in the presence of Almighty God for forty years, and do you think that, with Him as one of my constant hearers, any man can embarrass me by his presence?"

—**Evangelical Visitor**

Young People's Department

(Continued from Page 14)

it is written, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." God makes no provision for a division between sacred and secular departments in our lives. Everything we do is important to Him. We do not glorify God to the fullest until every thought, word, and deed is dedicated to His glory. This is the ideal. We may not reach it, but we should certainly work toward it.

This kind of life we have been describing means giving up self-interest for God-interest. It is a matter of losing everything in order to gain everything. It is the way of true joy. Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." We do not really begin to enjoy God with that joy which will last forever until we surrender our lives . . . all of our living . . . to Him.



BOOKS

"AMERICAN CALVINISM: A Survey." Jacob T. Hoogstra, editor. Baker Book House. $2.50.

The reports of last summer's Calvinistic Conference are now in print. The conference was sponsored by the Calvinistic Action Committee and held at Calvin College, Grand Rapids, June 20-21, 1956.

This is neither the first conference of its sort nor the first to have its articles published for the benefit of adherents of the Calvinistic faith in Presbyterian and Reformed bodies. This particular conference was called to discuss the status of Calvinism today and its prospects for the future. The purpose of the conference was ably met by the comprehensive and stimulating papers read to the members, as well as by the provocative discussions that followed. Representatives were present from Northern Presbyterian, Southern Presbyterian, Orthodox Presbyterian, United Presbyterian, Reformed, Christian Reformed, and Hungarian Reformed Churches. The publication of these reports will enable us to evaluate and appreciate our heritage, responsibilities, and testimony as Calvinists in our contemporary situation.

The plan of the book is to touch on the main points of Calvinistic history in this country's past, then to cover the status of Calvinism in the various denominations in different geographical areas. Finally, the prospects of Calvinism with respect to theology and education are presented. A most valuable feature is the stenographical reporting of the discussions—and sometimes disagreements — that followed most of the papers.

These published reports should be obtained and read by Southern Presbyterians for two main reasons. First, they are an illuminating commentary on the confusion in the minds of many as to what

Calvinism is in the modern theological situation. Are Calvinists bound to the orthodoxy of the creeds, or do neo-orthodox movements within our circles demand a revision of our standards? To what extent may a confessional Church enter into ecumenical conversations? Why is the doctrinal knowledge of our people slipping? Is Calvinism a theological system, an approach to life, or a world-and-life view? May one legitimately be termed a Calvinist who rejects the sovereignty of God, the infallibility of Scripture, or any part of the orthodox Reformed creeds?

Secondly, we should be acquainted with the attitudes towards Calvinism in our own Southern Presbyterian Church. Dr. J. Moody McDill, pastor of the Fondren Church, Jackson, Miss., in his ecclesiastical survey of the Southern region, reports that Calvinism is in disrepute in our denomination because the "preceding generation of older ministers" were "rigidly dogmatic" Calvinists whose theology was "dull, narrow, provincial, and unrelated to modern concerns." Moreover, he feels that the Fundamentalists, many of whom are "highly neurotic personalities," with their "closed logical system which supplies a pat answer and a defensive structure against the inner insecurity of unadmitted doubts" have been the cause for many **in our church to reject Calvinism as** "bunk."

Dr. McDill quotes many of the leaders, theology professors, and seminary presidents of the Southern Presbyterian Church to the effect that our church's position is now "middle-of-the-road Calvinism." As far as High Calvinism is concerned —that is, the faith of Calvin, Warfield, and the seventeenth century theologians—one of Dr. McDill's sources said that it is hardly to be found now in our circles. "I do not know a professor of theology in our seminaries—I mean technically of theology—who is a High Calvinist, though I do know one who is not a Calvinist." Our ministers and teachers, as one Columbia Seminary professor indicated, now have difficulty accepting the Calvinistic doctrines of double predestination and Covenant theology. All in all, we are led to think that Southern Presbyterians accept only a modified type of Calvinism, avoiding the so-called disputed points and the stress on God's unconditional decrees. Students now are more concerned with the methods of Calvin than with his theology. Calvin is studied today more for the historical interest than for his exposition of the Word of God. One seminary professor, in regard to Berkhof's **Systematic Theology,** described it as so dull and narrow that he abandoned it as a textbook: "Its most serious difficulty is its spinning out a theological scheme almost thoroughly unrelated to our time."

To put it mildly, Dr. McDill's chapter is disappointing and abysmally confusing. Many questions come to an honest mind as he reads this section. We are compelled to ask such questions as: Is Dr. McDill's evaluation in this report marked by sujectivity or objectivity? Why should his sources desire to hide behind anonymity and fear to be quoted? What does Dr. McDill mean by "High Calvinism"? Does he equate a High Calvinism with the theology of the Confession of Faith? If High Calvinism is to be equated with the theology of the Confession of Faith, do we not have then in the Southern Presbyterian Church a large number of perjurers and frauds? If the terrible trend he pictures is accurate then is it not imperative that some official notice be taken concerning the doctrinal dishonesty involved in the creedal affirmations required by our church?

The time has come for us to be forthright in regards to the official confessional Standards of our Church. Every Southern Presbyterian minister has taken a solemn vow that he accepts the system set forth in these Standards. These vows have been voluntary and without coercion. For this reason we regret that Dr. McDill fails to recognize the dishonesty involved in an attitude of "rebellion, covert or open conflict, and deep seated revulsion toward the oppressive restrictions of the straight-jacket concept of Calvinism."

If Dr. McDill's portrait of the theological landscape in the Southern Region is accurate then it is time for our church to pray for a revival of common honesty on the part of her standard-bearers.

Dr. M. Eugene Osterhaven provides a satisfactory solution to Dr. McDill's pessimistic outlook. He cites Dr. Paul T. Fuhrmann who was at one time a critic of Calvinism and was in the habit of turning his nose up at Calvin, but one day in the providence of God Fuhrmann decided to make the "titanic effort to read a few pages of Calvin" himself. As a result Fuhrmann confessed, "That day the writer discovered a new world and became suddenly aware that the current notion of Calvin was purely imaginary. He realized that many modern theologians have, though unconsciously, used Calvin as a scarecrow in order to have us throw ourselves in their arms and keep us there in slavish admiration of their own teachings." Fuhrmann was converted by a first hand study of Calvin. We believe that there would be more conversion if our ministers would read Calvin's own works instead of his critics.

In a discussion group following one of the papers presented, Dr. Osterhaven made a comment on Karl Barth that should be interesting to our readers. "We must have the liberty to speak frankly the virtues and vices of Barth. But among his virtues is not that he is a Calvinist. When he talks Calvinism he does not mean what Calvin meant, especially on the atonement and its implications. . . . Barth is not Calvinistic. There never was such a stubborn universalist."

This book should be read carefully by all ministers holding to the Reformed Faith. We are grateful to Baker Book House for making this volume available.

John R. Richardson

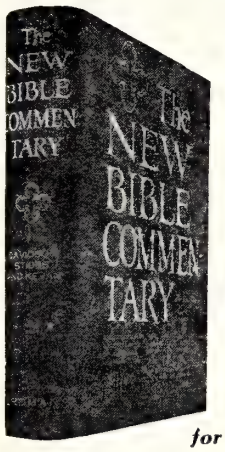
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Probing deeply into the Old Testament account of Job beleaguered by his unbelieving "friends" and into the New Testament revelation of the Second Job who took man's sins upon His blameless Self, Mr. Wendt warns that the true Christian today must stand steadfast in his faith. How each of us can profit by the lesson of Job and his family and be saved, what evils we must eschew in the testing of the nations—all this is set down with staunch adherence to the Word by the author.

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EDITORIAL

Redeemed Individuals and a Reformed Society

Can an unregenerate world order be redeemed without a work of regeneration in the individual hearts of those who make up society?

Can non-Christians be educated to act like Christians? Can the influence of Christianity permeate society so that the social order itself becomes Christian? Admitting the secondary and accompanying effects of Christianity, is it possible for these to transform the world? Are the moral and ethical implications of Christianity sufficient to reform the world without the work of personal redemption Christ wrought out on Calvary? Can there be a Christian dynamic without a personal relationship with the One from whom that dynamic flows?

These are not mere academic questions for on how we answer them will hinge our attitude to the world, to life and to the Gospel itself.

First of all let it be affirmed that the *influence* of Christianity is responsible for most of the social and moral advances in the world, — the abolition of slavery, the elevation of the status of women, the sense of responsibility to care for the sick and the unfortunate, the political freedoms which have brought in their wake improved standards of living and a deepened sense of social responsibility on the part of many.

Does this not then answer the questions propounded? Is it not evident for all to see that what the world needs is the *influence* of Christianity and that a new and better world order will come with the broadening and deepening emphasis on the Christian ethic as a way of life?

The answer to this may be as follows: The deepened social consciousness and improved social conditions are the *fruit* of Christianity, not its root. Furthermore, when one becomes enamoured with reforms, looking at them as an end within themselves, one is but a step from thinking that man can live by bread alone.

One of the weaknesses of a certain form of Christianity has been its lack of any large degree of social consciousness while an equally unfortunate extreme of the theological left has been to equate Christianity with social change and to use governmental and other secular organizations as agents of the Church. In so doing the concern has been to make the prodigal comfortable in the far country rather than to point him back to the Father through the Son.

Unquestionably genuine social awareness becomes a characteristic of regenerated men. But a true Christian knows that his fellow man needs Christ as Saviour and gives this emphasis its rightful priority. Where the two philosophies clash is in the matter of both sequence and priority. We have met some individuals who seem to equate Christianity with racial integration whereas we believe that true Christianity breaks down prejudice but honors racial integrity, letting social relationships find their answers in Christ, not in a man-made program.

Furthermore, one could envision the elimination of every social, economic, racial and political problem and yet find this world beset with every sin stemming from the unregenerate human heart — pride, hate, dishonesty, lust, selfishness, etc., etc. Only the heart transformed by the Holy Spirit and cleansed by the blood shed on Calvary can find itself freed from sin. Christ tells us that faith in Him makes us "salt" and "light." Christians preserve the social order, and they point the way to the Lamb of God which taketh away the sins of the world.

We are attracted by the fruits of the Spirit, showing forth in the lives of the redeemed, but let us never forget that they are the result of a work of individual and personal regeneration, an exercise of human faith and an act of divine redemption whereby an individual becomes a new creature in Christ.

One who attempted to build a house without laying a foundation would be laughed at; a man who looked for fruit on a rootless tree would

be considered foolish. But what about looking for the fruits of regeneration from those who have had no personal experience with Christ? What about building a society without Christ as the only foundation for those who comprise that society? What about giving reformation priority over regeneration?

In our immediately past generation it was popular to look on the ills of mankind as the result of unfortunate circumstances, ignorance, social mal-adjustments, etc. Most of us now know that the root of the trouble is sin in the human heart and we also know that there is but one answer to the sin problem—the redemptive work of the Son of God.

Every Christian owes it to himself and to others to have a deep social consciousness. But he also owes it to all concerned to have a deep sin consciousness and to point men to the Redeemer who came to give life and to give it more abundantly. Only those who are alive from the dead through faith in the living Christ can make any lasting contribution to this life or point with confidence to the life to come.

—L.N.B.

The Efforts of the New York Crusade Will Live On and Grow

New York with its teeming millions has been touched with the Gospel message as never before. Numerous secular writers have mentioned the fact that for the first time in generations there has been an awareness of God on the part of the man in the street.

Billy Graham's New York Crusade was climaxed by a meeting in Times Square where 200,000 heard a simple presentation of the claims of Christ.

Over 56,000 people made a public decision during the Garden meetings. Some of these were rededications, the majority were accepting Christ for the first time. These are babes in the faith and need the prayers of God's people. Some of the conversions have been spectacular in the extreme, others the culmination of a faith which has been developing with the years.

An intensive follow-up program is now in progress and in October this will be augmented by four days of visitation evangelism to be carried on by the participating churches.

In answer to the prayers of God's people He has done a marvelous thing in New York. The maximum effect of the Crusade will be felt as the years go on but this side of eternity its full impact will never be known. Already new Christians are witnessing for their Lord and some are beginning special training to equip them for specialized Christian service. From all over the country stories have come in of the tremendous impact of the 15 televised programs.

These have been sixteen epoch-making weeks and we have seen only the beginning.

To God be all the glory.

—The Editor.

Not Without a Witness

"Nevertheless he left not himself without witness." Acts 14:17.

It was only a year ago that we attended one of the world's best known churches, a place where for years liberal Christianity has been preached at its most liberal extreme. On that particular Sunday a guest minister was preaching. It was one of the most disappointing sermons we have ever heard, the subject being "beauty" and the congregation was admonished to look on that which is lovely in nature and read that which is good in literature and in due time we too will become lovely and good.

A year has passed and we again visit the same church because we are intrigued by the topic advertised in the papers: "Religion or Jesus Christ" and by the fact that the preacher is an erstwhile liberal from abroad.

Something more than an hour later we went away with that exalted and exultant feeling which comes from seeing Jesus Christ lifted up in all of His beauty and power. The Scripture reading was John 1:19-34 and the text: *"Behold the Lamb of God, which taketh away the sin of the world."*

The minister began by telling of his recent visit to the "prayer room" in the United Nations building and described the curtained walls, the flowers and the silence of the room and then

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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asked. "Are these things enough? Is the hope of the world to be found in them?" "Is it religion that man needs, or Jesus Christ and the religion He represents?"

From this beginning he made it plain that only Christ reveals God and that only Christ leads to the Christian God. There are contradictions in nature, in history, in conscience, only Christ reveals God as He is.

What the world needs is to see Christ lifted up. *"And I, if I be lifted up will draw all men unto me."* Men do not need religion, they need the Lamb of God which taketh away the sins of the world.

Man needs the confidence which Christ brings. It is through him that faith to remove mountains is given.

Man needs the conscience which Christ alone gives, conscience to face the ills of society and meet them in His name.

But most of all man needs Christ the Saviour from sin. "There was a time when men spoke of sin as merely growing pains. Times have changed and we now know sin is a deadly cancer. We cry out, 'Who shall deliver us from this death?' Shall it be education? We know that is useless. Shall it be social reform? We know that is temporary. Society may evolve to ever greater heights but sin rises to the same heights."

What can man say or do? "God be merciful to me a sinner" is his only cry and in answer there is this promise: *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast."*

From there he went on to show that it is not trusting Christ as a great example or as the great teacher, but as the Son of God, crucified, dead and risen again — the one hope of the world.

The question today is whether we shall choose religion or Jesus Christ. In choosing Him we are choosing the Lamb of God which taketh away the sins of the world.

Hearing this message from that particular pulpit was like tasting sweet cool water from an erstwhile salty stream.

We Christians need to pray more for people and leave them to the work of the Holy Spirit. God is working today in unexpected places. While it is true that one often hears messages which fail to exalt Christ and which come short of the Gospel, here and there our souls are stirred as we hear a new voice taking up the message of the old Gospel. How true it is that when Christ is lifted up He draws men to himself.

Take courage. God has not left himself without witness.

—L.N.B.

Christ's Work for Us

According to the Standards of our Church.

Certain teachers throw off on the doctrine of the work of Christ taught in our Standards as though these set forth only one aspect of His work. Then the critic proposes to set forth from his survey of history an alleged fuller and richer doctrine. The method ends by the aforesaid critic reflecting upon the Church's doctrine and then recommending other books which carry this process of opposing the Church's teaching further. One fears that the results will be detrimental to the faith of many students and to the glory of God and the salvation of sinners which is wrought by the proclamation of the substitutionary atonement set forth in the Church's Creed. Without attempting a full answer in a brief editorial, we want to question here the primary premise. The confessional doctrine is not a single narrow statement, but remarkably rich, full and biblical considering the brief compass in which it is set forth. Take the Larger Catechism answer 36 through 57 and see for yourself how profuse the teaching is.

A current emphasis is upon Christ as victor, triumphing over all the forces which oppose and enslave His people. The Larger Catechism teaches that He "conquers all their enemies", 38 "restraining and conquering all their enemies and powerfully ordering all things for His own glory and their good", 45 "having also conflicted with the terrors of death and the powers of darkness", 49 "to have vanquished death and him that had the power of it, and to be the Lord of quick and dead . . . support against enemies" 52, "triumphing over enemies . . . to receive gifts for men", 53 "defend His church and subdue their enemies," 54 "answering all accusations against them," 55.

Again, we are being told that the risen, living Christ is the Revealer, Who speaks His own Word through the proclamation of His Church for the salvation of men. Our Confession states that God is the author of Scripture and that our persuasion of its divine authority comes from the inward work of the Holy Spirit by and with the word in our hearts. The catechisms tell us that the word means the reading but especially the preaching thereon. Further, they state that Christ is *now* executing His work of a prophet in revealing to us by His Word and Spirit the will of God for our salvation. The Book of Church Order says that since His ascension He is present with the



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Church by His Word and Spirit applying the benefits of all His offices by the Holy Spirit.

In reference to the atonement, in addition to what is noted above, Christ is described as our priest, our sacrifice Who made propitiation for our sins, Rom. 3.25-26 cited under C. of F. VIII.5, Who satisfied the justice of His father for us, Who thereby reconciled us to God, by feeling and bearing the weight of God's wrath, Who is the Redeemer of God's elect bringing them out of an estate of condemnation and into an estate of salvation, and in making continual intercession for them. Here we have the several biblical representations of the priest and the sacrifice drawn from the worship of God, redemption or deliverance by the payment of a price drawn from the market place, reconciliation taken from the experiences of war and peace, satisfaction by obedience and enduring of a substituted penalty taken from the law courts, intercession from what went on before kings and potentates . . . all together applied to describe the work of our blessed Lord and Saviour for us. There are some five questions on His humiliation bringing out the richness and fullness of His identity and solidarity with us whom He graciously represented. Suppose we try to catch up with our Standards in our own preaching — with its richness and its fullness — before listening to the siren voices that reflect inaccurately upon these testimonies.

—W.C.R.

A Modern Centurion Speaks

By George Burnham, News Editor

Christianity Today Magazine

NEW YORK CITY — People usually write growling letters to the editor about policemen.

Conrad S. Jensen, Captain of one of New York's roughest police precincts, the 23rd, switched the procedure. He wrote one to the editor of Life Magazine on the unlikely subject of Billy Graham and his critics.

It was in answer to the views in Life of a theologian, Reinhold Niebuhr, and a practicing pastor, Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church.

Since the letter isn't likely to see the light of print, unless it appears here, portions of it are quoted, as follows:

"I am aware that my scholastic background, as compared to Mr. Niebuhr and Mr. Bonnell leaves me only a rung or two off the ground . . . because I am a policeman I encounter the danger of being put in the category of a 'dumb cop'. Notwithstanding, I have no ulterior motives and God knows my heart.

"Nineteen hundred years ago a Centurion (a police captain like myself, if you will allow this parallel) stood by the foot of the cross of Christ and made this statement: 'Truly, this was the Son of God.'

"He had just witnessed the crime of all crimes. No doubt he was reluctant to carry out the order to crucify 'this just person.' Whether or not the centurion had time to reflect on the worth of this sacrifice and recognized it as a 'bargain,' as Mr. Niebuhr puts it in his closing statement, I don't know . . . Perhaps the centurion saw the peace of God in the face of the penitent thief and then looked at the other malefactor who refused a 'bargain.' However, both men came to a decision without the benefit of 'Christian historical scholarship.'

"It has been my experience to witness the 'Gospel' of some of those taught by Mr. Niebuhr. The message is mostly 'birth control' and 'rent control . . . '

"When Mr. Niebuhr calls the Gospel preached by Billy Graham a bargain, he must realize there will come a time when he will have to justify this remark. Jesus also had His critics—His greatest being the intellectual, religious, self-righteous Pharisee, who, no doubt, had a lot of 'historical scholarship.'

"Throughout Mr. Niebuhr's views, he refers to the fact that Billy Graham's approach is 'too simple,' 'less complicated,' 'over-simplified' and 'uncomplex.'

"If America ever needed something simple and uncomplex, it is now . . . The vitals of America are being chewed out by plain ordinary sin and lawlessness.

"It is easy to understand how Mr. Niebuhr has difficulty with the simplicity of Christ. Nicodemus, a religious ruler of his time, asked Jesus, 'How can these things be?' He tripped over his historical scholarship and fell flat on his face when Jesus said, in simple words, 'Ye must be born again.'

"God establishes His word by picturing for us the attitude of some people when they hear the Gospel. 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.' When Mr. Niebuhr puts the Gospel of Christ, faithfully proclaimed by Billy Graham, into the basement with other bargains, close-outs and items reduced for clearance, I believe he verifies the verse above.

"Apparently, man will ever labor to put God into a pattern that fits his miserable, finite, inadequate intellect.

"I thank God that Jesus was not 'marked down' for my benefit, but was 'sent down' to

pay the price of my sinfulness. Also, I thank God that I am just foolish enough to believe that salvation comes by faith in the sinless Son of God. As long as Billy Graham preaches the 'Unsearchable riches of Christ' I shall pray for him and those that labor with him."

Lots of folks probably will disagree with Captain Jensen. They can tell him so most any day at the 23rd precinct headquarters. It will be easy to spot him. He is the big, tough-looking fellow in charge.

A Tragedy in the Making

By George Burnham
News Editor Christianity Today Magazine

NEW YORK CITY — Marlon Brando is planning to produce a film about a handsome young evangelist who takes the nation by storm.

In Brando's picture the evangelist holds big rallies in giant arenas and collects a fortune. He keeps all the loot and invests it in rackets. The role has been offered to Errol Flynn, who reportedly seems fascinated by it.

It is conceivable that Brando might be planning a take-off on Billy Graham, since he is the only current evangelist who has taken the nation by storm.

To keep the plot from going to pot, and to add the authentic touch of Hollywood realism, Brando might have his research department get in touch with George Champion, President of the Chase Manhattan Bank in New York. He handles all of the collections and disbursements of Graham's New York Crusade.

To date, after three months of exhaustive preaching, the evangelist has received exactly nothing. When the Campaign ends on September 1, the total will have climbed to five cents short of a nickel.

Such research, however, might ruin the picture. The Hollywood motto, in many cases, is "Forget the facts and tell the story."

It has been reported, printed and checked scores of times that Graham receives a salary from his own organization of $15,000 a year. He is such a soft touch that he usually has to borrow money to pay his income tax. A worthy cause will always find him digging and he runs into more of them accidentally than most folks do on purpose. Admire his tie and he will give it to you. He has a hard time playing golf because he keeps giving his clubs to friends who need them more. If money was his goal, Hollywood has repeatedly offered him a blank check for film rights to his life story.

The casting of Errol Flynn to play the part is nothing short of genius. Such a muchly married and harried playboy should bring a great amount of truth to the part. Quite a contrast with Billy and Ruth Graham, however, they have been married for over 15 years and still love each other. The courtship will never end. If she enters the room 15 times a day, he stands up 15 times a day.

Recently, Graham was acclaimed as "Father of the year." Flynn, with x-wives scattered in all directions, might be even more fascinated by this role.

The tragedy of such a picture is that some of the public will believe it, even when the lie is told in cinemascope.

Brando and Flynn should be warned, however, not to try filming it during a thunderstorm.



Shelby, N. C.

"I do love the simple Children's Page! The Jetts certainly do the talking."

(Mrs.) Amanda Wilson

Jackson, Tenn.

August 13, 1957

Gentlemen:

Please send me a half-dozen **Testaments for Fishers Of Men.**

While writing, I want to tell you how very much I appreciate and enjoy the "Children's Page" in the Journal. That is one of the first things I turn to when the Journal arrives. I wish every child everywhere could become acquainted with The Little Jetts.

Sincerely,

Mrs. A. S. Nettles

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TIME CHECK — Dr. Charles T. Caldwell, Pastor Emeritus of First Presbyterian Church, Waco, Texas, checks the time on a new sundial which friends presented to Baylor's Armstrong-Browning Library in his honor. Dr. Caldwell was 92 years old Wednesday, August 7, 1957.

Dr. Charles T. Caldwell is 92 years old today; 54 of those years he has lived in Waco; 34 of those years he was active pastor of First Presbyterian Church, and since 1937 he has been pastor emeritus.

His birthday today will be quiet, but it will be started with the presentation of a sundial in Dr. Caldwell's honor to the Armstrong-Browning Library of Baylor University. The sundial is a gift of a group of personal friends of Dr. and Mrs. Caldwell of 206 North Thirtieth Street.

The dial bears an appropriate quotation from the pen of the English poet, Robert Browning:

"Grow old along with me;
The best is yet to be."

The quotation is taken from "Rabbi Ben Ezra," one of the best known of Browning's poems. Dr. Caldwell has been a devotee of Browning's works and was a friend of Dr. A. J. Armstrong, for many years head of the Baylor University English department and founder of the Baylor Browning collection.

Dr. Caldwell also numbered among his intimate friends Dr. Samuel Palmer Brooks, president of Baylor, President Pat M. Neff, Dr. J. T. Harrington, Dr. Luther Weeks Courtney, and other Baylor officials and faculty members.

Dr. Caldwell's daughter, Millicent, now Mrs. E. L. Jones, is a graduate of Baylor University.

The sundial has been accepted by Mrs. A. J. Armstrong, Browning collection director.

"We are most pleased to have this lovely and significant sundial added to our grounds, and especially happy to have it honor the name of the beloved Dr. Charles T. Caldwell," said Mrs. Armstrong in accepting the gift for Baylor.—*The Waco News-Tribune.*

"Tell Me More About Heaven"

By Rev. C. T. Caldwell, D.D.

A man who had just lost a member of his family came to me with that question. It is a question that many ask, usually adding that "the Bible does not tell us much about Heaven." They have a deep yearning to know more about Heaven, their future eternal home. This desire nearly always comes up when we lay our dear ones away. It is a blessed opportunity that the minister has to give comfort in the hour of sorrow—comfort which only our Christian faith affords.

The Bible contains a great deal about heaven. In fact it is full of thoughts and suggestions about our eternal abode. Heaven is to last forever. It is the most important period of our existence and it would be strange if God did not tell us a great deal about it. He has done this in the only book He has written, the finality of which is heaven.

We can find out much about heaven by thinking about God Himself, who prepares heaven. *What sort of a God is He?* A man prepares a home according to his ability, which includes his esthetic qualifications. God is qualified with a whole catalog of perfections in addition to His eternity and infinity and unchangeableness. He has the perfection of wisdom, power, holiness, justice, goodness and truth. Such a God would never prepare anything of a second rate. He is always at His best. He would not prepare a second best out of consideration for Himself as well as for His household. He has not prepared a shack; he is not running a rooming house, but the *best mansion He can provide.* We have a perfect God and His perfections limit Him to the perfect. Therefore heaven will be the *greatest expression of His wisdom, love, and power.*

Heaven is the last part of His eternal purpose —the purpose which He made before the foundation of the world. Before He created anything He had this purpose from first to last. Creation, redemption and eternity. After Christ Creation, redemption and eternity. After creation Christ, the eternal Son of God *changed His very mode of existence* "God manifest in the flesh" in order to be our Redeemer and Mediator, and "continues to be both God and man forever."

With this in view we may be sure that God's plan for His Son and the future will be on the most transcendant scale. And the place that He prepares for His elect family will be a suitable place for His Son, who is the head of that family, and our whole imagination leaps at the thought of *what heaven will be for Christ and for us.* It cannot be anything but *the best that God Himself can do.* Heaven therefore is a corollary of God's person and we find Him telling us about heaven when He is telling us about Himself. And in the Old Testament when Abraham and Moses and others came into His presence they faced majesty and glory that is indescribable. God's dwelling place is such.

And when we consider the Person of Christ in the New Testament, what an array of corollaries we meet on every page: consider His miracles: what sort of heaven will He prepare? think of His parables: what sort of heaven will such perfect wisdom and love prepare? See Him in the transfiguration: what a glimpse of heaven we see. Consider Him on every occasion by day and night, in the wayside and on the sea; among friends and bitter foes; before Kings and Sanhedrin, Pilate and the mixed mob that crucified Him. Then see *Him on the Cross and hear Him speak* — what sort of heaven will the Son of God prepare? We see Him crowned with many crowns, with a Name above every name in earth and sky, with angels and saints bowing before Him and all heaven agog with His honor and praise. This is but a glimpse of heaven. It is a garden of corollaries—"good and necessary conclusions" as we gaze on the Person of Christ. The Bible is full of Christ and Christ gives us our heaven.

We are bound to conclude that heaven cannot be described in its fullness. It is beyond the best language that Christ Himself employed, and it is far beyond our capacities to understand even if there was a language to describe it. No eye can bear it, no ear can receive it, and no heart can imagine it. We only have glorious glimpses of what we shall be, and we trust God for what we cannot understand and thank Him for the intimations that He has given us of the glory that shall be revealed. For God to flash the glories of heaven before us here would be much like showing a master painting to a baby, or setting before the baby a great feast. God is not so foolish. He cares for and prepares the baby for these great experiences that will be enjoyed in the hereafter. We cannot bear it now. We are being prepared by the intricate and manifold grace of God, and when all things are ready He will give the signal and we shall take our places in His banqueting hall and sing the heavenly doxology.

One great fact is clear and secure—that our personality will be carried on into heaven. Our identity as individuals will be preserved. This is made clearer by the Holy Spirit telling us that *"this corruptible must put on incorruption and this mortal must put on immortality,"* but that *"every seed will have its own body."* We shall not be fish or fowl or animal. There is no evolution of the body. There is no transmigration of personality. Christ remained on earth forty days after His resurrection for the purpose of showing by many "infallible proofs" that He had the same body after the resurrection that He had before His crucifixion and burial, and that He Himself was the same Christ. (See Luke 24:35-43.) This of course is a mystery, but our Christianity is a *supernatural* one and if we are to have a resurrection of the body which can be recognized this must include a continuation of the person that resided in the body. A change would be absurd.

I point you to three passages of Scripture:

Luke 24:39. Here Christ Himself tells in clearest language that He is the same Christ that they knew. "Behold my hands and my feet that it is I myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have."

He was the same, yet changed. His body was the pattern of our glorious bodies.

Another quotation from the Gospel, Mark 9:4. "And there appeared unto them Elias with Moses, and they were talking with Jesus." (See

also Matthew and Luke.) Moses and Elijah lived centuries apart but knew each other. So also Peter and the other disciples.

I Cor. 15:15-38. "God giveth it a body as it hath pleased Him and to every seed his own body." I take it that God is hard to please. This we deduce from what He has created. He was pleased with creation and said it was very good. And if God gives us back our bodies with certain changes, — *if our bodies please Him, they certainly will please us.*" Could we ask for more?

There are other intimations of this same truth that heaven will be a place where we will know each other better when we are face to face. Now we know in part, then we shall know as we are known. The Bible tells us that there will be no tears nor sorrow nor pain nor sin. All of this has been wiped away by the power of Christ's sacrifice and His resurrection. We will be free from our troubles. The weary and heavy laden will be at rest. Those who have been wronged will see the wrongs righted; and the rough life will be explained and we will find an answer to our earthly problems in the world wherein dwelleth righteousness. What a glorious anticipation!

Let us read our Bibles and take God into consideration as the source of all blessings temporal and eternal. Let us read His promises that He directs about preparing a place for us and decreeing that His children will be with Him forever. The Holy Spirit said to Paul that heaven will be far better than it is here. This is Christ's guarantee and we take it by faith and praise Him that He is "the God of hope" that has made us an heir "to an inheritance that is incorruptible, undefiled, and fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:4-5).

And then think of the Book of Revelation: The whole book is about "the last things" — the things which lie beyond this life, giving us intimations of the glorious day "to which all creation moves." A blessing is pronounced upon any who reads, although he can understand but little. The book is full of mystery and no one is competent to give full explanation of all of the figures and symbols that God has used, but it shows that heaven employs all of God's powers for His children to enjoy and that His children serve Him day and night with fullness of joy and pleasure forever more.

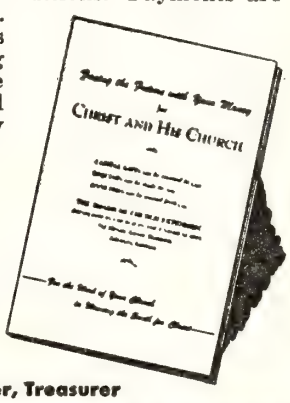
Christ often spoke of His joy. It is not like the happiness that the world gives which is the satisfaction of the senses and the absence of pain. His joy is the satisfaction one has in accomplishing something that is worth while. Joy is more than happiness. Christ, "for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of the throne of God." His joy was His reward for becoming the Redeemer. Redemption is His greatest work and His joy is His supreme joy. And He promises to share His joy with us that our "joy may be full." John 15:11. The deepest joy, perpetual joy, the joy of salvation by Christ is the highest note in heaven.

Heaven will never grow dull. It is God's great day of rejoicing for the victory of His Son over evil and the triumph of righteousness over wrath and sin. It is a day when His children shall "come with crowns and everlasting joy upon their heads," and when they shall crown Christ Lord of all, and "we shall be a royal diadem" in the hand of our Lord. Our Lord gives us back our dear ones. This is what we yearn for and we receive it all by faith which receives Christ and the benefits of His redemption. How can anyone fail to give Him all that we are and have?

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The Report of the Christian Relations Council to the Last General Assembly on the Koinonia Farm Was False According to the Findings and Report of a Grand Jury

By Paul D. Hastings

The most unnecessary and disturbing element in our Church today is the Council of Christian Relations, an agency under our Board of Church Extension. The radical pronouncements of this Council during the past several years on political, economic and social questions have caused such bitterness among the membership of the Church that many churches are withholding their gifts to the Board of Church Extension until this agency is abolished.

The fact that the Council of Christian Relations is a propaganda mouthpiece, for radical individuals and groups outside of our Church, who are attempting to use the prestige and influence of our General Assembly to promote their causes and programs, was clearly shown last year when the Fund for the Republic gave this agency a gift of $15,000 "for educational work in racial and cultural relations" along the lines promoted by this tax-exempt Foundation, which is complete integration of the races in the community, schools and the churches. The Fund for the Republic has given over $1,000,000 to the NAACP and other race mixing organizations to accomplish this purpose.

Congressman Francis E. Walters, Chairman of the House Un-American Activities Committee, in announcing an investigation of the Fund for the Republic's activities commented as follows: "Walters said the Fund has maintained that the Communist party is a political group and has criticized Congress for branding it part of an international conspiracy. It is inconceivable," Walters told newsmen, "that the heads of such an organization could be so naive as to believe that the Communist party is a political party in the usual sense of the word." It has also been denounced by other congressional committees.

The American Legion has criticized the activities of the Fund for the Republic for a number of years as an enemy of our country. An AP news release of February 4, 1956, stated, "National Commander J. Addington Wagner of the American Legion said to night that some activities of the Fund for the Republic have the "exact opposite effect" of promoting understanding of the Constitution. We know enough to realize that one doesn't defend the Constitution and the Bill of Rights by stating publicly, as Robert Hutchins, chairman of the Fund, reportedly has stated, that a Communist should be given a job (in the government) for which he is technically qualified."

All of the necessary evidence needed by the members of our Church to see that the Fund for the Republic is being well *repaid* for their gift to the Christian Relations Council, is contained in the report which the Council made to the recent General Assembly called "Freedom — The Christian Concept." Although the entire report is full of pious statements about social, political and economic matters which the Church has no business making authoritative statements about, to illustrate this point, *that our Church is being used by outside radicals and crusaders,* I want to present to you what the Council had to say about the Koinonia Farm near Americus, Ga., which is one of the most radical and controversial experiments in America today.

The following is from the Christian Relations Council's report to the General Assembly:

"Within the bounds of our own Assembly there exists a flagrant violation of the right to worship. Members of the Koinonia community near Americus, Georgia, state that their communal life is not primarily a social or agricultural experiment but an experience in worship. They have professed their allegiance to this nation, they have denied affiliation in any subversive party, they have violated no laws, they have been model citizens, and have made a significant contribution to farming techniques in this area. Yet because their experiment knows no barrier of color they are treated as enemies of society. Their property has been strafed, dynamited, and burned; their children maligned, their lives jeopardized. Even worse, many respectable citizens of the community have joined in an economic boycott designed to destroy their financial stability and drive them to ruin. The General Assembly would call the attention of Protestants in Americus to the danger of trying to destroy those who dare to live by their Christian convictions, even though they may differ from them in their opinions. If these persecutors persist, then let them now appoint their children who shall some day build the sepul-

chers to the prophets they have stoned." (*End of Council's report.*)

The following unanimous report of a twenty-three man Grand Jury in their finding of facts and conclusions indicate that the statements in the Christian Relations report above are not only *misleading* but *untrue.*

GRAND JURY PRESENTMENTS.

We, the grand jury for the November Term 1956 of Sumter Superior Court have completed our work for this term of court and wish to submit the following presentments:

During our deliberation we returned three true bills.

It was brought to our attention from various sources that acts of violence were being perpetrated within the County and various forms of publicity have been circulated throughout the nation which are detrimental to the good name of Sumter County and its citizens. We have made an investigation of the reported violence and find that said reported violence is centered around and connected with what is known as Koinonia Farm Inc. Our investigation of this reported violence has been thorough and exhaustive. We have had before us witnesses, including officers, members of this corporation, their visitors and temporary residents, the records of said corporation, as well as physical evidence, in connection with this investigation.

IN THE LIGHT OF THE ABOVE FACTS AND OTHER FACTS DISCLOSED TO THIS GRAND JURY, WE ARE IMPELLED TO SUBMIT TO THE PUBLIC THE FOLLOWING UNANIMOUS CONCLUSIONS BASED UPON SAID FACTS:

(a) WE FIND that the only person or persons who have profited by the reported violence at Koinonia Farm Inc., is Koinonia Farm Inc., and the weight of evidence strongly indicated the alleged acts of violence are coming from within the farm itself, as we have been unable to connect in any way any outside person with any of said alleged acts. The acts of reported violence have been greatly exaggerated and used as propaganda for public consumption circulated through its questionable mailing list and other press agencies, for its own pecuniary gain and profit.

(b) WE FIND Koinonia Farm Inc. while purporting to be a religious organization, is in fact a corporation which prefers to use the name Koinonia community (or Koinonia Farm) in its dealing with the outside public. It has no affiliation with any Church or religious group of any nature and while they are chartered as a Christian organization, we find its claim to Christianity is sheer window dressing and its practice of Christianity has no precedent in the religious annals of the United States. The manner in which Clarence L. Jordan testified before this Grand Jury under oath, his failure to answer questions, his complete lack of cooperation, his general resentment and attitude toward this inquiry, the utter improbability of the truth of some of his sworn testimony and the sworn testimony of other members of Koinonia Farm Inc. render doubtful his honesty, integrity and good faith. Likewise, we have had to discard as untrue some testimony he gave to this grand jury under oath, as we could not believe it.

(c) WE FIND from an investigation of its financial status that Koinonia Farm Inc. and its members do not pay any individual or corporation income tax to the Federal or State Governments. The sworn testimony disclosed that the corporation does business with only two banks, to-wit Citizens Trust Company, Atlanta, Georgia, and Citizens Bank of Americus. The corporation's records show $1600.92 in the Citizens Trust Company, Atlanta, Georgia, and only a very small checking account in the Citizens Bank of Americus.

We further find the records of Koinonia Farm Inc. show a profit of over $11,000.00 made in 1956; before the reported violence began Koinonia Farm Inc.'s roadside market was doing a yearly business of approximately $7,000.00 and after said reported violence started its monthly sales and mail orders from said roadside market increased to over $7,000.00 PER MONTH. This shows an increase of TWELVE TIMES its business prior to the alleged acts of violence. We find the provision in the charter which designated it as a religious organization and the provision in its charter which designated it as a non-profit corporation are equally misleading, false and fraudulent and, under the shelter of a charter designating it as a non-profit corporation, certain individuals are amassing to themselves enormous profits.

(d) WE FURTHER find from the records of Koinonia Farm Inc. that since the acts of reported violence began, which was in July 1956, Koinonia Farm Inc. has received over $14,500.00 in gifts during the remainder of the year 1956. We further find from the records of Koinonia Farm Inc. that said corporation has received since January 1, 1957 to March 26, 1957 the sum of $12,938.27 as gifts and donations which is in addition to the income of the farm and mail order business. There is great disparity between the amounts of money known to have come into the cor-

poration and the amounts of money reflected in the two bank balances.

(e) IT APPEARS that the only substantial damage inflicted upon Koinonia Farm Inc. amounted to approximately $7,000.00. Said corporation has received some money from an insurance company and has a further claim which has been placed in the hands of said corporation's attorney for collection. If Koinonia Farm Inc. is unable to collect this claim, said corporation has still made a profit as a result of said reported violence of over $20,000.00 in gifts alone. Koinonia Farm Inc. has received the sum of $27,516.98 in gifts and donations since the reported acts of violence began. Of course this Grand Jury has no way of knowing whether said amount of $27,516.98 constitutes all of the money that said corporation has received as gifts and donations but said corporation's own record shows said amount.

(f) WE FEEL that the Americus & Sumter County Ministerial Association should be mildly rebuked for taking ill-considered action which did reflect discredit upon our county and its people without making sufficient effort to ascertain the facts and without bringing more deliberation to bear upon the results of such hasty action. We believe it fair to state that neither the pastor of the First Methodist Church of Americus, the pastor of the First Baptist Church of Americus, nor the pastor of the Central Baptist Church of Americus participated in this action, and that many ministers throughout the county were not present; and certainly they are expressly excluded from any criticism herein. This grand jury believes that the people of this county are entitled to expect the sincere cooperation and helpfulness of those gentlemen who constitute the personnel of the Ministerial Association. If they are going to live with us they should work with us and, if they can't do us good, they should strive not to do us harm.

(g) THE CORPORATION had proclaimed to the nation its enviable pattern of Christian brotherhood maintained in perfect consistence with the concept of racial integration. However, this grand jury finds that the atmosphere prevailing there is not nearly so conducive to the well-being of members of the Negro race as the corporation would want those hostile to the Southern way of life to believe. We find the policies of the corporation are promulgated by those individuals who have reached the third and highest stage of membership. No Negro has reached this stage during the entire fourteen years of its corporate existence. There are three stages of membership, to-wit: the novice, the provisional stage and the full membership stage. To this date no Negro has gotten beyond the first stage. This Grand Jury had before it one of the Negro members of the organization. Since his residence at Koinonia Farm Inc. his duties have been those of a farm laborer in the fields. He draws absolutely no compensation in money for his labor. He testified that since he had been there he has actually received one pair of work pants and one pair of shoes. It is apparent to the grand jury that those Negroes who have united themselves with the corporation and its functions in an effort to achieve for themselves bi-racial Christian brotherhood have rather relegated themselves into a status of brain washed peonage, while those few members of the white race higher up in official personnel enrich themselves at the expense of the Negro's toil.

(h) WE DEPLORE immeasurably the fact that there has been established within the boundaries of our good county a haven for conscientious objectors, some of whom have served terms in the Federal penitentiary for their refusal to register under the draft law. It is paradoxical indeed that men who use every device and contrivance open to them to escape the payment of taxes, and who readily say under oath they would not take up arms in defense of the United States, can claim the right so forcibly to have their constitutional rights strictly protected and safeguarded; and who have no hesitancy in writing to the President of the United States to demand that good loyal American citizens of Sumter County, Georgia, be held to strict accountability for the rights of those on whose patriotism our country cannot rely under a constitution to which they themselves are not loyal and have sworn never to take up arms to defend. It is a haven under the sworn testimony where any known Communist in the United States is a welcome guest. They do not hesitate to swear they have no objection to any business dealings with a known Communist or group of Communists. We do not hesitate to say there is a strong filial connection between Koinonia Farm Inc. and the Communist Party and the evidence points strongly to the conclusion that they themselves may be actual members thereof.

(i) WE THE GRAND JURY conclude that the reported violence at Koinonia Farm, Inc. can and will be stopped when Koinonia Farm Inc. sees fit to stop such violence.

This the 5th day of April, 1957

Respectfully submitted

F. L. Butler, Sr.
FOREMAN

Tommy Hooks, III
CLERK

GEORGIA — Sumter County:

The within Presentments are hereby received, ordered filed and published as requested.

This the 6th day of April 1957. Judge of the Superior Courts Southwestern Judicial Circuit.

Cleveland Rees

During the past several years, numerous overtures from Synod and Presbyteries have been sent to our General Assembly asking that the Council on Christian Relations be abolished, but the "ecclesiastical machine" which controls our General Assembly refused to do so.

After this year's Council's Report to the General Assembly, the First Presbyterian Church, Jackson, Mississippi, and numerous other churches took official action to stop any more funds from their church going to the Board of Church Extension until the Council on Christian Relations is abolished. In the light of the above information and facts, hasn't the time come for every other church in our denomination to take this same action?

The Sun and the Moon Stood Still

By J. V. N. Talmage, B.E.

Chapter 7 THE FLOOD

The geophysical laws which governed the FLOOD are exactly the same as those which governed the LONG DAY of Joshua, therefore before the minor phenomena of the latter we must understand the terrible events connected with the former. Moreover after the FLOOD was over one of the promises of God to Noah was that in the future the sequence of day and night should not cease. This compels us to speculate that during the FLOOD, and at times before, the orderly arrangement of day and night had been interfered with.

Any thinking man who carefully reads the story of the FLOOD in the Bible with any degree of faith in God's Word will be impressed with the potential importance of this account in future studies of science and history and theology. Actually only a small fraction of its great importance can be guessed by the casual reader, and in these short chapters only a few vital features of the FLOOD story can be even touched upon.

1. It is most important in the writer's estimation to realize that the FLOOD story was originally a contemporaneously written document. Excavations have shown that writing was known some time before the FLOOD, and that Noah must have been educated. Those who cannot explain the FLOOD scientifically will deny this, and thus be able to call it a myth.

2. Consequently the Biblical account is older and far superior and more accurate than the legends of the nations distorted by oral tradition and political expediency. Naturally those who do not believe the Bible claim the ethic legends are the most reliable.

3. It is surprising how many otherwise scientific men adopt the unscientific procedure of declaring that the Bible account means something entirely different from the obvious intent of the text. Dare we take liberty with the Bible which we would not take with papers of other scientists?

4. On the other hand the Bible account is very old and one must have an open mind to legitimate interpretation, especially in regard to universal expressions. There are of course possibilities of textual errors as in the rest of the Bible, but these do not usually affect the message of the text to any extent. As long as we are dwelling on the spiritual import of the story, slight mistakes in picturing the FLOOD are of little importance, but when we use the FLOOD as scientific evidence we cannot use uncertain details. One thing is certain, when we find the true scientific explanation of the FLOOD, men will marvel at the accuracy of its transmission through nearly seven milleniums.

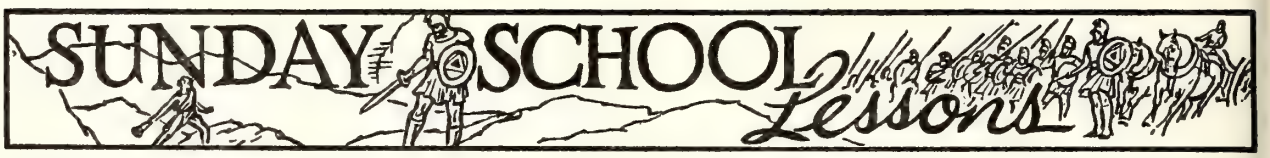
5. One very common mistake by both conservatives and liberals has been to claim that the silt deposited on the mound of Ur was left by the FLOOD of Noah. The former claim it as proof of the FLOOD, the latter as proof that the Biblical FLOOD was only a river inundation. Examination of the silt shows that it was due to waters ponded by high sea level, and must be dated 2000 years or more before the true FLOOD.

6. When a distinguished Old Testament scholar announces that he cannot find any traces of the FLOOD, the most casual examination will show that his technique is wrong, mainly because of over-specialization in his own field and limited knowledge of pertinent sciences.

7. The FLOOD was part of worldwide series of catastrophies, and while the writer can give a general scientific explanation of the FLOOD, there are still many problems to be solved in various localities.

8. One of the most deceptive difficulties in studying the FLOOD is that prehistorians have greatly misdated events contemporary with the FLOOD in order to prove some form of evolution. When dated according to real facts, the discoveries of prehistorians explain not only the FLOOD but also the cause of the glacial ages and the LONG DAY.

9. The FLOOD marked the end of the ice ages.



LESSON FOR SEPTEMBER 22

By THE REV. J. KENTON PARKER

Daniel, Steadfast In Crises

Background Scripture: Daniel 1-6
Devotional Reading: I Peter 5:6-11

It is in a time of crisis that a man's character is tested. As long as the weather is calm almost any sort of ship can sail the seas, but when the storm comes only the strong ones stay afloat. The storm will also test the characters of those on board. I read a story once in which the "yellow streak" in one man's character was clearly revealed when there was a shipwreck, while another man proved himself a hero. Most men are tested at one time or another. Some have a great many "crises." Daniel belonged to the latter class. In every crisis he was steadfast: loyal to his conscience, and loyal to his God.

In I Peter 5:9 the expression is used, "steadfast in the faith." Faith makes us able to be steadfast. Daniel was a man of great faith and courage, as we see him meet the crises of his career. Daniel and his three friends were among the choicest young men who had been carried captive by Nebuchadnezzar, "children of Israel, and of the king's seed, and of the princes." He was a "prince," not merely in name, but in his princely behavior and heroism.

I. *The First Crisis:* His Purpose not to defile himself: Chapter 1.

He was but a youth when he met this first crisis. In accord with his policy Nebuchadnezzar gave orders that the best and most promising of the young men—those who were without blemish, and well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability—were to be taught the learning and tongue of the Chaldeans. The king appointed them a daily provision of the king's meat and of the wine which he drank.

There were two or three good reasons why Daniel purposed in his heart that he would not defile himself with the meat and wine of the king. It had probably been offered to some idol. Some of it included "unclean" meat, which a Jew could not eat. Then, this rich and unwholesome food was not good for anyone to eat. Gluttony and drunkenness are destructive to health. Daniel knew that a simple vegetable diet was far better for him in every way.

He carried out his purpose in a most tactful and courteous manner. He requested Melzar (the steward) that he would prove them for ten days, and then examine them. The test showed that at the end of ten days their countenances appeared fairer and fatter in flesh than the others, who ate the provisions of the king. God added His blessing by giving them knowledge and skill in all learning and wisdom, so that they were "ten times better than all the magicians and astrologers that were in the realm." Daniel knew that simple sober living made for better physical and mental development. In the case of these men it also meant spiritual growth and power for they had resisted a great temptation and remained loyal to God.

I wonder if a lot of our confused thinking today and physical breakdowns is not due to our cocktail parties and our indulgence in all sorts of narcotics, strong drink, stimulants and unwholesome food. It is still true that simple living and clear thinking go together. Our bodies are the temples of the Holy Spirit. To injure these bodies is a sin. Let us be careful as to our food and drink. Let us purpose in our hearts that we will not defile ourselves with food and drink which a Christian should refuse.

II. *Second Crisis:* Nebuchadnezzar's Dream: Chapter 2.

This chapter reveals the character of the king as well as the character of Daniel. Nebuchadnezzar was a queer mixture. In some ways he was "that head of gold," a very able monarch. He was despotic, high-tempered, cruel, erratic, and unreasonable. At times he says some wonderful things about the Living and True God (see Ch. 4:34,35, where he blesses and praises the Most High). He was tremendously moved by the incident in chapter three and what he saw in the fiery furnace. He was world-conqueror and a great builder and yet spent seven years in the field eating grass like an ox.

He dreamed a dream and could not remember it. In his characteristic way he demanded

of the wise men of Babylon that they tell him what he dreamed and give the interpretation. If they could not do this, then they would be cut in pieces and their houses destroyed. They tried to reason with him, but he charged them with lying and deception and refused to change his demand. When they sought Daniel and his friends to destroy them, he asked for time, and making the thing known to his three friends, united with them in prayer to God. Then was the secret revealed to Daniel. He praised God for the answer to this prayer, and then proceeded to make known to Nebuchadnezzar his dream and also the interpretation, being careful to make it plain to the king that it was God who had revealed the dream and interpretation to him.

This is one of the great visions of the Bible and portrays in a most graphic way the history of the coming World Empires down to the coming of the kingdom of Christ under the figure of a stone cut out, which finally filled the whole earth. This prophetic vision is repeated under the symbols of "beasts" in chapter seven; this time to Daniel himself. (Be sure and read carefully the vision and its interpretation. We are living in the days spoken of in the last part of the dream.) Daniel and his three friends are exalted to places of authority, Daniel being made "ruler".

III. *A Crisis for his three friends:* Chapter 3.

This chapter which tells of the image of gold and the fiery furnace and the heroism of Shadrach, Meshach, and Abednego, is not a test for Daniel, but makes us wonder why Daniel was not involved. The simplest explanation, and obvious one, is that he was not there at the time, but away on some important mission.

IV. *Nebuchadnezzar's Second Dream and Testimony:* Chapter 4.

This was not exactly a "crisis" for Daniel, but gives him the opportunity of interpreting a second dream for the king. The other wise men could not tell the king what it meant, so at last Daniel came in and the king told him his dream. This time Daniel was reluctant about revealing the interpretation, for Nebuchadnezzar was to have a most humiliating experience as represented by the flourishing tree that was cut down, only the stump remaining. The figure changes in verse 16: "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." Daniel told the king very plainly that he was the flourishing tree which should be cut down, and that he would be driven from men and live like a beast of the field. At the end of this period he would be restored to his throne. It is after this very sad experience that the king praises and honors the True God. This testimony makes us hope that after his reason returned he became a real worshipper of God.

V. *Third Crisis: Belshazzar and the Handwriting on the Wall:* Chapter 5.

Belshazzar made a great feast and commanded to bring the golden and silver vessels which Nebuchadnezzar had taken out of the temple that the king and those with him might drink wine from them. While they were in the midst of this sacrilegious and drunken spree the fingers of a man's hand were seen writing on the wall. When the king saw it his knees smote one against another. He called for all the wise men but they could not tell him the meaning of the words. The queen told him about Daniel. He was brought in and told the terror-stricken monarch that God had numbered his kingdom and finished it; that he was "weighed in the balances, and art found wanting," and that his kingdom was to be divided and given to the Medes and Persians. Daniel was richly rewarded and honored and that same night Belshazzar was slain and Darius the Median took the kingdom.

VI. *Fourth Crisis: Daniel in the Lion's Den:* Chapter 6.

Darius organized his kingdom into 120 provinces and over these provinces he had three "presidents" and over these Daniel was distinguished above the others. These other presidents and princes were naturally jealous of him and sought to find something whereby they might accuse him before the king. They soon saw that there was only one thing of which they might take advantage and that was Daniel's relation to God. So they set a trap for him. They went to Darius and asked him to make a decree that anyone who should ask a petition of God or man for thirty days, "save of thee, O king", should be cast into the den of lions. Darius signed the decree. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Would you and I have been tempted to close the windows and pull down the shades?

His enemies were eagerly watching and reported the matter to the king. He was sore displeased with himself and tried to think of some way to save Daniel. The presidents and princes reminded him that no law of the king could be changed. So he commanded that Daniel be cast into the den of lions, saying to him, "Thy God whom thou servest continually, he will deliver thee." Darius passed a sleepless and miserable night, and rising up early, went to see what had happened. He heard the voice of his counsellor and friend as he said, "My God hath sent his angel, and hath shut the lions' mouths." Daniel was taken out and the men who accused him were cast into the den and completely devoured by the hungry lions.

YOUNG PEOPLES Department

YOUTH PROGRAM FOR SEPTEMBER 22

By THE REV. B. HOYT EVANS

"Glorifying God In Your Calling"

Scripture: Matthew 16:24-27

Suggested Hymns:

"I Gave My Life For Thee"

"A Charge To Keep I Have"

"Where He Leads Me I Will Follow"

(An effective way to present this idea would be to invite your minister or some other dedicated Christian to speak to your group, challenging them to devote their lives to seeking and doing the will of God.)

Program Leader:

A truth we often overlook is that every Christian is called to be a full-time servant of the Lord. Many people seem to have this idea about the call of the Lord: "God has not laid His hand on me to be a minister or a missionary, therefore am free to do with my life as I please." Don't believe one word of it! God calls people to other employments just as surely as He calls ministers and missionaries. He has a specific plan for every Christian, and He will surely make His will known to those who seek it. When a person knows God's plan for his life, that is his calling.

When we speak of a calling, we have in mind a kind of work. Of course, it is also true that the Lord calls us to serve Him in what we call the everyday incidentals of life. Really, though, nothing is unimportant or incidental to God. We glorify God by doing His will in our day by day living, as we discovered in the program last week. We also glorify God by following His plan for our lives with respect to the type of work we do. We cannot glorify Him, and we cannot enjoy the fullness of His blessings apart from His plan for our lives.

First Speaker:

How can we know what is God's will, His plan, for our lives? We know that He does not send us some direct communication like a telegram. Finding out the Lord's calling has been a slow and painful process for many people. When it is slow and painful, you can be sure that the fault is with the people and not with the Lord.

One of our Presbyterian missionaries has expressed the matter very clearly, saying, "To hear the call of the Lord, you must stay in calling distance." Some of us may have difficulty in hearing the call of the Lord because we are not sincerely anxious to hear it. If we would know what God would have us do with our lives, there must be a very real desire for that knowledge. "Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Living in calling distance of the Lord also means that we must be close to Him through our devotional life. God speaks to us through the Scriptures, and we commune with Him through prayer. The person who neglects these vital practices is likely to drift out of calling distance. If we would know of the Lord's master plan for our lives, then we must show our willingness to obey Him in our everyday conduct. His will is already clearly revealed concerning our daily thoughts, words, and deeds. If we follow His will in these things, we shall have our spiritual ears sharpened to hear His call for our life work.

Second Speaker:

Every Christian needs to understand that the Lord does not reveal His plan for our lives merely to satisfy our curiosity as to what it might be. It may be for the sake of curiosity that a man goes into a real estate office to inquire about the plan and the price of a certain home that interests him. The fact that he inquires does not obligate him to purchase the home, but with God it is different. When we ask to see His plan for our lives, there must be the willingness on our part to follow that plan. We cannot declare "no sale" when His plan does not suit us in every detail. Some will say this is unreasonable. It would be unreasonable, if it were a transaction between man and man, but this transaction is between God and man, and is therefore perfectly reasonable. Our faith in the wisdom and love of God is thoroughly justified. We can yield our lives to His will knowing that whatever He plans for us will be good. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Program Leader:

If we would fully glorify and enjoy the Lord God, we must seek and do His will in all things. We must walk according to the light we have, and seek more from day to day. If we sincerely desire to know what the Lord would have us do with our lives, and if we are willing to follow His leadership, He will surely make known His plan for our lives. Let us make this a time of rededication to more earnest seeking of His will and to renewed willingness to follow. (You may want to ask the young people to indicate their rededication by raising their hands, or standing, or coming to the front of the room.)

Prayer of Rededication

Hymn:

"Take My Life, And Let It Be Consecrated"

NEWS of CHURCHES around the World

STATED CLERKS' ASSOCIATION

The Stated Clerks' Association of the Presbyterian Church, U. S., held its annual meeting at Montreat, N. C., August 15-16, with the President, E. A. Dean, Stated Clerk of the synod of Texas presiding. A fine program was presented under the leadership of O. H. Kirkland, Dallas, Texas; and Drs. E. C. Scott and Archie C. Smith, of Atlanta, Georgia. A workshop for the experienced clerks was held under the leadership of the Rev. Fred Hopkins, Stated Clerk of Bethel Presbytery, S. C.; and another for less experienced clerks, under the leadership of the Rev. N. L. Dennis, Stated Clerk of Hanover Presbytery, Virginia. New officers include, the Rev. Dr. Harold J. Dudley, President, Stated Clerk of the Synod of North Carolina; the Rev. Sam P. Riccobene, Vice-President, Stated Clerk of Mangum Presbytery, Okla., and the Rev. Robert C. Pooley, Jr., Sec.-Treas., Stated Clerk of Cherokee Presbytery, Georgia. The 1958 meeting of the Association will be held at Montreat, at the close of the Church Extension Conference.

CUBA

Cardenas — The first conference ever held for Directors of Presbyterian Schools in Latin America met here in July. Twenty-five delegates from seven countries and 20 educational institutions were present for the six-day discussion of common problems.

Presbyterian Church, U. S., mission educational institutions were represented by Dr. Lawrence C. Calhoun and Mr. Jule Spach of Brazil, and a delegate from Mexico.

Meetings were held in Colegio La Progresiva, a school which was founded by Dr. R. L. Wharton of the Cuba Mission of the Presbyterian Church, U. S., shortly after Cuba won her independence from Spain. Today the school has more than 2000 students, a modern campus, and is under the administration of Dr. Emileo Rodriguez Busto.

The conference was organized under the auspices of the Presbyterian Committee on Cooperation in Latin America (P.C.C.L.A.), with the support of the Board of World Missions of the Presbyterian Church, U.S., and the Board of Foreign Missions of the Presbyterian Church, U.S.A. About half the delegates attending were missionaries, and the other half "nationals" — Latin American Presbyterians, members of the national churches organized as the result of mission work.

Five topics concerned the conference, with papers being prepared in advance on each of the five, then the papers referred to committees for study, and revised papers given final action in plenary session of the conference. The topics included:

1) The Reason for the Existence of the Evangelical School in a Roman Catholic culture; 2) The Program of Christian Education in an Evangelical School; 3) Extracurricular Activities in an Evangelical School; 4) Ideal Building for an Evangelical School; and 5) The Evangelical School and its Relations With the Community.

The first paper, the reasons for the existence of the Evangelical school, was prepared and presented by Dr. Calhoun, president of Gammon Institute, Lavras, Brazil.

Aside from the discussion of these five specific problems, the first conference of Presbyterian educators of Latin America brought a number of definite benefits, the Southern Presbyterian representatives report. One of these was in the area of fellowship. Another was the setting up of a committee to carry on the work begun by the conference. This committee will seek to strengthen the ties binding Presbyterian institutions in Latin America, and to make available materials that may be useful to all.

The conference also afforded the delegates an opportunity to visit the Presbyterian work in several Cuban cities. Dr. Calhoun reports that delegates came away impressed with the religious, educational and social work being done by Presbyterians in Cuba.

The findings of the conference, after proper editing, will be made available for the use of those who are interested.

MEXICO

Ometepec — Sanatorio de la Amistad, the Presbyterian mission hospital here, received extensive damage from the recent Mexican earthquake.

Hospital of Friendship, still under construction, had walls cracked in many places, Mrs. James Boyce, wife of the missionary doctor there, reported. There were no injuries, however, suffered by missionary personnel in Ometepec, or in any of the other stations in which Presbyterian missionaries are working in Mexico.

Ometepec, which is located on the last range of foothills above the Pacific Ocean coastal plain in deep southwest Mexico, is almost directly south of Mexico City, and almost in line with Chilpancingo and other towns most heavily hit by the

quake. Sanatorio de la Amistad is the only hospital or clinic in the whole area, and when completed will serve many villages on the coastal plain and in the bordering mountains.

Homes of the missionaries, Dr. and Mrs. Boyce and the Rev. and Mrs. John Wood, were also extensively damaged by the earthquake, Mrs. Boyce reports that work was begun immediately to repair them.

"Two bedrooms are dangerous to use," she says. "We are sleeping in the dining room. Peggy and Jane (two of the Boyce's five children) are close to a badly cracked wall."

Repair work on the hospital is also underway. Senor Pascoe, the architect who designed the hospital and aided in its construction, returned immediately to Ometepec from Mexico City and began supervising repairs to the brick and plaster one-story building. Damage to the hospital was such that Dr. Boyce can no longer use it for seeing patients, and is now conducting his clinic in the yard, with patients lying on stretchers on the ground. Even though the building was incomplete, the walls and roof were finished and Dr. Boyce was already using part of the building to see the sick and injured who are brought to him.

Mrs. Boyce also reports that the suffering after the earthquake was intensified by "two terrible tropical storms in which many houses fell down." Rushing water and heavy rains undercut adobe houses. "One town was almost completely destroyed," Mrs. Boyce states.

GEORGIA

Cherokee Presbytery will hold its Stated Fall Meeting September 17th at the First Presbyterian Church, Cedartown, Georgia. Ruling Elder E. H. Anderson, of the LaFayette Presbyterian Church will moderate the meeting.

Sermons will be preached by the Rev. Robert Busey, pastor of the Chickamauga Presbyterian Church, and retiring moderator; and Candidate Ridley Smith, Student Pastor of the Parkview Presbyterian Church, Marietta, Georgia. Reports will be made by the Executive Committees of Christian Education and Church Extension. The Rev. Charles Moffatt, host pastor, will present the stewardship report, which will feature an address by Dr. P. D. Miller, Executive Secretary of the Board of Church Extension, Atlanta, Georgia.

In addition to the ministers and representatives of the churches of Cherokee Presbytery, the Chairman of the Board of Deacons and the Stewardship Chairman of the Women of the Church, in each church of Presbytery have been invited to attend this meeting of Presbytery.

Decatur — Georgia's First Presbyterian Church building of entirely contemporary design and using new cost-saving materials is under construction in the rapidly growing suburban area of North Decatur. North Decatur Presbyterian Church, of which the Rev. Wm. E. Newton is the pastor, expects to be into its gleaming new educational building by the middle of December.

The first unit now under construction includes many unusual features, including a concave roof which will use a plastic "Liquid Envelope" roofing of colored, spray-on material that is guaranteed for 10 years, and can be patched with a bit more spray. The use of this and other revolutionary new materials will enable the Decatur congregation to get an unusual amount of space and special equipment for its money. The educational unit will cost $140,000 for its 12,000 square feet of floor space, and it will be completely equipped for air conditioning and heating for that price.

The sanctuary, to be erected later, will feature a cost-cutting parabolic arch design, with the floor plan in the shape of a cross. It too will have the plastic roofing, and the three-story height of the parabolic arch at the end will be almost entirely filled with a modern stained-glass window facing the busy intersection on which the new church is located.

The slogan of the newly organized congregation (membership is now 208 communicant members and 119 baptized children) is "A Contemporary Church — Inviting a Contemporary World — to the Contemporary Christ." Mr. Newton explains that the eternal Gospel of Christ is always contemporary, designed for the Christian of whatever age and epoch. "Christ has told us He will be with us always, so there is no doubt that He is our contemporary in this day, if we but allow Him to be."

Among the unusual features of the educational building now going up is the design of the chapel-fellowship hall. It occupies the lower floor of the two-story building, and although it is 45 feet wide, it has no pillars or supports to break up its useful space. The first floor is completely overhung on all sides by the second floor, which extends beyond the first floor at the rear, and is at ground level itself due to the slope of the ground.

Modern materials used in the first unit include Cemesto panel walls — a highly durable and attractive material now frequently used in schools, and on the second floor walls, permanently painted aluminum and glass panels combined in a panel wall.

Stone Mountain granite buttresses are used, 17 feet apart and extending out beyond the second-floor over-hang.

The chapel-fellowship hall will seat 300 for worship services, and 250 for fellowship dinners. When the sanctuary is completed, and platform removed from the fellowship hall, it will seat 350 for meals.

In the second floor, 10 large rectangular classrooms are being provided. These will eventually compose the children's division of the educational plant.

Still another unusual feature of the new church will be a free-standing, 76-foot bell tower of steel and concrete. It will be illuminated, and located adjacent to a reflecting pool. Compared to the costs of constructing steeples, at many thousands of dollars, this bell tower will be very inexpensive — less than $4,000.

The congregation building the contemporary church is itself interesting in that despite being primarily made up of a young middle class people, most of them with young children, they this year pledged an average of $10 per week per family toward building expense and regular budget.

Architects for the church are Barker and Cunningham of Atlanta. The only other Presbyterian building of contemporary design in Georgia is the Bremen Presbyterian Chapel which these same architects designed and built last year.

NORTH CAROLINA

Charlotte — Williams Memorial Presbyterian Church here will hold their annual barbecue September 18, with an estimated 3,000 persons expected to attend.

Serving will begin before noon and continue until after dark.

Proceeds from the barbecue will be used this year to send as many delegates as possible to the Presbyterian Men's Convention in Miami, Fla., October 10 - 13.

SOUTH CAROLINA

Presbyterian College

Clinton — Fulbright scholar Oakleigh R. Bush has joined the Presbyterian College faculty as associate professor of English, President Marshall W. Brown announced recently.

He succeeds Dr. John W. Stevenson, who is leaving after seven years of service here to teach at Millsaps College in Jackson, Miss.

Bush spent the 1955-56 session as a Fulbright teacher in Rotterdam, the Netherlands, and he has served for the past year as an assistant professor of English in the University of Maryland overseas program.

The new PC professor also taught English for two years at Howard College in Birmingham, Ala. (1953-55), for two years at Indiana University Center and for one year at Carnegie Institute of Technology and at Edinboro State College.

A native Pennsylvanian, he earned both his A.B. (1947) and Master's (1948) degrees at the University of Pittsburgh, and he has completed most of the requirements for his doctorate. He has done additional study at New York University, Indiana and at the Shakespeare Institute, Stratford-on-Avon, England. He contributes articles to publications in his field and expects to have a book published shortly.

Bush, thus, comes to Presbyterian College with a broad background and with main teaching interests centering on Shakespeare, world literature, and contemporary American literature.

He is single and a member of the Presbyterian Church.

Clinton — Six Presbyterian College seniors completed requirements for degrees during the 1957 summer session which closed recently.

The registrar's office announced this group, all working toward bachelor of arts degrees:

Eugene B. Altman of Cherry Grove Beach; William S. Blanton, Jr., of Albany, Ga.; William F. Fleming, Jr., of Lancaster, Pa.; Henry Harvey Jackson, Jr., of Washington, Ga.; William Otis Moore of Rocky Mount, N. C.; and Robert Charles Smith of Cherryville, N. C.

They will receive their degrees at the college's regular commencement exercises next June.

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TENNESSEE

DR. ROBERT KING PASSES

Knoxville, Tenn. — Dr. Robert King, 73-year-old retired Presbyterian minister who had held pastorates in Tennessee, Virginia, Georgia and South Carolina, died August 22 at Presbyterian Hospital here.

Dr. King, a servant of the Church for nearly 50 years through his ministry, began his career at the First Presbyterian Church in Kingsport, Tenn. Later pastorates were in Greenville, S. C., Pulaski, Va., Johnson City, Tenn., Montreat, N. C., and Augusta, Ga.

Funeral services were conducted at the First Presbyterian Church, Johnson City, with graveside services held August 24 at Hollywood Cemetery, in Richmond, Va.

Dr. King is survived by his widow, a son, Robert King Jr., of Durham, N. C.; two daughters, Mrs. J. A. Mawhinney, Jr., of New York City, and Mrs. C. J. Blocher, Wheaton, Ill.

TEXAS

Dallas — A lightning bolt, reported as striking with the force of a cannon shell, pulverized the 18 foot steeple of the John Knox Presbyterian Church here, during a pre-dawn thunderstorm, Sunday, August 18.

The lightning bolt struck about three hours before Sunday school was to begin, causing an estimated damage of between $1,000 and $1,500. Chunks of the cast rock steeple were knocked through the roof and scattered over the church's premises. Water came through the damaged roof and soaked parts of the main floor. Portions of the electrical system were knocked out, putting the electrically-operated sanctuary organ out of order. A window air-conditioner in the study of the church's pastor, the Rev. Dwight A. Sharpe, was also damaged.

The damage was discovered by a janitor when he arrived to get the church ready for the Sunday worship services.

Services were held as usual despite the damage.

W. M. Green, an elder in the church whose home is not too far from the church site, said that one especially large hole in the roof indicated that the bolt itself crashed into the building after having shattered the steeple. Mr. Green said that the steeple held a lightning rod, but that it was not grounded.

Commerce — Guest ministers at the First Church during August were the Rev. Claude M. Cluney, pastor of the Westminster Presbyterian Church of Hattiesburg, Mississippi, Dr. James P. McCrary, Jr., and Dr. D. Campbell Butler. Dr. McCrary is professor of education in the local East Texas State College and an ordained Methodist minister, for many years an influential worker with youth. Dr. Butler is professor of English at the local college and with Mrs. Butler served for five years as a Presbyterian missionary in China. He is a member of Paris Presbytery. Mr. Cluney was ordained by Paris Presbytery and holds a Bachelor's and a Master's degree from the local college and is a spiritual son of the Commerce church, having become a member of it in youth. Charter service for the church's young Boy Scout Troop 26 was recently held. Don Maness, executive for the NeTSeO Coun-

cil, made the presentation in which members of the troop and the following adult leaders were recognized: Tom R. Young, institutional representative; troop committeemen Kenneth Michels, chairman; D. C. Abernathy, Jr., Woodrow L. Kelley, Otis K. Moreland, and James K. Ward; and scout leaders, Tommie P. Morris and Murray D. Parham.

VIRGINIA

Staunton — James W. Jackson, Jr., has taken over his duties as the assistant to the president of Mary Baldwin College here.

Jackson, who was formerly associate director of alumni and public relations at Davidson College, is the son of Dr. and Mrs. James W. Jackson of Columbia, S. C. Dr. Jackson has been pastor of the First Presbyterian Church in Columbia for 26 years.

The new assistant to the President has in the past served as sports editor of the Columbia, S. C., Record; as promotion manager and sports director of a Columbia television station. Recently he was a staff announcer for a radio and TV station in Charlotte, N. C.

Delay May Be Fatal

God's decrees are final. If we fail to act when He speaks, our delay may be fatal.

A wave of revival once swept over the student body of Princeton University, many years ago. One of the young men, Aaron Burr, went to the president of the school and asked, "I feel that I should accept Christ. What would you advise?"

The answer came, "Mr. Burr, if I were you, I would wait until the excitement of the revival has subsided. Then I would think it out carefully."

Aaron Burr thought for a minute, then decided, "Mr. President, that is exactly what I will do." But never again did the desire to seek the Lord return to him. When the "excitement" had subsided, he forgot all about the striving in his heart during the revival, and it is reported that finally he died without Christ.

Friend, while the Spirit of God is still speaking to your heart, ask Jesus to save you. Tomorrow may be too late. Each time you refuse His salvation the voice of the Spirit will grow weaker, until finally your heart may become so hard that you will not hear it at all. Remember that your delay may be fatal. Seek the Lord now, while He may be found.—Evangel.

Obscenity Attacked in Britain

British courts have taken action against publishers of obscene literature. Two London publishers were sentenced to six months in prison and the three publishing houses they direct were fined 2,000 pounds ($5,600) each.

The judge who meted out the sentence described the books in the case as "debasing stuff which sooner or later will drag the whole reading public into a veritable cesspool of depravity."

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The 40 object studies in this volume have been tested by the author in his own ministry and can be easily adopted by pastors, teachers or other youth leaders to their own groups. They are keyed to youthful minds and illustrated with easily obtainable objects.

THE MAN WHO COULD PREACH. Robert E. Keighton. Abingdon. $2.00.

The author is a teacher of homiletics and here he examines the whole experience of preaching with wisdom. The seven chapters bring to the man who preaches and the man preparing to preach a fuller comprehension of his own soul and intellect. The author believes that the great preachers are those who have changed for the better the lives of their hearers. One of the best thoughts in this book is that unless God is present in the sermons we preach, they cease to be sermons. This volume could be quite helpful for preachers and also for those who are preparing for the ministry.

GOD'S WORD TO HIS PEOPLE. Charles D. King. Westminster Press. $3.50.

Dr. King begins by showing that the Christian faith has two points of reference—the Bible and the church. The word of God and the holy people of God are the main themes discussed in this volume. In Christian history he says these two points of reference are often made to be in tension with each other and sometimes one is stressed to the neglect of the other. The purpose of this book is to relate the two points of reference in such a way that each may be seen to reflect the other and support the other and to make possible the understanding of the other. The church he says is rooted in the Bible and yet the Bible is a product of the church 's life. Neither has its full meaning unless its roots in the other are appreciated. When a church understands itself in the light of the Bible picture of God, man's problem and Israel's destiny, then the church can appreciate its own role as the holy people of God bearing witness in history age after age to God's righteous purpose, most holy judgment, and most loving redemption.

BODY AND SOUL. D. R. G. Owen. Westminster Press. $3.75.

The author of this volume presents the Biblical view of man. Turning to the book of Genesis he shows that matter was created by God for a purpose and thus matter must in general be good. Man made in the image of God is constantly tempted to act as if he were God.

Here is an interesting study of the nature and destiny of man, especially the Biblical view as given in the three great doctrines—man's creation and fall, man's redemption, and the doctrine of "last things." The reader is led to see that for a true understanding of man we must know the Bible. The Bible speaks authoritatively upon man's nature and destiny. Conservative theologians will not follow the author in all of his interpretations but will find his utterances stimulating.

ONE VOLUME NEW TESTAMENT COMMENTARY. John Wesley, Adam Clarke, Matthew Henry, and others. Baker Book House. $5.95.

This is a commentary designed to fit the needs of the lay worker as well as the preacher of the gospel. Here is a happy combination of exposition, doctrinal comment and practical application. Every verse in the New Testament is treated with lucid comment. This commentary should be useful to preachers, Sunday School teachers and laymen who desire to understand and apply the New Testament in all of life's situations.

THE IMPROVED FUNERAL MANUAL. William H. Leach. Baker Book House. $2.00.

This funeral manual has been compiled by the editor of Church Management. His aim is to help the clergyman to be of greater service in the hour of death. Dr. Leach here places in the hands of the minister materials which are needed in planning the funeral and for the orderly and effective conduct of the service.

THE BIBLE. John Stirling. William Collins Sons & Co. $3.00.

The text of this Bible is the authorized version and it contains the Old and New Testaments unaltered and unabridged. The hundreds of illustrations specially drawn by Horace Knowles are on a new principle. Instead of the old type of story book pictures they provide a multitude of visual aids for the reader to help in making the text real to him. These include the landscapes and cities, the plants, animals and birds and the everyday objects like pots and coins which are associated with the Bible stories. There are also indications of date and pictorial symbols of distances traveled and of the nations — Egyptians, Philistines, Assyrians, Babylonians — who appear on the Biblical scene, as well as numerous simple maps placed in the text wherever they are needed.

The binding of this edition — blue buckram, handsomely lettered in gold with colored top and marked — makes it as attractive in outside appearance as it is in content.

CHORAL READINGS FOR JUNIOR WORSHIP AND INSPIRATION. Harry J. Heltman and Helen A. Brown. Westminster Press. $1.00.

This volume is edited for direct appeal to boys and girls 9, 10 and 11 years of age. Not only will the materials included in this work be found to lend enrichment to the worship services of these people but further frequent use of them will greatly enhance the purposes of the Christian Education programs.

Choral reading as it is presented here is a medium of self expression to which every individual in any group can take an active part and this without any special talent for doing it.

WHEN WE TEACH PRIMARY CHILDREN. Marjorie Haynes. Westminster Press. $1.00.

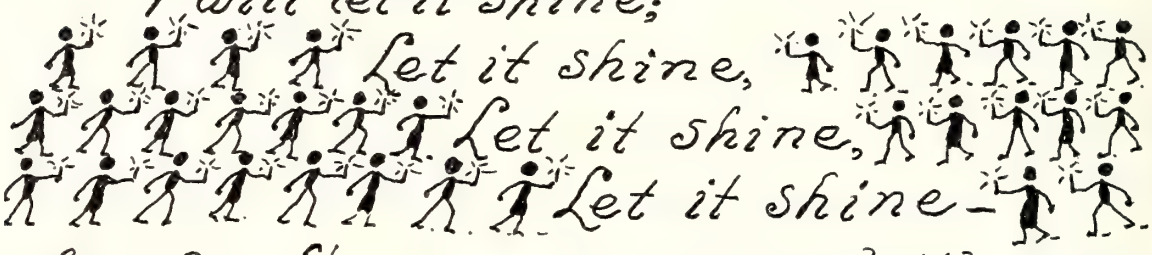
This is a primary guidance manual. Teachers and parents and all who work with the primary-age child will find within these pages some inspiration and help to strive to continue growing as mature Christian adults. This book is not exhaustive in its treatment of the subject, but it does deal with the basic elements for teachers of children to give week by week.

CHILDRENS Page



This Little Light Of Mine

I will let it shine;



Let it shine, Let it shine, Let it shine—

Mr. Bev. Shea composed that little song and many thousands of Children are singing it. Jesus is the One Who first talked of the shining light, and it was not the sun, nor the moon, nor the stars, but He said A PERSON must be a shining light. He said, Ye are the light of the world. Men do not light a candle and put it under a bushel, but on a candlestick, and it gives light to all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven. Jesus wants little Children to be the kind of a light that helps others to know Him, because when they know Him they will love Him. (Matt. 5: 14-16) E.

COLLEGE GRADUATES of 1961

Bigger and bigger grows this floodtide of students entering the colleges and universities of the United States. The freshmen of 1957 will be 1961's graduates.

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EDITORIAL

My Times Are in Thy Hand
PSALM 31:15

Perhaps the best commentary on this verse is the reading of Psalm 139.16 given in the ASV, "And in Thy book were they all written, even the days that were ordained for me, when as yet there was none of them."

* * * * *

The thirty-first psalm tells of a time of great danger. "Terror on every side." "Forgotten as a dead man." "A net privily laid for me." "They devised to take away my life." Possibly this was the occasion when David fled from Saul up a mountain, the troops behind him, and others encircling the sides thereof to cut off his retreat. The end of David's days seemed at hand. But God knew his soul in adversity. He, to Whom the psalmist committed his soul, delivered him. A message telling of the attack of the Philistines recalled Saul, and David was as a bird escaped from a snare. My times are in Thy hand — signified for David *the time of Thy deliverance.* This is the Lord's doing; it is marvelous in our eyes.

* * * * *

It is April 12, 1945, the Psalm for study in Chapel at Columbia is the 31st and the center of the meditation is MY TIMES ARE IN THY HAND. Just a couple of hours later that day the world is electrified with the announcement of the death of the President of the United States. Ten days earlier he had worshipped in the Chapel at Warm Springs, worn and wan, yet mighty in power. Now he can no longer guide the forces racing to overthrow Hitler in Europe and Japan in Asia. But this distinguished American has already learned that his times are in God's hands. He learned it when as a rising young statesman he was cut down by polio. He learned it when much of his strength was given back and he was lifted to the seat of the mighty in the nation and in the world. Franklin D. Roosevelt's times were in God's hands. The time of paralysis, the time of deliverance, the time of honor, of glory and of victory — the time of death.

* * * * *

Luther's evangelical conversion took place while he was studying the 31st and the 32nd psalms with the help of Jacques Lefebre's work and in the light of Romans. He read:

> "In thee, O LORD, do I trust; let me never be ashamed: deliver me in thy righteousness", and "Blessed is he whose transgressing is forgiven, whose sin is covered", in the light of,
> "The righteousness of God is revealed from faith to faith", "the just shall live by faith", "Being justified freely by His grace through the redemption that is in Christ Jesus", "Even as David described the blessedness of the man unto whom God imputeth righteousness without works."

In the black tower at Wittenberg, the Holy Ghost opened to him the meaning of these words. He saw that what no man can do for himself by his works, God has done in Jesus Christ the Saviour. I cannot win a gracious God by my works, but I can accept the God Who is gracious to me in Jesus Christ. So for Luther, My times are in Thy Hands, meant primarily the time of conversion, of finding or being found by the gracious Saviour.

* * * * *

Now the record shows that on the Cross our Lord Himself was much in this section of the psalms. He quotes from the Cross, Psalm 22. 1. "My God, my God why hast thou forsaken me?" and Psalm 31.5 "Into Thine hand I commit my spirit." Earlier His brethren had insisted that Jesus go to Jerusalem, only to receive His, "My time is not yet come," John 7.6. Indeed, those who sought to kill Him, did not take him then "because His hour was not yet come", John 7.30. But as the final passover drew near, He sent the disciples into the City to

say to such a man, "My time is at hand, I will keep the passover at thy house with my disciples". In the highest sense Jesus' times were in the Father's hands, and the Father made His time the time of the glorification of God in the salvation of man.

> "What shall I say? Father save me from this hour — But for this cause came I unto this hour — FATHER GLORIFY THY NAME." "IT IS FINISHED." "HE BORE OUR SINS IN HIS OWN BODY ON THE TREE: WITH WHOSE STRIPES WE ARE HEALED."

God made His time on Calvary to be the time of all times. When the devout Reformed pastor, H. F. Kohlbruegge was asked when he was converted, he laconically replied,

"At Golgotha".

* * * * *

Our times are in His hands. The future belongs to Him and He has given it to the Lord Jesus and given Christ Jesus to us as our wisdom, our righteousness, our sanctification and our redemption. No harm from HIM can come to us on ocean or on shore. All our times are in His hands! Times of suffering, and of defeat, times of deliverance and of victory, times of sorrow and of death, but also times of salvation and of resurrection!

Lord, give me faith!
To leave it all to Thee.
The future is Thy gift,
I would not lift
The veil Thy love has hung twixt it and me.
—Oxenham.

—W.C.R.

The Great Separation

> "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:49,50)

No Christian can contemplate this coming scene without thankfulness for his security in Christ, nor can he rest content while so many in the world neglect or reject Him or never have heard of His redeeming grace.

The numbing effect of the rising tide of neo-universalism can only be stemmed by the clear statement of the Scriptures. The picture of a flaming hell is rejected by some but it is obvious that our Lord himself was using the strongest terms possible to convey the awfulness of the place prepared for those who reject Him.

In some circles it is popular to discount the actuality of eternal punishment but a study of the numerous references in the Bible shows conclusively that there is such a place for the finally impenitent. Even human reason demands that there be a final and complete separation between that which is evil and that which is holy, and a maudlin sentimentality which would ignore sin and its consequences and the alternative offered to men freely through the Gospel, is entirely out of keeping with the biblical revelation of evil on the one hand and the righteousness of God on the other.

Nearly one hundred years ago the Scottish theologian, Patrick Fairbairn, wrote: "And if anything could add to the certainty and horror of such a fearful looking for of judgment, it would be the circumstance that the strongest announcements respecting it came directly from the lips of the merciful Redeemer, and from the pen of his most gentle and loving disciple. Nothing but the stern realities of truth could have drawn such revelations of the coming eternity from hearts so liable to be touched with the finer feelings and susceptibilities of nature itself. Love itself - love in its highest exercise - could here do nothing more than forewarn of the coming evil, and provide the way of escape from it."

In the light of the cumulative and clearly defined teachings of Scripture how can we be so foolish as to deny the existence of or warn men from the wrath to come?

Many years ago there was a man in the home town of the writer, a man not known for either his piety or spiritual insight. A "Russellite" missionary (they are now called Jehovah's Witnesses), came to town and proclaimed from a box on a street corner that there is no such thing as Hell. After listening to his harangue for some time this man spoke up so that all could hear: "If you are right and I am wrong not much harm has been done, but brother, if I am right and you are wrong, you are in one helluva fix."

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Regardless of the figurativeness of the language used in Scripture it is designed to warn men of impending judgment and separation from God. The whole mystery of sin and evil, its nature and its judgment, is wrapped up in the doctrine of Hell as a place of eternal punishment. Who are we to discount the Scriptural picture or to negate either its certainty or the way of deliverance?

It can well be that there is also involved the whole problem of the relativity of time, the merging of space into infinitude and the activation of forces not yet existing in the world. But there is one thing of which all should be aware —we are warned to flee from the wrath to come and we are told of the One in Whom and through Whom we can find security.

"Shall not perish, but have everlasting life", carries a significance which is both a warning and a promise. Does man know a better way?

—L.N.B.

LETTERS



Re: Green Article

"WHY WE BAPTIZE BY SPRINKLING"

"I have read with deep interest and profit the fine article of Dr. J. B. Green, "Why We Baptize by Sprinkling." I would like to have 100 copies of this article. I hope you will make available this splendid article in leaflets to be widely distributed." *Dr. J. O. Reavis, Dickson, Tenn.*

I was impressed very much by the article "Why We Baptize by Sprinkling" by Dr. Green. Should you print that in booklet form I would like very much to have several copies of it. This is one of the most convincing articles I have yet read on Baptism by Sprinkling. I think it should by all means be printed in booklet form for distribution. I have many friends and relatives who should read same. *C. Steck, Pilot Rock, Oregon.*

"I never read a better article on that subject and I suggest that you publish it at least once a year for the sake of the new members of all of the denominations that use that method. I want to ask you if you won't print it by the hundreds and I will buy the first 100 copies." *Miss Eunice Meadows,* Ruston, La.

"Your article in August 14th *Journal* written by Dr. Green entitled "Why We Baptize by Sprinkling" is one that should be read by many people who may not read it in your magazine. If it is possible to get copies of this I would be interested in additional ones." *Christie L. Patterson, Valdosta, Ga.*

"The article by Dr. Green on Baptism is the clearest and most convincing I have ever seen on the subject." *C. E. McCoy, Charleston, W. Va.*

"You had an excellent article in your August 14th issue, "Why We Baptize by Sprinkling" by Dr. Green. I am wondering if that may be procured in a pamphlet form? That article should be in the hands of everyone of our members. There is an interest now in just what Presbyterians believe on the part of our members and this is something that I think most everyone would like to have." *Rev. David G. Davies, Greenville, S. C.*

"I think it is the best thing we have had on Baptism." *Mrs. Sylvester Ferguson, Hopkinsville, Ky.*

"I was quite impressed with an article I read by Dr. Green on Baptism. Have felt the need of just such an article for a long time and as it is so comprehensive I would like to make a deeper study of it, as well as have some of my family and friends read it." *Mrs. H. A. Saunders, Bryan, Texas.*

"We think you should by all means reprint the article by Dr. Green. It is the best we have seen in many a day." *Rev. and Mrs. W. J. Caldwell, Leland, Miss.*

Editor's Note.

In answer to the many requests we have reprinted Dr. Green's article in booklet form. These are now available at 10 cents each, $1.00 per dozen or $6.00 per hundred postpaid. We already have received many orders before we had made it known that the article would be reprinted.

Be sure to read "Why We Baptize Infants" by Dr. J. B. Green which we are carrying on page 10 this issue. This article will also be reprinted if there is sufficient demand for it. May we hear from you about this?

TEACHER WANTED for Christian School. Wire or call W. E. Hill, Jr., Hopewell, Virginia.



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The Presbyterian Outlook's Infiltration Hoax

By Paul D. Hastings

The Presbyterian Outlook in its issue of June 17, 1957, carried an article entitled "Infiltration—to What End?"

In this article the editor of the Outlook made the charge:

> "that the Orthodox Presbyterian Church is seeking to infiltrate the Presbyterian Church U.S., with the declared purpose of drawing off churches and ministers if possible" into the Orthodox Church. He also named, and insinuated, that a number of outstanding laymen and ministers in our Church were involved in the plot, and that the Synod of Mississippi was the "soft spot" in which this program was being carried out.

The article containing these serious charges was based upon the testimony of one minister. An examination of the facts involved in the situation indicate that this individual is so unstable, and the evidence so flimsy, that no *responsible* editor would publish such an article upon such evidence.

Under the title of the article in the June 17th issue of the Outlook was this statement, "Photostatic copies of the letters on which this article is based are available." I, along with other members of our Church wrote for these letters. The editor gave the following reason as to why we would not receive them in the August 19th issue of the Outlook:

> "In our June 17th reference to the 'availability' of photostatic copies of some of the basic letters was made an unintended and unfortunate reference which has encouraged people related to the situation and some others to feel that we would provide these upon request. What we intended to say was that these copies had been available to us and were the basis of our report. After all, the letters were printed in these columns and photostats would only prove that we printed accurate copies. We hope that our readers have enough confidence in us to believe that we would not knowingly falsify such records."

However, as few ministers of the Orthodox Presbyterian Church have been received into the Synod of Mississippi during the past two years, it was easy to identify the minister who sent this information to the editor of the Outlook. It is amazing to learn that this minister could not accurately be classified as being a member of the Orthodox Presbyterian Church, because just a little over two years ago he was the pastor of a Northern Presbyterian Church in Cincinnati, Ohio. On May 6, 1955 he wrote to a minister in the United Presbyterian Church asking him to help him to get re-located in either the United or Southern Presbyterian Church, "due to the trend toward worldliness and modernism" in the Northern Presbyterian Church. He stated in his letter:

> "I am at present a ministerial member of the Presbyterian Church USA. I am at present the minister of a church of 400 members, budget of $12,000. Due to the trend towards worldliness and modernism in our churches, I desire to relocate in a church where the Gospel is desired and the people are true to the Bible as the Word of God. It makes little difference to me whether my new church would be in the Presbyterian Church USA, or the U.S. Church or the U.P Church, although I think I would prefer the U.S. or the U.P. church to the USA group. I feel that the USA Church has deteriorated greatly in the past few years spiritually, and the trend is toward a giant bureaucracy, dominated by a few men at the top."
>
> "If you know of any church seeking a minister of my age and theological bent, I would be glad to hear from you and them. It is getting difficult for we who are Conservative to get a hearing, especially when we have to 'clear' through the Ministerial Relations Committee headquarters in Columbus, Ohio. This is dominated by the 'powers that be'."

Isn't it amazing that the editor of the Presbyterian Outlook, who spearheaded the recent proposed plan of Union between our Church and the Northern Presbyterian Church, would place so much confidence in the testimony of a minister of the Northern Church who held such a low opinion of this Church in which he was a member?

This minister, unable to get into the United or Southern Presbyterian Church at this time, accepted work *for several months* under the Home Mission Committee of the Orthodox Presbyterian Church. While engaged in this work he stated that he was reluctant to leave the Orthodox Church with its emphasis on purity of doctrine and life. However, since there was no church open for him in this denomination, the Secretary of the Home Mission Committee suggested to him in a letter that he seek a pastorate in the Southern Presbyterian Church as this was a conservative Church

in which he would feel at home, particularly in the Synod of Mississippi where several former members of the Orthodox were located, and that he was sure they would help him in any way that they could. This particular letter from the Home Mission Secretary was the main basis for the Outlook article and charges. If this letter is taken within the proper context of the situation in which it was written, the deductions drawn by the editor of the Outlook would not be warranted by the facts.

After this minister secured a small church in the Synod of Mississippi, in October of 1956 he cancelled his subscription to the Southern Presbyterian Journal because of his *disapproval* of a series of articles in the Journal which defended the Southern Presbyterian Church's missionary work in Brazil against the attacks of Dr. Carl McIntire.

Again, isn't it amazing that the editor of the Outlook, who has on numerous occasions condemned Dr. McIntire and his activities, should place such confidence in the testimony of this minister who, from all indications, approved of Dr. McIntire's attacks upon our missionary work in Brazil?

In the article of June 17th the editor of the Outlook gave the following reason for this minister's desire to reveal this "plot of infiltration":

> "Why has this man, once so cooperative with OPC leaders and policies, become willing to reveal this story? He has become disillusioned. This came about because of the treatment of two very generous givers to OPC activities who raised a protest against the selling of certain property without authorization. Following their protest they stopped their gifts. They were then sued by the church in an effort to obtain funds which had been anticipated. The minister decided he had had enough and in reaction against such policies he now sounds a cry of warning against further possible inroads into the Southern Church."

There is no truth in the above statement and I challenge the editor of the Presbyterian Outlook to name two individuals who were sued by the Orthodox Presbyterian Church because they failed to give gifts which they had promised to the Church, and to name the city and court in which the case was heard.

This "rolling stone" of a minister lasted only a short time in his church in Mississippi and on May 1, 1957 he moved to Florida. His moving from the Northern Presbyterian Church, to the Orthodox Presbyterian Church, to the Synod of Mississippi, and then to Florida, *all within the short time of two years,* speaks for itself. It is on the basis of representations from this individual that the *Presbyterian Outlook* published an article containing serious charges against other Christians.

Why was the editor of the Presbyterian Outlook not discerning enough to see this? Was it because of his eagerness to discredit and malign the Orthodox Presbyterian Church and the individuals named in his slanderous article?

The Synod of Mississippi appointed a committee to investigate the charge that this plot of infiltration was taking place within the Synod of Mississippi. The chairman of this committee asked the editor of the Outlook to give his committee all the documents and information he had to justify the charges made in his article. ***This the editor refused to do*** and comments upon this request in an editorial in his August 19th issue as follows:

> "In recent weeks we have been urgently requested to turn over to the chairman of the investigating committee of the Synod of Mississippi all documents and information relating to the possible infiltration of that synod by disloyal interests (Outlook, June 17, July 8, Aug. 5). Our refusal to reveal the sources of our information has resulted in a charge by the chairman that this is 'not only illogical and unethical, but raises a strong suspicion as to the sincerity and honesty of your motives'."

In the light of the above the reader is left to judge for himself the journalistic acumen of the esteemed editor of the *Outlook.*

A Couple of Addresses

No news, they say, is good news, but usually good news is not news at all unless it is tinged with drama. Thus it is that honest people and honest acts, unless they are honest acts of very important people, do not always break into the news. So we want to remind you of:

The young girl who gave up a chance at the big prize in a spelling bee by telling the judges herself that she had spelled a word wrong;

The golfer who looked at his posted tournament score and saw that he was credited with a lower score than he had made; he corrected his score and cut himself out of a larger prize;

The mother who returned to a bank $2,000 which her daughter had found on the floor with a note which read: "We teach our children never to take what is not theirs."

Now we have a sneaking suspicion that this sort of honesty occurs more than people realize. It just does not always make the news, because the occasions are not always colorful. We are not paging Pollyanna, but if that cynical old Greek is still around with his lamp, we can give him a couple of addresses just the same.

—Wall Street Journal

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THE SOUTHERN PRESBYTERIAN JOURNAL
Weaverville, N. C.

The Reformed Doctrine Of The Three Offices Of Christ

By J. Marcellus Kik

Much to the concern of the ecumenists a resurgence of confessionalism is emerging on the ecclesiastical scene. Theologians, preachers, and laymen are revaluating the historic creeds of their particular denominations. The husks of liberalism have not satisfied spiritual hunger but satisfying food is found in the creeds that find their basis in the Word of God. Strange to say, the ecumenical movement has been a contributing factor in the renewal of interest in doctrine as churchmen have been compelled to study the beliefs of their denominations to see what possibly could be surrendered in the formation of a world-wide church. Professional ecumenists shudder at this revived interest for fear that it will scuttle the ecumenical movement.

The *Southern Presbyterian Journal* has taken a lead in this resurgence by its emphasis on Reformed doctrine as contained in the Westminster Confession of Faith. In the fight against unbelief within the church there is a danger of becoming entirely negative. The positive presentation of historic Christian faith has definite strategic advantage and will provide a blessing for the Church.

Today we hear a great deal about the Divine-human encounter. Often this is clothed in puzzling philosophical terms or in the paradoxical language of neo-orthodoxy. Our Lord brought the Divine-human encounter to the existential experience of his generation with a very simple question, "Whom do men say that I the Son of man am?" They answered, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." This revealed that the Divine-human encounter did not issue into true knowledge on the part of those who saw the Son of God in the flesh. They beheld a prophet similar to John the Baptist, Jeremiah, or Elias. The Divine-human encounter left them in total ignorance as to the person and work of Jesus.

Then Christ turned to those who were to form the New Covenant Church and asked the question, "But whom say ye that I am?" Peter made the confession for the Church. He replied: "Thou art the Christ, the Son of the living God." To this true confession, Jesus answered: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not his superior intelligence nor even his close association with Jesus which enabled Peter to make this confession. It was a revelation of God the Father. Peter, as well as all the true Church, was born from above.

I make no apology for asking both great and small, wise and unwise, Greek and Barbarian the question of Jesus: "Whom say ye that I am?" What would be your answer to that question? Perhaps you will say that the answer is simple. You would need only to repeat the answer of Peter and you stand a hundred per cent in your examination. Your answer would be, "Thou art the Christ, the Son of the Living God." But wait just a moment before you give yourself a hundred per cent in this examination. All that you have given in your answer is the formula. What do you mean when you say that Jesus is the Christ? What do you mean when you say that He is the Son of the Living God? I remember coming from high school and with a great deal of pride asking Mother to pass the H2O. I gloried in knowing the formula for water. It was a different story when my teacher asked me to define hydrogen and oxygen. All I knew was the formula. Even so when you simply answer, "Thou art the Christ the Son of the living God," all that you are giving is the formula.

Limiting ourselves now to the expression, "Thou art the Christ," what do you mean when you say that? Well, there would be a few that might answer, "We mean by that the name of Jesus — Jesus Christ. Just like we might say John Smith." That answer, of course, would reveal a lack of knowledge. The term "Christ" means first of all an office. It is hardly necessary for me to tell you that "Christ" is a translation of the Greek word "Christos" and that the Greek "Christos" is a translation of the Hebrew word "Messiah" and that the Hebrew word "Messiah" means "the Anointed One." So that when Peter replied "Thou art the Christ," actually he was saying, "Thou art the Anointed One" — "Thou art the Messiah."

But what did Peter mean when he called Jesus the Messiah and what do we mean when we call Jesus the Christ? That term for Peter had a definite meaning. Its meaning was determined by the prophecies of the Old Testament.

For instance we read in Deuteronomy 18:15 where Moses made his statement to the Jews: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The Jews learned to call this promised prophet the Messiah. A greater prophet than Moses was to appear upon earth. Then also we read in Psalm 110:4, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." A priest after the order of Melchizedek was to appear upon the scene of history. The Jews learned to call this coming priest, the Messiah. And then we read in Psalm 2:6, "Yet have I set my king upon my holy hill of Zion." This coming King, prophesied in so many portions of the Old Testament, was called by the Jews, "the Anointed One" — The Messiah. The Jews were looking for a Prophet greater than Moses, a Priest greater than Aaron, and a King greater than David. They called Him the Messiah. Thus it was a tremendous confession to make when Peter stated, "Thou art the Messiah."

If we would give an intelligent answer to the question of Christ, "Whom say ye that I am?" we must reply with Peter, "Thou art the Prophet, Priest, and King of God. Thou art the prophesied Messiah." But even that would not mean a correct answer. It is Christ that is the examiner. He examines the heart as well as the mind. To give the answer in the spirit and with the correctness of Peter we must be able to say with our hearts, "Thou art my prophet — my infallible teacher. Thou art my Priest — one who hast made the sacrifice for my sins. Thou art my King — one whom I will follow until death." Men cannot teach us such a confession; it must be taught of God. Flesh and blood cannot reveal it to us. It must come as a revelation from God. This is the Divine-human encounter that issues into eternal life. Only as we are taught of God can we genuinely, truly, and correctly give an answer to the question, "Whom say ye that I am?" Only as we are moved by the Holy Spirit can we say, "Thou art the Christ, the Son of the living God." Our life begins with that confession. And we have no life unless we make that confession.

This confession must continue throughout our Christian life. At every turn of life the searching question comes, "Whom say ye that I am?" It searches the pulpit as well as the pew. The minister must look for daily grace to maintain the confession in sincerity and truth.

One learns in the ministry that grace is needed to affirm the first office of Jesus and confess, "Thou art my Prophet." The deutero-Isaiah authorship is considered a settled issue by the majority of ministers; yet Jesus in the Gospels quotes from both sections of Isaiah and attributes authorship to Isaiah the prophet. One must make a choice between the prophetic office of Jesus and that of scholarly men. This applies to many problems and teachings connected with the Bible. It takes a courageous minister to confess before men, "Jesus is my infallible Prophet."

In the teaching ministry one may with ease admonish his congregation to seek the Kingdom of God first but how difficult to apply the Prophet's teaching to one's own life. One may encourage people to believe that all things work together for good but how hard to have that faith in one's own heart as sorrows and troubles come. How easy to admonish to love Christ more than father, mother, wife, or children but how arduous to fulfill the Prophet's teaching in one's own life. Often with a price one must cry out, "Thou, O Christ, art my Prophet." The Reformed doctrine of the prophetic office of Jesus is more than academic; it finds daily application.

Besides the office of Prophet, Jesus also has the office of Priest. This office forms the foundation of the prophetic and kingly office of the Lord. As Prophet Jesus reveals to the Church the import and glory of his Priesthood — its necessity for the salvation of sinful men. The Priesthood provides the subject matter of Christ's office as Prophet. The Kingship of Jesus was the reward of his discharge of the priestly office. The sceptre which he possesses came to him because he fulfilled his duties as priest. Zechariah pictures Him as a priest upon his throne (Zech. 6:13). In Revelation Jesus is pictured as the Lamb upon the throne. All point to the importance of the office of Priest.

Today we hear a great deal about the Lordship and Kingship of Jesus even as several generations ago we heard much about Jesus as Prophet. Yet the foundation office of Priesthood is neglected. In Reformed teaching this office is rightly related to the others and given proper emphasis. There are two aspects of the office: sacrifice and intercession. The vicarious sacrifice of our Lord must constantly be stressed. Our High Priest offered himself. We must constantly confess that only his atoning sacrifice has obtained the forgiveness of sin. God has ways and means of revealing the awful depths of sin so that his children cry out, "Thou, O Jesus, art my Priest."

Intercession also forms part of the priesthood of Jesus. He makes daily intercession for his people before the throne of God. How comforting is this passage in Hebrews, "He is able to save unto the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them." As Satan makes accusation after accusation against the redeemed upon

earth, God beholds the Lamb standing in the Holy of Holies. Part of Christ's priestly office is to present continually to God the evidence of His sacrifice. The atoning aspect of the priesthood of Christ does not stop with the cross; it continues daily in the heavenly Temple. Thus the Christian should daily confess, "Thou art my Priest."

The third office of Christ is his kingship. The glory of the Reformed faith is to testify of the sovereignty of God. Many do not seem to realize that it is a testimony to the sovereignty of Christ. God has delegated his sovereignty to the Son of man. Therefore Jesus stated, "All power *is* given unto me in heaven and in earth." Peter testified on the day of Pentecost, "Therefore let all the house of Israel know assuredly, that God *hath made* that same Jesus, whom ye have crucified, both Lord and Christ." Paul witnessed to the Ephesians, "And *hath* put all things under his feet, and gave him to be the head over all things to the church." Surely, on the basis of Scripture, Jesus is sovereign now — He is King now. Those who refuse to acknowledge that Jesus is King possess only a "two-thirds" Messiah. The Messiahship includes all three of the offices—or else Jesus is not the Messiah.

The realization that Jesus is King now should remove the spirit of defeatism from the ranks of evangelicals. Christ as King is more powerful than Satan. His truth is more powerful than falsehood. His light is more powerful than darkness. In the name of the King the Christian army should go forth conquering and to conquer. The strongholds lost to liberalism must be recaptured. Faith in the present power of the King should cause the evangelical forces to move forward in confidence of victory. Would that all that believe that Jesus is the Christ would confess with faith, "Thou art my King."

When Peter made the confession that Jesus is the Messiah, Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The gates of hell shall not prevail against the church that confesses that Jesus is prophet, priest, and king. In ancient days "gate" was a symbol for strength and power for it kept out the enemy. It was also used as a symbol for wisdom as the elders of a village or town often sat by the gate to administer justice. All the power and wisdom of hell cannot prevail against the Church that witnesses the confession of Peter.

In the first three centuries the Church proclaimed without fear that Jesus was the infallible Prophet, the Great High Priest, and the King of kings. Within the course of several centuries she conquered pagan Rome. The power of hell could not contain the Church. The wisdom of hell, however, led the Church away from the true confession. Man was declared to be the infallible teacher; man was necessary as mediator before God; and man's loyalty was to man. A threefold crown was given to man known as Pope. The result was that the Church became weaker and sunk into superstition and sin.

Under the providence of God, Martin Luther came under the conviction that Jesus was the infallible Prophet of the church, the only Mediator between man and God, and the King to whom he owed supreme loyalty. He and others confessed the threefold office of Jesus and as a result the Church became stronger and stronger. In spite of the power of hell the Church prevailed and became victorious.

In recent years the Church has neglected and denied the threefold office of Jesus. The infallibility of the historical Christ is denied. Man knows more than Christ. The priesthood of Christ is ignored as man feels no need of the blood atonement. Man's loyalty is to the external church rather than to Christ. The result has weakened the spiritual power of the Church and sin is rife. The gates of hell do prevail.

The Church desperately needs to return to the threefold office of Christ. She needs to confess without shame that Jesus is the infallible teacher. She needs to witness with humbleness that Jesus is the Priest who has made atonement through the blood of the cross. She needs to testify without fear that Jesus is King and that supreme loyalty is to Him.

When the Church proclaims the confession of Peter with all its implications then she will gain the victory over Satan. The gates of hell cannot prevail over the confession that Jesus is the Christos, the Messiah, the Prophet, Priest, and King of God.

MEN'S CONVENTION

Important Notice

Several months ago the Program Committee of the Presbyterian Men's Convention met and screened a long list of potential leaders for possible invitations to speak to the Convention. One of the approved leaders was President Dwight D. Eisenhower.

Several individuals were requested to undertake the task of securing an acceptance from the President. Early information was received from this committee indicating the possibility of such an acceptance. Since that time, however, it has become definite that Mr. Eisenhower cannot possibly be in Miami.

Billy Graham will be on hand and will be featured on Friday evening, October 11th.

Why We Baptize Infants

By Rev. J. B. Green, D.D.

The question is important, and our people, in most cases, do not know the answer.

Why We Baptize Infants:

I. A four-fold answer.

1) We baptize infants as a sign of their right. A regulative principle of Presbyterianism is a doctrine of the covenants. The Scriptures speak of two covenants of God on behalf of mankind. The first is called the covenant of works. The second is called the covenant of grace. All believers in Christ are members of this second covenant. The children of believing parents are born within the covenant. The sign of that covenant in the New Testament is baptism. Being by birth members of the covenant of grace, infants have a right to receive the sign of that covenant. Baptism does not introduce them into membership in the covenant, but is a recognition of their membership in the covenant.

2) We baptize infants as a sign of their need. Infant children have need of cleansing, and baptism is a sign of cleansing. Every infant born into the world is a member of a sinful and lost race. As such it is stained by the racial sin. It is infected by what is called original sin. Original sin is sin we are born to; it is not sin which we have personally committed, but sin which we inherited by virtue of our connection with a sinful race. Every infant, therefore, needs cleansing. An infant is baptized as a sign of its need of purification.

3) We baptize infants as a sign of God's covenant promise.

The great promise of the covenant is that of pardon and purification. Pardon takes away the guilt of sin, purification removes the stain, the defilement of sin.

4) We baptize infants as the seal of God's covenant blessing. A seal on a document is a guarantee of its authenticity. God's appointed seal of the covenant of grace is a guarantee, or pledge, that he will fulfill his promise in connection with the covenant. And the promise is that of forgiveness and acceptance into favor and fellowship.

II. *A Defense of the Practice from History and Scripture.*

All churches that baptize by immersion regard infants as improper subjects of baptism. Why? For two reasons: First, their mode is unsuitable. But the main reason is, they say, there is in the New Testament no authority for baptizing infants. They separate the New Testament from the Old, their appeal is to the New Testament alone. Our appeal is to the whole Bible. The whole Bible is the Christian's authority. No one has the right to separate the two Testaments, they belong together. The roots of the New Testament are in the Old; the fruits of the Old Testament are in the New. What God hath joined together, let not man put asunder. In the days of Christ and the Apostles the Old Testament was the Bible, the only Bible. It was years after Pentecost, which was the birthday of the Christian Church, before the Scriptures of the New Testament were written. It was years later still before the books of the New Testament were assembled and regarded as authorized Scriptures of God.

All churches that baptize by sprinkling regard infants as proper subjects of baptism. Why? For two reasons: Their mode is suitable; but the main reason is that it is according to Scripture.

The Church of God is one; one Church in two dispensations. The Christian Church is an outgrowth of the Jewish Church. The Jewish Church was the Church of God in that day. The following three proofs will suffice to establish the point:

1) Christians are children of Abraham. Paul says in Galatians 3:7, "Know ye therefore that they which are of faith, the same are the children of Abraham." Abraham is called the father of the faithful. That is, the father of all believers. In Romans 4:16-17, the Apostle says, Abraham is the father of us all, as it is written, I have made thee a father of many nations.

2) Jesus declared that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of heaven. (Matthew 8:11) Sit down where? Sit down at the banquet table of the Lord in the completed Kingdom of God. Those that come from the East and the West and sit down with the Jews are Gentiles, so Jews and Gentiles, now Christians, constitute one family, of which Abraham is the human head.

3) Paul's figure of the olive tree.

In Romans, 11th chapter, Paul uses the olive tree to represent the ancient people of God. He teaches that the unbelieving Jews were broken off of the tree, and the believing Gentiles are

grafted into that tree. So, the ancient people of God, which were Jews, and the new people of God, which were Gentiles, constitute one tree.

These points of teaching are sufficient proof that the Church of God is one. Well, infants were members of the Church in the Jewish dispensation. The rite by which infants were recognized or admitted as members, was not baptism, but circumcision. Baptism has been put in the place of circumcision. Why? For two reasons: First, circumcision was a bloody rite. Baptism is a bloodless rite. Since Christ's death, since the blood of the Lamb of God was shed, no blood has been lawfully used in the worship of God. The second reason why baptism was substituted for circumcision is that it is applicable to both sexes. In the nature of the case, circumcision was applicable only to male children.

Colossians 2:11 shows that baptism is the equivalent of circumcision. "In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." There the Apostle is writing to Gentiles, and says that they have been circumcised with the circumcision made without hands, and the circumcision referred to is baptism with water.

Those who oppose infant baptism say that it is a foolish custom. The infant knows not what is done to it or for it, and receives no blessing from it. Does it occur to them that their criticism applies with equal force to the custom of circumcision? The infant was circumcised at the age of 8 days. It did not know what was done for it, nor why it was done. God appointed the rite. Did God do a foolish thing? Better be careful how you charge the Allwise with foolishness. Jesus was circumcised at the age of 8 days, in fulfillment of the Law. Do you want to follow Christ in this matter?

Those who oppose infant baptism say that the New Testament says, "He that believeth and is baptized shall be saved." The infant cannot believe, therefore, the infant should not be baptized. It was true in the Old Testament that infants could not believe, yet infants were circumcised. People then were saved by faith the same as now. Any Gentile coming into the Jewish Church was circumcized on the basis of his faith in, and acceptance of, the God of the Jews. And his children went in with him, having been circumcized.

Children *then* were circumcized on the basis of their parents' faith. Children *now* are baptized on the basis of their parents' faith. Parents then, parents now, represent their children and act for them. That was right then, and that is right now; not only right, but necessary. Small children cannot act for themselves in the matter of the State, in the matter of the Church. "The choice of the parent is the destiny of the child." The status of the child in the state is that of the parents; the status of the child in the church is that of the parents.

You now see why there is no "thus sayeth the Lord" in the New Testament for infant baptism. No such word is needed. Children had always been in the church. In the absence of any word to the contrary, it would be understood that infant children are still members of the church. Let our opponents produce a "thus sayeth the Lord" for not including children in the membership of the church. The burden of proof is on them, not on us.

They say the child receives no benefit from the administration of the rite of baptism. How do they know? Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God." And he took them up in his arms, put his hands upon them and blessed them. Was Jesus' blessing on the heads of little children no more than the blessing of a minister today on the heads of little children? I believe, and say to you, that the child whom Jesus blessed was really blessed.

The blessing of baptism may not be tied to the moment of its administration. An Englishman, Gardiner by name, a sea-going man, was converted by remembering a sermon which he heard as a boy. That sermon did not take effect until long after the boy had become a man. So God's promise of blessing in connection with baptism is fulfilled in his own time. Does anyone say there is no example of infant baptism in the New Testament? There are household baptisms in the New Testament. When Lydia believed and was baptized, her household was baptized with her. Acts 16:14-15. When the jailor at Philippi was baptized, his household was baptized with him. Acts 16:30-31. If there had been in Lydia's household a child too small to believe, would it have been left out? If there had been in the household of the jailor a child too young to believe, would it have been left out?

Since children were included in church membership back under the law, if they are excluded now under the Gospel, the new dispensation is less generous than the old. In that case, under the Gospel, we would have contraction, not expansion. Our God goes forward, not backward. He moves toward a broadening dispensation, not a narrowing one.

Peter's word still stands: The promise is unto you and to your children. Acts 2:39. There is no limitation as to age in the text. The law

requiring infant children to be signed and sealed as heirs of the covenant of promise has never been repealed. The invitation of Jesus, "Suffer the little children to come unto me," has never been withdrawn. When parents go in, the children go in with them.

If the United States should offer to enter into covenant with you for the temporal and everlasting good of your child, would you refuse the offer? I appeal to believing parents in Columbus, in Georgia, in all Christendom, to count their children in, and claim for them the sign and seal of their inclusion in the covenant of grace.

Religion is a family affair. It has been so from the beginning. Let it be so to the end.

The Sun and the Moon Stood Still

By J. V. N. Talmage, B.E.

Chapter 8 THE HIATUS

While the writer studied the prehistory of many lands, every now and then he found something that seemed to be related to the FLOOD of Noah, though they could not be called "proofs" of that event. It must always be remembered that the prehistorians of various regions have in most places succeeded in arranging their many valuable discoveries in fairly accurate sequences, but they have dated and tentatively correlated one sequence with another according to their basic principle of the slow parallel evolution of human culture. One can see that if definite traces of the FLOOD can be found, we Christians can put the bonafide sequences of prehistorians side by side so that the FLOOD will be on the same horizontal chronological line, that is, we can recorrelate them. In doing this it is essential that we be sure that we have before us definite traces of the FLOOD, otherwise our correlation will be no better than that of the prehistorians, out of step with the real facts.

Please remember we need not prove the FLOOD, for we have God's word for it, all we try to do is to use the evidence of the FLOOD to place the valuable work of the prehistorians in its true and accurate relationship, and thus bring order out of confusion, science out of guessing.

In the writer's opinion the most important discovery which suggests the FLOOD is the HIATUS in cultural history. A HIATUS means that there are no archeological sites during the interval and the materials dated before and after the gap are different in many ways. Some call it a "break." Since other events besides the FLOOD may have caused gaps in local sequences, all must be examined carefully.

We are sure that all will admit that if there were a FLOOD such as the Bible describes, it must have caused a HIATUS over a large part of the world, that is, wherever the FLOOD prevailed. For it must have taken many centuries before the posterity of Noah's family multiplied enough to repopulate formerly inhabited regions. Moreover all will admit that the HIATUS was probably shorter nearer the place where the ark of Noah grounded, and longer farther away. This is exactly what the discoveries of the prehistorians demonstrate.

The prehistorians who put their trust in the theory that man slowly evolved from some unknown ape are strongly allergic to HIATUSES, for any extensive Hiatus would cause a break in their simian ancestry. Consequently every now and then some "distinguished scholar" announces he has "bridged the hiatus", that is, proved there was no break. The difficulty is that the HIATUS caused by the FLOOD has a way of popping up again, and another "distinguished scholar" has to "bridge" it once more.

To the Bible student the HIATUS is vitally important, for if there were no HIATUS, there could be no FLOOD. As the prehistorians tend to suppress any indication of a HIATUS, it is exceedingly difficult to locate it and define its limits. Of course, a hiatus can only be recognized where data is plentiful, but thanks to those enthusiastic prehistorians, in many places data is amply sufficient.

All this discussion is necessary because we are going to correlate events in distant countries at the time of the LONG DAY.

SOUTH CAROLINA

Greeleyville—Charles D. Elyea, Jr., a native of Atlanta, Ga., began his duties as pastor of the Union Presbyterian Church at Salters, S. C., on September 1.

He is a graduate of Davidson College, Davidson, N. C., and Columbia Theological Seminary in Decatur, Ga. He attended the Union Theological Seminary in Richmond, Va., and for the past two years has been studying for his Master of Theology degree at Columbia Seminary.

He succeeds the Rev. Joseph D. Beale in the pastorate at the Union Church. Mr. Beale accepted the pastorate of the Aimwell Presbyterian Church at Ridgeway.

VIRGINIA

Roanoke — The Covenant Presbyterian Church in Roanoke began services on February 3rd of this year. On March 10th the first charter members were received and on April 14th, the Reverend Sam R. Hope was called as Pastor. In seven months the membership has reached 105. The Church has promised a minimum of $175.00 a month to benevolences and hopes, in the near future, to give as much to benevolences as it does for current expenses. A Building Committee has been formed and plans are under way for a campaign for the Building Fund. A manse for the minister has been purchased. At the present time the group is meeting in the Cave Spring High School.



WOMENS work



SPOTLIGHTING
WHAT THE BIBLE SAYS ABOUT
RELIGIOUS EDUCATION

. . . My people are destroyed for lack of knowledge. Hosea 4:6.

. . . If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom. Prov. 2:3-6.

And these words which I command thee . . . shall be upon thy heart . . . thou shalt teach them diligently unto thy children. Deut. 6:6.

Train up a child in the way he should go, and when he is old he will not depart from it. Prov. 22:6.

Correct thy son and he will give thee rest . . . give delight to thy soul. Prov. 29:17.

A child left to himself causeth shame to his mother. Prov. 29:15.

Fathers, do not over-correct your children, or make it difficult for them to obey the commandments. Bring them up with Christian teaching in Christian discipline. (Phillips) Eph. 6:4.

You are babies, new born in God's family, and should be crying out for the unadulterated spiritual milk to make you grow, and so you will, if you have tasted the goodness of the Lord. (Phillips) I Peter 2:2,3.

I stand amazed at the unfathomable complexity of God's wisdom and God's knowledge. How could man ever understand His reasons for action, or explain His methods of working? (Phillips) Romans 11:33,34.

With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him, and acceptable by Him. Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the plan of God for you is good, meets all His demands, and moves toward the goal of true maturity. (Phillips) Rom. 12:1,2.

We are not meant to remain as children . . . But we are meant to hold firmly to the truth in love, to grow up in every way into Christ, the Head. For it is from the head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love. (Phillips) Eph. 4:14-16.

. . . Grow out of Him as a plant grows out of the soil it is planted in . . . becoming more and more sure of your "ground." (Phillips) Col. 2:7.

How I long for you to grow more certain in your knowledge, and more sure in your grasp of God Himself. May your spiritual experience become richer as you see more and more fully God's great secret, Christ Himself! For it is in Him . . . that men will find all the treasures of wisdom and knowledge! (Phillips) Col. 2:2-3.

—Mrs. Charles J. Knapp, Moultrie, Ga.

Dr. Robert King

Hundreds of admiring and devoted friends of Rev. Robert King, D.D., ("Doctor Bob" as he was called by many) were shocked and grieved to learn of his passing August 22nd last. Below, we publish a poem written by his widow, Mrs. Ann Urner King, in his memory.

BEYOND

His glasses, so needful in searching the Word,
Will be of no use over there;
For his vision perfected is strong to behold
All the splendor transcendant of heaven so fair.

His shoes, which have borne him on errands for God,
Let other feet wear, if they will;
But, if footwear is part of celestial garb,
He has sandals now fashioned with heavenly skill.

His Bible, companion and long-cherished friend,
All worn with the handling of love,
Now replaced by the living and glorified Word
Once made flesh, now enthroned in heaven above.

The drugs half-used are quite valueless now,
Man's effort to overcome pain.
How glorious to live in a land of no ills,
No torturing sickness to touch him again!

His children, his widow, the hundreds he served
Are not barred from the new dwelling place.
O, Lord, may we faithfully follow his lead
Beholding each moment Thy wonderful face.

—Ann Urner King

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LESSON FOR SEPTEMBER 29

By THE REV. J. KENTON PARKER

Nehemiah, Patriot In Action

Background Scripture: Nehemiah 1 and 2; 4; 6:15, 16; 13
Devotional Reading: Psalm 99:1-5 (Include 8)

There is a big difference between a patriot and a politician. A patriot is ready to sacrifice all for the sake of his native land. A politician expects the country to sacrifice for him. There is also quite a difference between a politician and a statesman. A statesman is a patriot in action. Nehemiah was both patriot and statesman. A country is poor indeed that only has politicians, but is rich if it has plenty of patriots who are willing to work hard for the building up of their land.

A real patriot who loves his country will recognize God as the One who rules and will seek to lead his country to worship God, the Supreme Ruler of the Universe. A godless man cannot be a true patriot for it is righteousness that exalts a nation and it is sin that is a reproach. Unbelief and Atheism are two of the worst sins. Our Devotional Reading says, "Exalt ye the Lord our God, and worship at his footstool; for he is holy." Nehemiah showed his patriotism by leading his people back to God. He was not merely a Wall-builder; he was a Character-builder. In this way he showed his patriotism and statesmanship.

I. *A Patriot Who Prayed for his Country:* Ch. 1.

Nehemiah was a captive, but one who had risen to a position of influence. His heart was still in his native land. When some men came from Judah he asked them concerning the Jews which were left of the captivity, and concerning Jerusalem. They brought sad news. The people were in great affliction and reproach, the wall of the city was broken down and the gates burned with fire.

These words made Nehemiah weep and fast and pray. His prayer in verses 4-11 is a plea for mercy and forgiveness. He confesses the terrible sins of his people and asks God to grant him mercy and prosper him in the sight of the king, for he was the king's cupbearer. He had evidently made up his mind to do something to help his brethren in the land of Judah, but there were difficulties in the way. How could he get leave of absence? Nehemiah knew that God could soften the heart of his master.

II. *A Patriot Willing to Do Something for his Country:* Chapter 2.

Nehemiah is rightly called A Patriot in Action. The king noticed his sad countenance and asked the reason. He was not sick, so it must be sorrow of the heart. "Then I was very sore afraid." It was a dangerous thing to have a sad countenance when in the presence of one of these Eastern monarchs. It might mean, not only loss of position, but loss of life. He told his master very simply the reason for his sorrow of heart. The king asked, "For what dost thou make request?" "So I prayed to the God of heaven." We get an insight into the character of Nehemiah and the secret of his success. He prayed to God and then spoke to the king. He asked to be sent to Jerusalem that he might build up again the city of his fathers. He asked also for letters to the governors beyond the river so that they might let him pass through their country, and also a letter to Asaph, the keeper of the king's forest, that he might give him timber for the gates of the palace and wall. His request was granted and he was given leave of absence for a set time.

He soon met violent opposition from Sanballat and Tobiah who were grieved because there was a man who sought the welfare of the children of Israel. He made the journey to Jerusalem in three days. The two enemies mentioned above were joined by Geshem the Arabian and continued to ridicule and oppose in every way the work of Nehemiah. There are those today who oppose anyone who seeks the welfare of the Jews. Almost every day we read in our papers of such opposition on the part of Egyptians and Arabs and others. The Middle East is still a "trouble spot" and the enemies of the Jews are always plotting something. The same thing is true of the work of the Church. We should expect opposition and ridicule and even persecution where the enemy is strong enough to use force.

He and a few men made a secret survey of the city, not yet revealing his purpose to the rulers and others. He wanted to get first-hand information. He then told them of the hand of God which was upon him and the king's words,

and they said, Let us rise up and build. When their three inveterate enemies laughed at them and asked, What is this thing that ye do? will ye rebel against the king? they replied, The God of heaven, he will prosper us; therefore we his servants will arise and build. This is a good answer for us to give our many enemies today.

III. *A Patriot Meets His Enemies:* Ch. 4; 6:15,16.

Their enemies were very wroth. They began to mock the Jews and ridicule the whole project. Sanballat said, "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Tobiah, who was with him, said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Nehemiah met this ridicule with prayer. They finished half of the wall, and the explanation is given: "for the people had a mind to work." If God is with us, and we have good leaders, and the people put their shoulders to the work, we can accomplish wonders. Paul says that we are God's fellow-workers. These builders of the wall of Jerusalem were working with God.

This growing success infuriated their enemies, so they conspired together to fight against Jerusalem. Nehemiah made his prayer and set a watch. These two things go together. How often Jesus connected the two: Watch and pray!

Now there comes a note of discouragement. "And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build." It is bad enough to face the enemy, but when the workers themselves become discouraged, it is worse. "Fighting without, and fears within." This was what Nehemiah had to face. He faced it with courage and confidence. His words in verse 14 are fine: "Be not ye afraid of them; remember the Lord . . . and fight." He divided the people into workers and fighters, half of his servants wrought in the work and the other half held weapons. They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon. He also had a trumpeter by his side, who could sound an alarm. So eager and determined were these workers that neither Nehemiah nor any of the others put off their clothes except for washing.

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As we read this chapter we feel that Nehemiah is entitled to the name, Man of Action. He met every crisis and emergency with courage and determination.

IV. *A Patriot Who Led in a Great Revival:* Ch. 8

I am including this chapter, for I believe it tells us of the greatest work of Nehemiah. He and Ezra the scribe gathered the people—"all the people"—together for a great "Bible Reading." It seems that the people requested it. Read this chapter and note how many times the phrase, "all the people", occurs. There seemed to be a real hunger in the hearts of the people for God's Word. I wonder if we preachers stress the Bible enough. I believe that one of the greatest reasons for Dr. Billy Graham's success in reaching people is just because he honors the Word and is always saying, "the Bible says". "This Book" is still our Sword of the Spirit. The Great Revival under Ezra and Nehemiah was caused by reading "this book of the Law." Would it not be a marvelous sight if we could see our President and Congress and Supreme Court and Governors of our states leading such a meeting? We would have a Revival that would shake our country out of its indifference and sin and lead us to Salvation.

V. *A Patriot Who was Firm in Dealing with Sins:* Chapter 13.

Some terrible sins had crept into the land. Nehemiah had been away when these abuses came. One was the admission of the mixed multitude into the sanctuary. Tobiah even had a chamber in the court of the house of God. Then the tithe had been neglected so that the portions of the Levites had not been given them. Tobiah was cast out and the chamber cleansed and treasurers were appointed to look after the offerings. Some of the men had married wives of Ashdod, Ammon, and Moab, and the children were speaking in those languages. These "outlandish" women were a disgrace and shame. We see Nehemiah again as a "man of action" in fact, as he "chased" the son-in-law of Sanballat from him. Another sin was the desecration of the Sabbath. "There dwelt men of Tyre also therein, who brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah and Jerusalem. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. "From that time forth came they no more on the sabbath." He also commanded the Levites to keep the gates, to sanctify the sabbath day. I suppose we would laugh at Nehemiah in these days. We do not have many men like him, who love their country as he loved his. He was indeed a Patriot, Statesman, and Reformer. He prays that God will "remember me": I am sure that God did. His name is on the Honor Roll of Heaven.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR SEPTEMBER 29

By THE REV. B. HOYT EVANS

"*Lifting Up Christ*"

Scripture: Numbers 21:1-9 and John 3:14-15

Hymns:

"For the Beauty of the Earth"

"Alas! And Did My Saviour Bleed"

"Beneath the Cross of Jesus"

Program Leader:

In the Scripture which we read from the book of Numbers we heard how Moses lifted up the serpent of brass there in the wilderness as an object of faith. He did this at the express command of God. It was the symbol of God's power to deliver the people from death, and those who looked to it in faith as they were bidden to were not destroyed.

In His conversation with Nicodemus, Jesus compared His self-sacrifice for sinners to that event in the wilderness. When Jesus was lifted up on the cross He was more than a symbol of deliverance. He was deliverance. He both was and is the justifier of those who look at Him in faith. The people in the wilderness who looked on the serpent which Moses lifted up were given an extension of physical life. Those who look in faith to Jesus who was lifted up on the cross for their sins receive eternal spiritual life.

That Jesus was lifted up on the cross is an actual fact of history. He must also be lifted up figuratively. We must call the attention of the world to Him. We must exalt Him today in order that men — sinful men — may see Him, trust Him, and receive the eternal life which He imparts. How can we lift up Christ for men to see?

First Speaker:

You can help to lift up Christ by supporting His church. The church is the organization which has been established to exalt the Saviour. The Bible speaks of the church as "the body of Christ" and of Christ as the Head of the church. As the body of a man holds up his head, so the church holds up Christ. When we accept our share in the work of the church we are helping to exalt Christ.

The two main functions of the church are to worship and to proclaim the Gospel. Both serve to exalt Christ. As we share in the prayers, the hymns, and the ascriptions of praise in our church services we are honoring Christ and lifting Him up. The very fact that we take our stand with those who worship Christ means that we have a share in exalting Him, and the more faithfully we worship Him, the more honor we bring to His name, and the higher we lift Him up.

The work of the church consists not only in worship but in teaching and preaching. In fact, the preaching is worship, because worship means service, and preaching is a service to Christ. The purpose of preaching is to declare Christ to the world, both at home and abroad. That is what the church seeks to do through its programs of home and foreign missions. As a church we are seeking to call the attention of the world to Christ. This is very truly a means of lifting Him up for men to see. As we offer our support to the church we are sharing in the service of preaching. The hands of those who actually preach are strengthened as we indicate our interest in them through faithful attendance, through doing what we can in the work of the church, through our prayers for missionaries, teachers, and ministers, and finally through our financial contributions.

Second Speaker:

Christ must also be lifted up in our personal lives apart from our participation in the organized activities of the church. We are not to be ashamed of the Good News we have professed to believe. The Gospel of Christ is not just Sunday news. Its proclamation is not limited to ordained ministers. Christ will not be lifted up among men as He ought to be until every Christian proclaims the Gospel every day.

There are two ways of proclaiming Christ in our personal lives. The first way is through what we say. Most of us are willing to talk glibly about almost everything that happens. Are we willing to talk about our Saviour, and to tell others what He means to us? This is really the most effective kind of preaching that can be done . . . this personal testimony from one person to another. We have countless opportunities to lift up Christ in this way at home, at school, and at work. Let us determine to lift Him up with our words.

The other way of proclaiming Christ in our personal living is through what we do. The words we speak will not carry very much weight unless our lives are consistent with what we have professed to believe and to have experienced. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If we would lift up Christ in our personal living, then He must have control of our lives. If we yield ourselves to Him, others will be able to see Him in us and above us. How do we put Him in control of our lives? (1) By becoming acquainted with Him by faith. The Bible is our means of acquaintance. Let us study it more faithfully, asking the Spirit to guide us in a fuller understanding of it. (2) By remembering that Christ is in you. The Bible says that your body is the temple of the Holy Spirit. (3) By seeking in all things to live as you know He wants you to live, trusting in Him to supply the strength to do it. "I can do all things through Christ which strengtheneth me."

Jesus said, "And I, if I be lifted up . . . will draw all men unto me." We honor Christ and help in drawing others to Him as we lift Him in our personal living.

PLAN FOR FALL



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NEWS of CHURCHES around the World

Board of World Missions

Nashville—The Board of World Missions, meeting for the first time in its newly completed headquarters building here, has given its unanimous approval to a new agreement governing the cooperation of missions in Korea with the Presbyterian Church of Korea.

The agreement, worked out in June by 40 leaders representing the Korean Church, and the mission boards and missionaries of the U.S., U.S.A., and Australian Presbyterian Churches, will go into effect when given final approval by the General Assembly of the Korean Church, and by all three missions boards involved.

Dr. Wm. M. Elliott, Jr., Moderator of the General Assembly of the Presbyterian Church, U.S., and former chairman of the Board of World Missions, headed a three-man delegation which represented this Board at the conference. He, Dr. Hugh Bradley, Field Secretary of the Board, and Dr. D. J. Cumming, Educational Secretary, reported to the Board on the cosultations leading up to the adoption of the agreement. Eight missionaries represented the Presbyterian Church U.S., mission stations.

Under terms of the agreement, a Department of Cooperative Work will be set up within the General Assembly of the Korean Presbyterian Church. This body will review and discuss the work of missions working with the Presbyterian groups in Korea, and will exercise authority over portions of the work which are assigned by the General Assembly itself or by the mission bodies. Membership of the Department will be made up of 11 persons named by the General Assembly, and 11 named by the three missions. Representation within each of the groups will be on the basis of four persons from the U.S. Mission area, six from the U.S.A. area, and one from the Australian Mission area, reflecting the relative sizes of the work going on.

This 22-man body will be approved by the General Assembly, after nomination, and will meet once a year. Departments of Cooperative Work will be established in each presbytery, individually or in groups of presbyteries, with rules conforming to the rules of the General Assembly's Cooperative Work Department.

The agreement was reached after extended discussions in Seoul, and was given a unanimous vote of the 40 persons attending the consultation. The consultation grew out of proposals that were approved by the General Assembly of Korea's Presbyterian Church in September, 1956. At that time the missions working in Korea were asked to enter what was called the "Third Phase," with all missionaries working directly under the control of the national church, and all mission funds handed over to the national church to administer.

This proposal was revised to the agreement reached, because it was believed that the step proposed in 1956 would be destructive of sound stewardship within the Korean Church, which has been autonomous for 40 years. It was felt that if mission funds are given to the Korean Church, it would be a return to subsidation of the national church, and a weakening of its strong sense of stewardship that has enabled it to become the most evangelistic of the Christian Churches in the Far East. The new agreement expands on the General Assembly level the already close cooperation existing between mission and presbytery extension committees, and makes it uniform through the Assembly.

Another important action taken in the September Board meeting was the approval of the construction, for $85,000, of an apartment building to house missionaries attending the Language School in Campinas, Brazil. The apartment will be constructed on land already owned by the mission, and its seven apartments will be occupied by Presbyterian, U.S., missionaries. If the force of new missionaries in any given year is not so large as to require all seven apartments, vacancies will be filled by Presbyterian, U.S.A., Southern Baptist or Methodist missionaries who also attend the school, and rental will be paid to the U.S. Church.

In addition, $5,000 was appropriated toward the erection of a new school building for this same school, contingent upon similar amounts being provided by the other three missions using the school.

An Easter Offering that is confidently expected to exceed $100,000, was reported by the Department of Overseas Relief and Inter-Church Aid. The offering given at Easter this year has already passed $97,180.00, and funds normally continue to come in for this offering during the rest of the year. In 1956, the total for the full year was only slightly higher than the amount now in hand, with a total of $97,300.

The good offering made possible the appropriation at this meeting of the Board a total of $28,500 for relief projects that are continuing projects of Church World Service, or which are emergency needs which CWS is attempting to provide for. These funds including $1,000 for continuing relief in the Jamaica earthquake of May; $7,500 for the continuing relief of Arab refugees, and $20,000 to other continuing programs such as the Share Our Surplus, European, and Asian Relief programs.

The Rev. Paul B. Freeland, secretary of the Department of Overseas Relief, was given authorization by the Board to make an inspection trip to explore needs and methods of relief distribution, in Europe during the fall.

The Board was advised that an appointment it made in August, had been cleared of technical difficulties, so that Miss Elizabeth Caroline Lundeen of Minneapolis, Minn., may begin her service as a medical missionary in Japan. Miss Lundeen, already in Japan for another mission group, had asked to be transferred so that she might serve in Yodogawa Christian Hospital, the Presbyterian hospital in Osaka. She is now in Kobe, studying the Japanese language, and will join the Yodogawa staff next year. She is a graduate of the University of Minnesota, holding both a B.S., and a nursing degree. She has had wide experience as an Army Nurse during World War II, supervisor of Pediatrics at the University of Minnesota Hospitals, advisor in Nursing Education to the Department of Army

Civilian workers in Japan and Okinawa, and as public health nurse for the city of Minneapolis.

The Board was informed that two marriages of missionaries on the field may result in the loss of a worker in Africa and the gain of another in Brazil. Miss Nan Fulson has submitted her resignation as missionary to Africa, in order to marry. Her resignation, accepted with regret and expressions of appreciation for her services, becomes effective Oct. 10. In Brazil, Dr. Verlin Krabill, missionary who went out in 1956, has announced his engagement to Miss Jean Hinton, a fellow student in the Campinas Language School. Miss Hinton, newly sent out by the Southern Baptists, will apply for missionary service with the Presbyterian Church, U.S., after completion of language school and marriage in December.

In other actions: The Board gave final approval for plans for a dedication of the new Board building at 2400 21st Avenue South, in Nashville. The dedication will be Nov. 13, during the next meeting of the Board. Moderator Elliott will be the speaker.

The Board authorized its treasurer, Mr. Currie B. Hearn, to accept an invitation of the Congo mission, to visit that mission this fall.

The Board authorized expenditure of $2,500 for installation of an inter-station radio communication system in Korea, which would be paid for by charges made for personal messages transmitted. Telephonic communication is very limited in Korea, and health and business reasons make the radio system advisable.

The Board heard that plans for the Youth Caravan from Mexico, to attend the Sixth Quadriennial Youth Convention in Lexington, Ky., were moving smoothly. Ten Mexican youths are already planning to make the trip, and a total of 12 are expected, with two adult leaders.

The Board named the Rev. Jack McClendon, missionary to Mexico, as the missionary representative on the Pan American School Board, in Kingsville, Texas. He replaces the Rev. Clarence Bassett who resigned because of work pressure.

To membership on the Board of Managers of Church World Service, the Board appointed the Rev. Paul B. Freeland and Mrs. W. Tate Bird.

THE GENERAL FUND AND INTERCHURCH AGENCIES

STATEMENT OF RECEIPTS

January 16 - August 31, 1957

The General Fund Agencies

Budget for 1957	$893,259.00
Receipts to date	$306,222.11
Percentage of annual budget received to date	34.3%
Balance needed for the year	$587,036.89

Interchurch Agencies

Budget for 1957	$23,595.00
Receipts to date	$9,602.76
Percentage of annual budget received to date	40.7%
Balance needed for the year	$13,992.24

BOARD OF CHURCH EXTENSION

REPORT OF AUGUST 1957

Budget for 1957	1,518,225.00
Receipts to date	520,377.60
Percentage of Annual Budget received to date	34.28%
Balance needed for the year	997,847.40

FLORIDA

Miami—Sixteen of the great hotels of Miami and Miami Beach have now been designated as "official headquarters" for various synod's groups which will be attending the Presbyterian Men's Convention Oct. 10-13.

Twelve of the 16 synods of the General Assembly have designated the official hotel in which many of the men from the synod will be staying. Convention headquarters have compiled the following list, which is evenly divided between Miami and Miami Beach hotels. Some synods are giving their men more than one choice, and all stress the fact that delegates are free to stay anywhere they choose, "headquarters" not-with-standing.

It is planned that synod breakfasts will be held by most groups, under the leadership of the Synod's Men's Council, and that the breakfasts will be held in or close to the official headquarters for the synod. The synods, their hotels, and the hotel's locations are as follows:

Alabama—Alcazar Hotel, Miami; and Do Lido, Miami Beach.

Appalachia—Cadillac, Miami Beach.

Florida—Delano, Miami Beach; and McAllister, Miami.

Georgia—McAllister, Miami.

Louisiana—Biscayne Terrace, Miami.

Mississippi—Raleigh, Sagamore, and Shore Club, all on Miami Beach.

Missouri—National, Miami Beach.

North Carolina—Alcazar and Everglades, Miami.

South Carolina—Miami Colonial, Miami.

Tennessee—Columbus, Miami.

Texas Men's Choir—Robert Clay, Miami.

West Virginia—Fontainebleau, Miami Beach.

Snedecor Region—Sir John, Miami.

MISSISSIPPI

Hattiesburg—The Young Adult rally of the Meridian Presbytery will be held Sept. 15, at Lake Shelby State Park near here.

The day-long rally will feature Dr. J. C. Crane of Gulfport as speaker. Dr. Crane, who recently retired after 44 years as a missionary in Korea, is the author of the only textbook on systematic theology written in the Korean language. The theme of the rally is "Christian Citizenship." Seven discussion groups have been set up to explore the subject.

Purpose of the rally was explained by Lawrence H. Stone, general chairman, when he said that

the future of the church depends on our young adult members, and that the rally was to prepare them and stimulate them to take a greater part in church life.

A nursery and Sunday school will be provided for the children. Those attending the rally will bring their own lunch, and the only cost will be a small registration fee.

Brookhaven — The First Presbyterian Church here celebrated its 100th anniversary with special services September 1.

William G. McAtee, one of five members of the church to become a candidate for the ministry since the organization of the church, delivered the invocation. Mr. McAtee, son of Dr. W. H. McAtee, present pastor of the church, is a graduate of Southwestern at Memphis, and is now a student at Louisville Presbyterian Theological Seminary in Louisville, Ky.

Elder Eben M. Bee delivered the welcoming address at the morning service. The Rev. Charles H. Hamilton, the third member of the church to enter the Presbyterian ministry and now the pastor of the First Presbyterian Church in Woodward, Okla., read the Scripture.

The Rev. Hamilton also delivered the morning sermon, and Dr. McAtee, present pastor, and Neil Bowman, baritone soloist, also took part in that service.

At afternoon services, Elder Andrew G. Smith gave a brief history of the church. The Rev. John Moore, pastor of the Brookhaven First Methodist Church, brought greetings from the local ministerial association. The Rev. A. W. Duck and the Rev. E. G. Boyce spoke as representatives of the Mississippi Presbytery, and the Synod of Mississippi, respectively.

MISSOURI

The Forty-seventh Annual Meeting of the Women of the Church, Synod of Missouri, Presbyterian Church U. S., will be held in the Westminster Presbyterian Church, Delmar and Union, St. Louis, Mo., September 24, 25, 26. Mrs. L. L. Dillon, Independence, Missouri, President of the Synodical, will preside.

Mrs. Robert F. Knight, 7601 Maryland Ave., Clayton, is President of the hostess church.

Dr. Charles Gibbony of Augusta, Georgia, will be the speaker, also Dr. Hugh Bradley from the World Missions office in Nashville, Tennessee.

The emphasis at this meeting will be, "The Nature and Mission of the Church." The Theme, "Christ's Way, Every Day."

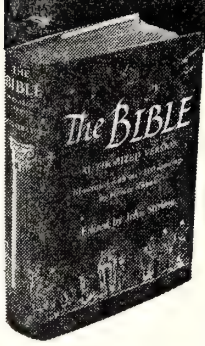
There will be an election of officers and an overall review of work accomplished and work to be done.

Rev. H. Louis Patrick, D. D., the pastor of Westminster Presbyterian Church (Union and Delmar, St. Louis), joins with the Women of the Church in inviting all interested to attend these meetings.

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CHILDRENS Page



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Facing Life in the Light of God's Promises

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THEME - "*All the Way for* CHRIST"

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EDITORIAL

"Having Great Wrath"

Man's supreme folly is failure to recognize Satan and his works. Spiritual blindness keeps men from being aware of his activities on every hand. The Apostle John says that the whole world is under the power of the evil one and our newspapers give a picture every day of his activities and our newscasters recount his doings through his human dupes.

One is only being realistic to see his increased activities in the world at this moment. Here in America we have violence on every hand; crime is so common that we seem little concerned until we find it at our very door step. Men like James Hoffa go free while criminals and criminal associates wield powers in our country so great that they can—and they may —paralyze our nation overnight.

International morality is at such a low ebb that a guilty peace is more highly prized than a righteous reaction against evil. We give a verbal slap to the wrist of aggressor nations while we exchange social and political amenities with those guilty of murder and repression such as that which started in Hungary a year ago and which has never ceased.

The sin which made Sodom a stench in the nostrils of a holy God is increasingly condoned and explained away in terms of personality maladjustments.

Honesty and realism demand the recognition of Satan's presence in the world and his increasing activity. Certainly one reason is his recognition of the increased interest in religion in this country. He will not take such interest lying down and if he cannot destroy it he will, where possible, decrease its effectiveness through attacks on the message of the Church itself.

The one cure for sin, the one Person who has power over the Devil, can be neglected through concern for religion but not for Christ himself. A form of godliness which denies the power thereof can destroy spiritual endeavor.

The tragedy of the situation is that within the Church there are those who have forgotten the centrality of the message. Leadership can become so engrossed in presenting a united front to the world that it forgets that the world is not impressed by a front but by a Person. Why proclaim the unity of the Church when there is no unity as to the message of the Church? The world can see the unity of an organization in the Roman Catholic Church. They can also see the effect of ecclesiastical power (and corruption) in those nations where that Church holds sway. Where Romanism is at its strongest the witness of Christ's redeeming love and transforming power is at its lowest.

Why Protestantism should seek to ape the characteristics of the church from which we escaped can only be explained by the blindness of men, a desire for temporal power in the spiritual realm, and a failure to admit that it is not by might, nor by power, but by the Spirit of the living God.

The Devil is rampant in this world today but within Protestantism there is a constant tendency to *evade* the Gospel of Jesus Christ in its fullness. Its "social implications" are lauded and stressed but the biblical revelation of redemption through the shed blood of Calvary is only too often carefully avoided.

The New York Crusade demonstrated for the nation to see that the simple preaching of the glorious Gospel of Jesus Christ, couched in terms the man in the street can understand, is still the power of God unto salvation. But again we see the words of our Lord fulfilled:

"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: AND YE, WHEN YE HAD SEEN IT, repented not

afterward, that ye might believe him."
—Matt. 21:32.

(Right here let us make it crystal clear that we are neither suggesting nor intimating that following the evangelist or his methods is the question at stake. What we affirm is that if a spiritual awakening is to take place and if souls are to be saved such will only take place through the Gospel as revealed in the Scriptures and through its basic truths as so faithfully preached in Madison Square Garden.)

But self-righteous leaders of a loveless "Fundamentalism" criticize because they do not like the auspices under which that Gospel was preached. The hardened leadership of a "Liberalism" which has rejected the supernaturalistic Gospel of personal redemption as the *first* step in social reformation, is also rallying its forces to discount and discredit *that which they have seen.*

Only the spiritually blind can deny the terrible power of Satan and its overwhelming manifestations in every area of life today. Truly the god of this world has blinded the eyes of millions lest they should come to see the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Because of man's folly, "woe" is pronounced on the world.

Christians, what can we do? We can redouble our prayers. Satan trembles when he sees the weakest Christian on his knees. He is powerful but he is also vulnerable. He *knows* (and we too should know) that his time is short and that Christ is the victor. Coupled with redoubled prayers for a mighty outpouring of the Holy Spirit there should be the constant prayer for grace and strength to live victoriously in Christ. The world should *see* in our lives the fruits of the Holy Spirit. We should daily give to those around us a living demonstration that we are new creatures in Christ, that our lives are consistent with the Gospel which we profess.

The victory is the Lord's. The enemy is the Devil. It behooves us to be as wise as serpents and as harmless as doves.

—L.N.B.

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Calvin's Doctrine of Christ

Professor Wilhelm Niesel is a distinguished Continental theologian known for his scholarly edition of Calvin's selected works, for his presentation of THE THEOLOGY OF CALVIN from the point of view of GOD REVEALED IN THE FLESH. He will be better known in the Western half of our Church ere long as a result of teaching one term this school year at Austin Theological Seminary. Without agreeing with everything in Niesel, we wish to call attention to several of his findings in Calvin's teachings. Since Christ is the focus of interest, we are particularly happy to present Niesel's study in Calvin's Christology. We do this after checking with the Institutes.

"Jesus Christ is the end of the law and the prophets and the essence of the Gospel", p. 27, indeed He is "the focal point of the whole of Scripture", p. 33.

"The purpose of Calvin's Trinitarianism is to secure the Biblical message, *God is revealed in the flesh,* against false interpretations. In revelation we are not faced by a second divine being somehow derivative from God, or a part of the one Godhead, so that God the Father would have an additional element, rather the truth is that the being of God is one, hence the whole Godhead is revealed in the flesh. Calvin repeatedly refers to the fact that for this reason the name Jahwe is rightly applied to Christ." p.57.

"To be sure, all would have been hopelessly lost if the divine Majesty had not condescended to come down to us, for we could not ascend to it", In.ii.xii.1. "Calvin has attempted to make quite clear that in Jesus Christ and in Him alone we encounter the revelation and the incarnation of God, but - it must be stressed - the revelation of GOD. When we are thinking of God's revelation in Jesus Christ we must not be understood to mean that the Godhead quitted heaven to confine itself in the prison of the body; but because, though it filled all space, yet it dwelt corporeally or naturally, and in a certain ineffable manner, in the humanity." In. IV. xiv. 30. "The Godhead of Christ fills all things and while not being restricted to the manhood of Christ yet dwells within it." p. 118. Or, again from the Institutes, II. xiii.4, "For the Son of God miraculously descended from heaven, yet in such a manner that He

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never left heaven; He chose to be miraculously conceived in the womb of the Virgin, to live on the earth, and to be suspended on the cross; and yet He never ceased to fill the universe, in the same manner as from the beginning."

"Calvin does not teach that God is to be found in Jesus Christ but is also to be encountered fully apart from Him. No; according to Calvin, God has disclosed Himself only in Jesus Christ and we must therefore hold fast solely to this One and not seek God outside the Mediator." But the knowledge that as God He is still in heaven and fills all things has its value. "In Jesus Christ we are faced not merely by enhanced nature, but the fact that there God Himself stands revealed to us." "Choosing from the womb of the virgin a temple for His residence, He Who was the Son of God, became also the Son of man, not by a confusion of substance but by a unity of person", In. II. xiv.1. "There must be no fusion of the divinity and humanity, no destruction of the two distinct natures, because all depends on the truth that God disclosed Himself uniquely in Jesus of Nazareth, that eternity entered time, and life this world of death. If we do not note this, if we make out of the 'God revealed' the accessibility of God to man, if out of the unity of the two natures depending on the Person of the Logos (Word) we make their fusion, then our teaching endangers our salvation", p. 119, cf. p. 247.

References are to Niesel, *The Theology of Calvin*, 1956 Westminster Press.

—W.C.R.

Facing Life in the Light of God's Promises

Man can face life in his own wisdom and strength, and in the end inevitably fall flat on his face. Or he can face life and live it in the presence of and by the power of the living Christ.

If one chooses to go it alone, or in company with that great host of worldly-wise who divorce life and reality from God and His place in the universe, there may be a self-generated feeling of complacency or an elation caused by the praise of others equally deluded, but there lies ahead a day of inevitable reckoning, when the *reality* of God and His Christ, and of our responsibility to them, will come as a blinding flash and earth-bound values crumble to dust. But one does not have to so choose for not only do we have Christ in the fullness of His saving power and presence, but we also have many and great precious promises to be a never ending source of comfort and strength.

But how many of us Christians fail to appropriate these promises for ourselves. We are like beggars living surrounded by plenty; like blind men for whom a helping hand is but a timid step away; like men famished for water with a clear spring within reach.

What does God offer?

Strength for each day — *"As thy days so shall thy strength be." "God is our refuge and strength."*

Grace for any contingency — *"My grace is sufficient for thee: for my strength is made perfect in weakness." "But to every one of us is given grace according to the measure of the gift of Christ."*

Victory over temptation — *"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."*

Wisdom for perplexity — *"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."*

Encouragement to faithfulness — *"Be thou faithful unto death, and I will give thee a crown of life." "Moreover it is required in stewards, that a man be found faithful."*

Guidance when decisions must be made—*"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."*

Renewed strength — *"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."*

These verses are simply illustrations of thousands of precious promises to be found in the Bible, promises which God honors for those who are His. There are those who deny the validity of such a use of the Scriptures and they are to be pitied. But there are tens of thousands to rise up and testify to the comfort, hope, strength and peace they have received through taking to themselves these promises and who will tell of God's faithfulness in showering upon them the blessings offered to those who put their trust in Him.

After all there is little argument against a kept promise. —L.N.B.

"Christ Alone Is the Lord of the Church"

The above is quoted from W. Niesel's *The Theology of Calvin.* Our church fathers went to the Scriptures and to the Reformers for the magnificent statement of the sole Headship and Kingship of Christ found in our Book of Church Order. Current scholars such as Niesel and Visser t'Hooft are finding this same testimony in the Bible and in Calvin. More than that, in meeting Nazi tyranny both the Confessing Church of Germany and the Reformed Churches of the Netherlands turned anew to the sole Lordship of Christ. It would be particularly tragic if with the new confirming the old, our Presbyterian Church, U. S. should weaken its testimony to the sole Kingship of Christ by revisions of the Book of Church Order and/or by acts of presbyteries or of commissions. Let us hear Dr. Niesel's summary of Calvin further in the matter:

"This brings out very clearly the fact that Christ alone is the Lord of the Church. Neither one individual nor individuals as a collective body may rule over the Church; Jesus Christ alone is its ruler and head. As compared with Him we are all nothing but unprofitable servants. In order that we may serve Him, as He wills, He must impart to each of us the gifts of His Spirit. Each receives from Him a special gift with which he is to work for the edification of the whole. Even the outward goods of this life are given to us by God that we may bear the burdens of the bodily needs of our brethren. 'It cannot but be that those who are convinced that God is their common Father and Christ their common head are united together in brotherly love and share their goods in common', In. IV. i. 3. According to the gifts which Christ imparts, and the services which He expects from individuals so endowed, the various members of the church are dependent on each other. Such mutual interdependence precludes any government by individuals which would be destructive of church unity. Certainly there is in the church the fact of superiority and subordination. There is also the task of church government. Calvin has expressly drawn our attention to this and emphasized how necessary but also how difficult this task is. But God places men in office over us only in order to keep inviolate His right. Once this is overlooked, once the brotherly fellowship in mutual service of the members of the church is lost, then it is not just any sort of harm which results, but the church is most deeply damaged in its innermost being as the church of the one Lord. If we fail to see that the order and the government of the church spring from its very essence, we know little about the church as the body of Christ. . . . We as individuals and as a community are subject body and soul to Jesus Christ our Head in order that we may serve Him alone." 188-189.

"When Christ ceases to be known as the living Lord, then, in spite of its outward forms and ordinances, the church no longer exists," p. 197 cf. In. IV. 21.11.

"The order of the church is the true one when it expresses the fact that Christ is the sole Lord and Master of His own." p.200.

"If without cause we compel a man to leave the church, then we are doing wrong not only to a man but to God Himself; for the person concerned was called to his office not merely by men but through them by God Himself." p. 205.

—W.C.R.

Where Is Christ's Voice Heard?

Where Does He Come Face to Face With His People?

What Are the Tokens on the Presence of Christ?

Where Does the Countenance of God Shine Upon Us?

Dr. W. Niesel finds the Reformed or Calvinistic answer to these questions in the Word and the sacraments, Thus:

"Since Jesus Christ comes face to face with His own in the Word that is preached and the sacramental signs which are added, Calvin like the Augsburg Confession specified as the marks of the true church the unadulterated proclamation of the Word and the celebration of the sacraments." p.193. "The Church can only be edified by the preaching of this Word, and the saints have no common bond of union to hold them together, any longer than while learning and profiting with one accord, they observe the order which God has prescribed for the Church . . . God always manifested Himself to the holy fathers, in the mirror of His doctrine, in such a manner that their knowledge of Him might be spiritual. . . . He deigns to consecrate men's lips and tongues to His service, that His Voice may be heard in them," In. IV. i. 5. "In doctrine, that is to say, in the preaching of Jesus Christ, the countenance of God shines forth upon us. It is reflected in the mirror afforded by the preaching of His Word. Hence true and pure preaching

of the Word which Scripture testifies to us is the one sign of the true Church. Still more powerfully than the orally preached Word the sacraments proclaim to us the presence of Jesus Christ. Where in the midst of the world of visible and tangible things the signs chosen by Christ Himself appear in due operation, we can be certain that there Christ and His flock are to be found . . .

"Since Christ has commanded us to preach the Word and to administer the sacraments as the means by which He wills to act upon us and within us, we may be sure that these instruments are never void and without fruit. Whenever the Word is preached and the sacraments are administered according to His will, Christ Himself confronts us in His living reality, and where He is there also are His own. These appointed tokens of the presence of Christ guarantee for us the existence of the church at a specific 'locus' (place), even though false brethren be found within it." p. 194.

* * * * *

What then has Calvin to say about pictures or images as aids to the worship of God? In the Institutes I. xi. 12, he recognizes sculpture and painting as gifts of God and desires a legitimate use of both. But he continues: "We think it unlawful to make any visible representation of God, because He has Himself forbidden it, and it cannot be done without detracting, in some measure, from His glory . . . If then, it be not lawful to make any corporeal representation of God, much less will it be lawful to worship it for God, or to worship God in it. We conclude, therefore, that nothing should be painted and engraved but objects visible to our eyes. The divine majesty, which is far above the reach of human sight, ought not to be corrupted by unseemly figures. The subjects of those arts consist partly of histories and transactions, partly of images and corporeal forms, without references to any transactions. The former are of some use in information and recollection; the latter, as far as I can see, can furnish nothing but amusement. And yet it is evident, that almost all the images, which have hitherto been set up in the churches, have been of this latter description. Hence it may be seen, that they were placed there, not with judgment and discrimination, but from a foolish and inconsiderate passion for them." The current practice of erecting as worship-centers so-called pictures of the face of Jesus comes under the latter or second category of Calvin's treatment. They represent neither histories nor transactions.

W.C.R.

Bible Translations And Bible Translators

By Dr. Daniel W. Baker

We are happy to present to our readers a significant series of articles on Bible Translations by Dr. David W. Baker, the first of which appears in this issue.

Dr. Baker is a graduate of Coe College, Princeton Theological Seminary and the University of Pennsylvania Medical School. Later he was a Fellow in Urology in the Lahey Clinic in Boston and is now engaged in the practice of his specialty in Philadelphia. At the same time he is active as a Christian minister and carries on a prodigious amount of writing, both in the medical and theological fields. The Editor.

"If you translate the Bible, you are liable to be cross-examined by anybody; because everybody thinks he already knows what the Bible means." So wrote Ronald Knox at the conclusion of nine long years of hard labor on his new translation of the Bible.

This is not being written to criticize his version of the Scriptures, or any other version in particular. It is not being written to add to the abuse so often heaped upon the heads of those who dare to make translations of the Bible. Nor is its purpose to participate in what someone has called that "intemperate zeal which imagines that whatever is new should for that reason be opposed or suspected." Rather, it is written to offer the average reader some suggestions by which he may better be able to look upon "the efforts of these resolute laborers in the vineyard of the Lord . . . with equity and justice," and also, it is hoped, "with the greatest charity."

As a basis for the discussion of these matters, I wish to present four books, which, though not by any means the only books available for this purpose, or necessarily the best, are, nevertheless, readily available, and each of which is, at least in the opinion of this reviewer, important, interesting, and timely. Two of them have only recently been published.

1—*Trials of a Translator* by Ronald Knox. Sheed & Ward, New York, 1949. 113 pages.

2—*The New Bible - Pro and Con* by William Carey Taylor. Vintage Press, Inc., New York, 1955. 351 pages.

3—*Why the King James Version* by J. Reuben Clark, Jr. Deseret Book Company, Salt Lake City, Utah, 1956. 475 pages.

4—*Bible Translating* by Eugene A. Nida. American Bible Society, New York, 1947. 362 pages.

As we consider these books, and read the numerous illustrations of mistranslation, textual variants, and shocking attempts to make the Word of God conform to the philosophical prejudices of men, we should be assured that the heart of the Scriptures remains intact in spite of all the controversies. No one should come to the conclusion that the Bible is generally unreliable, that none can be sure of its message, and that there is much evidence of fabrication and fraud in its present composition. Critics of religion may urge such conclusions, but will do so unfairly, and without sound reasons. The point at issue is not the validity or authority of the Bible as such, but which translations or versions of the Bible give us the best representations in our language of that which most Christians can still believe, with good reason, to be the infallible Word of God.

Unless one is a member of a church which recognizes and submits to spiritual authority in this matter, there is no authorized version today, and the average reader has to make his own selection from among the many different translations which are currently available. Most of us would prefer it that way. But how are we to choose?

The so-called "Authorized Version" rightly bears that designation only because of preferential usage on the part of so many English-speaking Christians during the past 350 years. That preferential usage has come from the free choice of its readers, and has occurred, not because of King James, but in spite of him. In 1611, King James did authorize it to be read in the churches of his realm. But what authority has that old English monarch over us who are Americans, living in the 20th century? And what authority have the pronouncements of an Established Church for us, who recognize no Established Church, least of all, the Church of England? Americans who read the King James Version do so by free choice, not because King James or anyone else authorized them to do so.

Strangely enough, even Roman Catholics are finding the problem of choosing between several versions one of ever-increasing interest and importance. For the Church of Rome has certified several different English versions as satisfactory, and, except for liturgical purposes, is encouraging Catholics to exercise their personal preference in the use of them. How is one to choose?

The difficulty encountered by new versions of the Scriptures in winning acceptance is as firmly fixed in history as that of the oldest version itself. There is an old rabbinical tradition that Joshua had the words of the Law engraved upon the altar (Joshua 8:32) in all the seventy languages of mankind. But the oldest version of the Bible, or any part of it, which we now have, and of which we have any definite historical knowledge, is the Septuagint, a Greek translation of the Old Testament which was made about 250 B. C. In the opinion of Philo of Alexandria and the other members of the Jewish community in Egypt, the Septuagint had been made under the direct influence of the Holy Spirit, and was truly inspired. Some years later, however, the Palestinian rabbis "considered the day on which the Septuagint was completed as one of the most unfortunate in Israel's history."

The reason, of course, for such an official repudiation of the version so widely used by the Greek-speaking Jews both preceding and following the days of Jesus Christ and His Apostles, was that it was altogether too favorable to Christianity. For example, the Septuagint version of Isaiah 7:14 is unequivocally: "Behold, the Virgin shall conceive, and bear a Son."

Between the years 140 and 200 A.D., certain other Jewish translators of the Old Testament into Greek, namely, Aquila, Symmachus, and Theodotion, all noted for their anti-Christian bias, each substituted another Greek word for that which the Septuagint had rendered as "the Virgin," a word agreeing more closely with the Revised Standard Version's: "Behold, a young woman shall conceive," or that of the current Jewish version: "Behold, the young woman shall conceive." As anyone can see, the latter translation is really closer to the Septuagint than the Revised Standard Version! And in specifying *"the* young woman" it actually indicates that specific woman who was to be the mother of the Incarnate God, and whose parenthood was marked by the virginity which the term "young woman" was meant to make indefinite, if not deny! The original Hebrew word is never used of a married woman, and actually means an unmarried maiden of marriageable age, but one who, in accordance with the strict moral standards of the Hebrews, was presumed to be also a virgin, in its full technical sense. The fact that this Child, "Immanuel," or "God with us," was to be so named by His mother, contrary to the established custom whereby the father always named his children, confirms the translation of the Septuagint that He was to be born, not only by a young woman — most children are — but also by *the* young woman, who was also *the* Virgin, like whom there were no others,

anymore than the terms *the* Christ or the God allow for the existence of any other Christs or Gods with whom they may be compared. Thus the Septuagint was taken by the early Christians as indicating the birth of Jesus Christ by her who in all ages, past, present, and future, must be known as *the* Virgin. For she exclusively is that, there being no other; she herself being the one and only Virgin-mother who has ever existed or ever will exist in time or in eternity!

What made this and other portions of the Septuagint such exceedingly powerful tools in the conversion to Christianity of so many thousands of Jews, as well as Gentiles, was the fact that this amazingly pro-Christian version of the Scriptures had been made by the Jews themselves. And it was obvious that the Christians were not responsible for making this book favorable to their cause since it had been produced nearly three hundred years before any Christians existed, almost three centuries before the time when Jesus Christ Himself was born!

Though such doctrinal and sectarian prejudices, as have marked the antipathy of the Jews toward the Septuagint, have, in times past, been among the most widely used criteria in accepting or rejecting new versions of the Bible, and though they are practically the only criteria used by some people even today, the translators themselves have generally agreed that such prejudices should have only a very small part in deciding for or against a new version, and that in every case they must yield to the principle of accuracy, and whatever happens to be the most faithful rendering of the original.

Thus, Charles Thomson, an early American patriot and Greek scholar, whose English translation of *The Septuagint Bible* has recently (1954) been re-edited and re-published by the Falcon's Wing Press, Indian Hills, Colorado, wrote in his notebook: "To translate well is: 1st, to convey a just representation of the purpose of an author."

In the preface to the first edition of his *New Testament in Modern Speech,* Weymouth states that in making his translation "an earnest effort has been made to ascertain the exact meaning of every passage. . . . The next step has been to consider how it could be most accurately and naturally exhibited in the English of the present day."

In the same vein, the preface to the Confraternity of Christian Doctrine edition of the New Testament, first published by the St. Anthony Guild Press, Paterson, New Jersey, in 1941, concludes with "the humble prayer that, as it has been prepared with all diligence and care, it may not interpret the divine message in any way except in the full sense intended by the Holy Spirit."

And more recently, in the *Introduction to the Revised Standard Version of the Old Testament* by Members of the Revision Committee, Thomas Nelson & Sons, New York, 1952, William A. Irwin says: "The Bible translator is not an expositor; however pronounced his views about Biblical doctrines, he has no right whatever to intrude his opinions into the translation, or to permit his dogmatic convictions to qualify or shape its wording. His one responsibility, and it is absolute, is to render the Biblical meaning as accurately and effectively as is possible into appropriate English."

But accuracy is not the only criterion of a good translation. There is the translator's choice of a text from which his translation is made. There is the manner of his translation, as to whether it be the literal or the literary method. There is the degree of his accomodation to current speech and contemporary thought forms, and the extent of his reliance on what Ronald Knox calls "the idiom of his grandfathers." Knox also reminds us that "unlike the French, the English have always been accustomed to having an archaic Bible. Douay and the Authorized Version were compiled in the time of Shakespeare; but neither was written in the idiom of Shakespeare's time." On the other hand, Weymouth assures us that "without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal."

Ronald Knox, by the way, is a contemporary Roman Catholic author. With great erudition and ability, he has completed a new translation of the English Bible from the Latin Vulgate. His book, *Trials of a Translator,* consists of a series of short articles and radio talks which he himself describes as "interludes in the business of translation." It seems to me that the book has no single thesis, but is rather a collection of some of the thoughts and experiences he had in the pursuit of his great labor. I need hardly add that Ronald Knox writes very well, and that his little book, *Trials of a Translator,* is exceedingly readable.

There is no doubt whatever about the position which Msgr. Knox takes on the subject of putting the Word of God into modern English, or the use of the literary versus the literal method of translation. "If you are translating for the beneift of a person who wants to be able to read the Word of God for ten minutes on end without laying it aside in sheer boredom or bewilderment," he says, "a literary translation is what you want . . . and we have been lacking it for centuries." He observes: "We should have thought it odd if we had read in *The Times:* 'General Montgomery's right hand has smitten Rommel in the hinder parts'; but if we get that sort of thing in the Bible we

take it, unlike Rommel, sitting down." He gives numerous illustrations as to why the language of the Scriptures must be in accord with modern literary usage, of which this one is typical: "It is intolerable, in a modern translation of the New Testament, to find St. Paul talking about the 'inner man', when 'the inner man' has been used for so many years as a facetious synonym for the human stomach. . . . 'The inner man' is a phrase that has become desecrated."

As one might expect, Knox has a great deal to say about the necessity of a translation making sense, and being readable. "There is not much point in being accurate and intelligible, if nobody is going to read you."

As a key to the attainment of these qualities, he quotes with approval Helaire Belloc: "The resurrection of an alien thing in a native body; not the dressing of it up in native clothes, but the giving to it of native flesh and blood . . . that is translation."

In another place Knox says that the translator "must follow the *thought* of the original, and make it intelligible to the reader, bringing out the emphatic word or words in each sentence, indicating its logical connection with what follows. He must make the whole paragraph hang together and convey a message." "That duty," he tells us with unusual insight, "was apt to be overlooked by the older translators, if only for this reason — that the Bible was printed in verses; and by a trick of our natures, if a page of print is broken up to the eye, we do not expect it to convey any coherent impression to the mind. Any verse in the Bible was a 'text'; you preached from it, you quoted it in theological arguments, you did not look to see what the setting of it was, or how it fitted in." And he concludes: "To present your material so that this thread of argument becomes apparent is no easy matter; but you have got to do it, if the Bible is to be read as a book, and not merely studied as a lesson."

Such delicate continuity of thought is not only hard to obtain in making a translation, but especially difficult to find in a version of the Scriptures. For, as Knox reminds us: "The Bible is usually translated by a syndicate; and the first thing a syndicate does, when it gets together, is to make sure that all the members of it tell the same story." But "every common word in every living language has, not one meaning, but a quantity of shades of meaning." And that is especially true of the most important words in the Bible. A syndicate which has agreed to translate these words in exactly the same way wherever they are found cannot possibly make a good translation.

Of this, the Hebrew word *tsedeq* and its Greek equivalent *dikaiosune* are an excellent example. They are usually translated "justice" or "righteousness." Knox reminds us, however, that they "can mean, when used of man, innocence, or honesty, or uprightness, or charitableness, or dutifulness, or (very commonly) the fact of being in God's good books." "Used of God," he continues, they "can mean the justice which punishes the sinner, or quite as often, the faithfulness which protects the good; . . . also, the approval with which God looks upon those who are in his good books." Knox continues: "Only a meaningless token-word, like righteousness, can pretend to cover all these meanings."

As a specific example, Knox cites Matthew 3:15 and Matthew 6:33. "I cannot understand how anybody remains content with 'justice' or 'righteousness' as a translation in . . . these passages."

As regards the first, which the Authorized Version renders: "Thus it becometh us to fulfill all righteousness," Knox observes: "To receive John's baptism is to make an effort — the best then available — to put yourself right with God. It was fitting that our Lord should receive this baptism for the same reasons — whatever they were — which made it fitting that he should undergo circumcision, another 'justifying' ceremony. 'It is fitting that we should win God's acceptance in every way we can' . . . that is not a translation, but it surely gives the sense of the speech."

And as regards the second passage, which the Authorized Version renders: "Seek ye first the Kingdom of God and his righteousness," Knox makes the helpful suggestion: 'Seek ye first the Kingdom of God and his acceptance, his approval.' At the beginning of the chapter our Lord has warned us that we should not aim at being justified in the sight of men; at the end of it, He puts before us as of paramount importance the aim of being justified in the sight of God."

In conclusion he says: "Your duty as a translator is to think up the right expression, though it may have to be a paraphrase, which will give the reader the exact shade of meaning *here* and *here* and *here*."

Knox assures us, however, that there are limits beyond which modern usage must not be allowed to go. For example, when such usage does violence to a reader's spiritual sensitivities; and also when it introduces uncertainties, fosters misconceptions, gives support to errors, or casts doubt upon important matters of the Faith, for which there is no warrant in the original.

As an illustration, Knox cites the problem of "what to do about 'thou' and 'you.'" "I

confess," he says, "I would have liked to go the whole hog, and dispense with the use of 'thou' and 'thee,' even where the Almighty was being addressed. They do these things in France, but I felt sure you could not get it past the British public." "Why not, then," he asks, "have 'thou' for God and 'you' for man? That is Moffat's principle; but it seems to me to break down hopelessly in relation to our Incarnate Lord. Who is to say, exactly, when He is being addressed as God and when He is being addressed as Man? . . . In a single chapter of the Hebrews . . . Moffat gives us 'thou art my Son,' and 'sit at my right hand till I make your enemies a foot-stool.' I despaired in the face of these difficulties, and resolved to keep 'thou,' with its appropriate form, throughout; at the same time abolishing third-person forms like 'speaketh,' which serve no useful purpose whatever."

At one point Knox cries out: "People will not see the difficulties, the real difficulties, of a translator." I am confident, however, that there are a lot of people who can see them, and who, in seeing them, will view them sympathetically; far more than he, in that dark moment, dared to imagine. None will agree with all of his solutions, or find everything in his book praiseworthy and free from fault. It is not my purpose here to subject it to a critical appraisal. Were I to do so, however, I can assure you that it would stand up very well. And I have no hesitancy whatsoever in citing it as an extremely rewarding sourcebook from which to gather important insights and principles for estimating his own version of the Scriptures, and those of other translators as well, "not only with equity and justice, but also with the greatest charity."

(To be continued)

The Sun and the Moon Stood Still

By J. V. N. Talmage, B.E.

Chapter 9 THE HIATUS IN WESTERN EUROPE

A few technical terms are unavoidable when describing the HIATUS caused by the FLOOD in western Europe, but the subject of this HIATUS came to the writer's notice first from an announcement by an enthusiastic evolutionist that it had been "bridged." *Before* the HIATUS archeologists dated the Paleolithic, or Old Stone Age, who lived with a now extinct fauna during the varying climates of the last glacial age in Europe. The last of these races is called the Magdalenian, and they are well known from the drawings of animals they left in the caves of southern France and Spain. *After* the HIATUS a new people arrived whom the prehistorians call Mesolithic or Middle Stone Age. The earliest of these in the south were called Tardenoisians and Azilians. By their time the climate had become warmer and many of the former animals had become extinct. Because of the difference of race, culture, fauna, and climate the writer immediately felt that the FLOOD had destroyed the Paleolithic, and that after a time the Mesolithic had arrived. In the beginning this correlation was tentative, because the prehistorians had dated both races far earlier than it was possible to date the FLOOD. For twelve years multiplying evidence has convinced the writer that his correlation was Providentially made.

Most scientists substitute for the Bible the theory of the long evolution of man from an ape, continue to predate the "break," or change of culture, and try to show that there was no HIATUS, and that the Mesolithic people were the posterity of the Paleolithic. Many new discoveries have brought the accepted date of the changeover much later, but those materialistic prehistorians will not give up. They hold to their dogma with the same tenacity with which Fundamentalists hold to the Bible.

Recently the HIATUS was confirmed by radiocarbon dating, but for some reason the absolute dating is uncertain, for dates varying from 7,000 to 15,000 years ago have been obtained for the end of the Paleolithic. The writer, in view of the data from various parts of the world, has come to the conclusion that the FLOOD and the beginning of the HIATUS occurred a little less than 7,000 years ago. This is nearly 1,000 years earlier than he had estimated five years ago. The exact date of the FLOOD is of far less importance than the fact that the FLOOD caused the long HIATUS in western Europe. At present we can say that the HIATUS lasted about 1,000 years in southwestern Europe and some centuries longer farther north.

The signs of the HIATUS are many, for during the HIATUS there were climatic and sea level changes which left their marks in bogs and other places.

There is a very important scientific side to this discussion. Archeologists have positively connected the Mesolithic sides with certain changes of climate and sea level in Europe. If we move the Mesolithic up the chronological table until after 6,000 years ago in western Europe, we also move the related climatic and sea level changes later, and this places the transatlantic climates in opposition instead of being in phase as is assumed by "current scholarship," and we find that the only explanation of the glacial advances and other changes of climate and sea level is due to a moving pole. The LONG DAY, the FLOOD, the HIATUS and the solution of the mystery of the ice ages all go together; explain one and all the rest are explained.

THE FLOOD IS VALUABLE SCIENTIFIC DATA.



LESSON FOR OCTOBER 6

By THE REV. J. KENTON PARKER

Paul Writes To The Corinthians

Background Scripture: I Corinthians 1 to 4
Devotional Reading: I Corinthians 3:11-23

In preparing these notes I found Dr. G. Campbell Morgan's "The Message of I Corinthians" very helpful and suggestive, and much of what I write will be directly or indirectly influenced by that great Bible teacher. I shall quote from him from time to time. He says that the phrase, "The Church of God which is at Corinth" (vs. 2) presents two pictures and suggests the theme of the epistle. The first is that of the Church at Corinth, and the second, the city of Corinth. The latter was widely known as one of the most corrupt cities of that time, a typical "city of the world," ignorant of God, self-governed, antagonistic to the purposes of God. The two pictures stand opposite each other in striking contrast." The church of God was the local church in Corinth. The danger that threatened this church was that the spirit of the city would get into the church and destroy it. He calls the members of this church "saints", separated people, sanctified people, who should live like saints. If there can be "saints in Caesar's household", there can be saints in the wicked city of Corinth.

"We are sometimes told today that what the Church supremely needs is that she should catch the spirit of the age. A thousand times no. What the Church supremely needs is to *correct* the spirit of the age." The church at Corinth, if she yielded to the spirit of Corinth, would miserably fail. The same is true of the church in London, or New York, or San Francisco. Too often the church does catch the spirit (or disease) of the city and her candlestick is removed. She no longer gives light and life.

The epistle, as is customary, opens with a Salutation and a word of thanks-giving. He greets them as those who are sanctified in Christ Jesus and called to be saints, and prays that grace and peace be theirs from God the Father and the Lord Jesus Christ. He has much to be thankful for as he thinks of them. The church at Corinth was rich "in all utterance, and in all knowledge." As we shall see later, her "gifts" were many and varied. He then proceeds to point out some of their sins which were endangering them and hurting their influence as a witness for God in the city of Corinth.

I. *Contentions:* 1:10-18.

One of these sins is a contentious spirit which divided the church into warring factions. Some were saying, I am of Paul; others, I of Apollos; others, I of Cephas; and I of Christ. He reminds them that the Church is the one body of Christ, and as he tells them later, Paul and Apollos and Cephas and others are but ministers, or servants. The men of the city had their "parties" and heroes whom they followed fanatically. This was not to be the case in the church. The only Head of the Church is the Lord Jesus Christ. It is a terrible sin for the church to quarrel over human leaders. In almost every reformation or revival we meet this temptation. We are naturally "hero-worshippers" and when some man appears like Luther or Knox or Wesley or Whitefield, we often divide into two groups; first, those who follow and almost worship, and second, those who are filled with envy and jealousy, who criticize and defame and find fault. Let us thank God for great spiritual leaders like Paul and Apollos and Peter, but let us keep our eyes on Jesus Christ, the Head of the Church, and be *one in Him.* The church at Corinth is not the only church whose "contentions" have endangered its existence. Great portions of the Church as a whole have been terribly hurt by the same sort of controversies. Let us remember our unity in Christ and our diversity as branches of the one Body of Christ. Let not the spirit of the city of Corinth invade the sacred precincts of the Church of God.

II. *Worldly Wisdom:* 1:19-2:16.

The Greeks were seekers after "wisdom". "It was an hour of superb rhetoric and eloquence." "Corinthian words" was another of the phrases of the time. In the schools of Corinth men were debating and rejoicing in the wisdom of words; all sorts of opinions were rife. "That was the spirit of the city. That spirit had invaded the church." These debates and disputes caused much of the "contention" mentioned above. The whole church was plagued with what became known as Gnosticism, a false philosophy. There is a place and time for "de-

tenders of the faith" to speak out. When great basic doctrines of the Gospel of Christ are attacked, we must rise up and contend for the faith once delivered to us. Paul was one of the noblest of these noble men; John, Peter, and Jude, also. He is talking here about an entirely different matter. The church at Corinth was frittering away its time trying to make a man-made philosophy out of the simple Gospel of a Crucified and Risen Christ, Who is made unto us wisdom, righteousness, and sanctification and redemption. The spirit of the city tried to get into the church and turn the preaching of the cross of Christ into an intricate and involved system of human reason and philosophy.

Paul, who was a learned scholar himself, saw the folly of such a vain seeking after wisdom. He came to them determined not to know anything among them save Jesus Christ and Him crucified. He was not teaching in enticing words of man's wisdom but in demonstration of the Spirit and of power. Those of us who have listened to Dr. Billy Graham's preaching have been delighted with its simple message. It still pleases God by the foolishness of such preaching to save them that believe. There are still those who, I am sorry to say, would turn the glorious Gospel of Christ, full of beauty and power, into some sort of human philosophy. The world is full of "isms" which seek to do just what the city of Corinth tried to do for the church at Corinth. Let us "preach the Word" and hold up the cross of Christ where a city full of sin can see and look and be saved. If we lift up Christ on the cross we will draw men to Him and to a blessed salvation through and in Him.

III. *Heavenly Wisdom:* Chapter 2.

"Not the wisdom of this world, nor of the princes of this world, . . . but we speak the wisdom of God." James says, If any man lack wisdom, let him ask of God. He tells us of the two kinds of wisdom; the wisdom from beneath, which is earthly, sensual, devilish; and the wisdom from above, which is first pure and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. This sort of wisdom is a revelation from God, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. "I would rather spend ten minutes with the Holy Spirit than ten years at the University of Paris," one of the old writers is quoted as saying. The trouble about the University of Paris, or the University of Tarsus, or Athens, or most of our modern universities is that they leave out all that is best in education; they do not see, or care to see, that the fear of the Lord is the beginning of wisdom. Corinth was a city of learning and of gross immorality. The spirit of that city was creeping into the church. The church needs the mind of Christ. The natural man receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. I am very much afraid that the church today has caught this "spirit of the age" and "spirit of the city." I believe very strongly in an "educated ministry". Let us be sure, *very sure,* that *in our educational program we are not copying* the world and trying to fill our minds and hearts with the wisdom of this world. In our day God has been rebuking many of our institutions of learning and has raised up other Bible Institutes and Colleges to take the place of those that once stood for the simple truths of the Bible.

IV. *God's Fellow-workers:* Chapters 3 and 4.

"For we are labourers together with God." Paul refers again to the envy and strife and contentions in the church. Men are being unduly honored. Paul and Apollos were just ministers. They could plant and water, but only God could give the increase. We are not to look in reverence and awe upon men—even men of this caliber—but realize that God alone can give the increase. The minute a man begins to imagine that he is something great and takes the glory to himself, that moment he becomes a hindrance to the work. Ye are God's husbandry, ye are God's building."

We have our part in this work. Paul, as a wise masterbuilder, laid the foundation, but it was a foundation already laid: even Jesus Christ. All Paul could do was to proclaim this great fact. But on this foundation men could build very different structures. They could build with the best—gold and silver and precious stones—or they could build with trash—wood and hay, stubble. This is so true of Christians. All Christians are on the solid foundation, Christ, the Rock. Some are building noble characters; some are not. The testing time is coming. Some will be saved like Lot, "so as by fire," with no reward and no work worthwhile. Others will have an "abundant entrance," like Paul. Let us be careful how we build! Let us be careful not to defile these bodies of ours. Let us select the best materials and build a noble Christlike character! All things are ours, if we will but claim them!

As fellow-workers with God we will not have an easy time. Some of His workers suffered much. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day." Such work will be rewarded. The church in the city will be a blessing to the city, for God has much people in even a city like Corinth.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR OCTOBER 6

By THE REV. B. HOYT EVANS

"What Is Done And What To Do"

Scripture: Luke 10:25-37.

Suggested Hymns:

"I'll Go Where You Want Me To Go"

"What a Friend We Have In Jesus"

"Saviour, Like A Shepherd Lead Us"

Note to Program Leader:

(This will not be an easy program to present. It deals with Christian attitudes and practices in the realm of race relations. If you know of some well-qualified adult Christian who would be willing to speak on this question, you would probably do well to ask him to present the subject to your group and lead them in a discussion of it.)

Leader's Introduction:

Considering the violence and tension which has erupted in recent weeks in connection with the race problem, we would probably be more comfortable just to by-pass this program. If we do not take our stand, however, some extremist will likely claim to speak for us. There are some who preach "white supremacy" in the name of Christianity, and there are others who claim that the Christian religion will be satisfied with no less than racial amalgamation. Obviously both cannot be right, and we had better know what we believe and make it known.

To citizens of the United States the term "race relations" refers primarily to relations between Negro and white peoples. The problems resulting from race relations are not confined to any one section of the nation, but it does not help to solve our own problems by stressing the fact that others have them too. We need to take an honest look at things around us, and see what we can do to help. The Christian ought always to exert a healing and helpful influence on any troubled situation which confronts him.

Every Christian ought to be concerned with the unquestionable deterioration in the Negro-white relationship that has taken place in the past three years over our Southland. Many have felt that real progress was being made in the advancement of the Negro people. There are many who regret decisions and actions which have served to turn back the calendar of progress. The decisions have been made and the actions have been taken. As Christians, what can we do about the situation as we find it today?

First Speaker:

The first thing we need to recognize is that the stand a person takes on the race question does not make him a Christian or not a Christian. A person becomes a Christian when he accepts Jesus Christ as his Saviour by faith. Some segregationists are Christians, and some integrationists are Christians. There are some of us who believe that God's plan for His people has a place for separate races, but we cannot exclude from the fold of Christianity all people who disagree with us. On the other hand, we must reject the claim, often advanced, that those who do not favor racial integration and work for it are un-Christian. Being a Christian will certainly have its effect on one's attitude toward all people, including those of other races, but we are not justified in writing a segregationist article or an integrationist article into the Christian creed. An honest recognition of this truth will do a great deal to remove heat from our debates and discussions.

Second Speaker:

More than a year ago Dr. L. Nelson Bell suggested that one important contribution every Christian was obligated to make toward the solution of the race problem was the practice of common courtesy and kindness. A believer in the Lord Jesus Christ ought to have a full supply of friendly words and kind smiles. To share these words and smiles with Negro people as we have opportunity will assure them that not all white people resent them. If we are cautious about doing this for fear that someone will think we are "liberal" or "soft," then we had better pray to the Lord for courage and remember that the Christian's responsibility is to please Him rather than men.

Third Speaker:

Another valuable thing every Christian can do toward solving the problems of racial strife is to pray faithfully and sincerely. Pray that God will give His light that we may understand more perfectly His will with regard to this problem. Pray for those who have such extreme

views and for those who would resort to violence that God will temper their spirits with His love. Pray for people of the minority races that they may exercise patience and love. Pray for those in places of governmental authority and responsibility that they may use their powers wisely and righteously and not try to exploit this problem for political purposes.

Fourth Speaker:

Surely the most important thing we can do is to remember that all people, regardless of race, need the saving gospel of Jesus Christ. Once we have remembered this truth, we ought to act accordingly. This means, of course, that we ought to be concerned about taking the gospel message to Negroes. Many of us who claim to be strong believers in evangelism have overlooked one of our richest evangelistic opportunities. Of course we would not want to go back to the days of slavery, but in those days many white Christians were more concerned for the spiritual welfare of their Negro friends than they are now. How many of us have ever said anything to a Negro person about Christ? How many of our churches are making any specific effort to reach the Negroes around us for Christ? If we had the concern for their souls that God would have us know, it would do more than anything else to relieve the tensions in their minds and in ours.

Program Leader:

(Ask the young people for their ideas on these suggestions of Christian action, and invite them to make suggestions of their own.)

NEWS of CHURCHES around the World

CHANGE OF ADDRESS

Rev. Joseph W. Walker, to Care of First Presbyterian Church, Maxton, N. C.

WORLD MISSION RECEIPTS

Budget for 1957	$3,500,000.00
Receipts to date	1,959,847.60
Percentage of Annual Budget received for 1957	55.99%
Balance needed for 1957	1,540,152.40

A RESOLUTION OF THE SESSION OF THE FIRST PRESBYTERIAN CHURCH OF KOSCIUSKO, MISSISSIPPI

Whereas the General Assembly of the Presbyterian Church, U.S., in its recent meeting at Birmingham, Alabama adopted and recommended for wide distribution and study the Report of the Council on Christian Relations, entitled "Freedom —The Christian Concept";

And Whereas, deliverances on such matters as are the concern of this Report are, in our opinion, contrary to the express statements of the mission of the Church contained in our Confession of Faith (Chapter XXXIII, Paragraph 4; and Brief Statement of Doctrine, Section XII);

And Whereas, the concepts in this Report are based on the philosophies of the age rather than on the direct teaching of God's Word, and seek to set up another than a Biblical standard of what is Christian;

And Whereas, compliance with the major emphasis of this Report would in some instances put us in violation of the laws of our State, and would further inflame an already dangerous situation;

Therefore be it resolved that we, the Session of the First Presbyterian Church of Kosciusko, Mississippi, do hereby protest the action of the General Assembly in adopting and recommending this Report, and do hereby disassociate ourselves from said action. We do further resolve to withhold all funds from the Assembly's Board of Church Extension until such time as we can be satisfied that the Lord's money is used for the work of Home Missions, and will not be used by the Council on Christian Relations.

Adopted in Stated Meeting, July 28, 1957.

Erskine L. Jackson, Moderator
Frank Buchanan, Clerk

MISSISSIPPI

Liberty—For one hundred and nine years the Liberty Presbyterian Church, Liberty, Mississippi, has served in the Master's cause. The officers and members want all who have had a part in this labor of love to be represented at our World Wide Communion Day, Homecoming and Church Family Reunion Observance on October 6. An invitation is being extended to all former members, former pastors, relatives of present or former members, and friends to join in worship and fellowship on that date.

Evening Services beginning Sunday, September 29, and continuing through Friday, October 4, will lead up to the annual Church Family Reunion on October 6. The hour for these special services is 7:30 P.M.

The schedule for the final day includes a Communion Service at eleven o'clock, dinner on the grounds at noon, concluding with a Memorial Service following lunch. All families are invited to come and bring a basket.

Our prayer is that this will be the occasion of a great out-pouring of the Holy Spirit and that all of us together with our Church will be greatly blessed.

The Reverend Leonard C. Blanton is Pastor of the Church, and Mr. Hal K. Jackson is Clerk of the Session. The Church was organized on November 26, 1849.

Port Gibson — The First Presbyterian Church at Port Gibson, widely known for a metal hand on top of the church's steeple, marked its 150th anniversary on September 15 - 22. The church's well-known steeple shows the hand with the index finger pointing skyward.

The church was founded in 1807 and since that date has had three buildings. The present building was erected in 1859, when the hand on the steeple was placed as a memorial. It memorializes the Rev. Zebulon Butler, pastor of the church from 1828 until his death in 1860. The minister was considered an eloquent preacher, and had one outstanding mannerism — pointing his hand upward. Members of the church, wishing to perpetuate the memory of their pastor after his death, had the large hand placed atop the church's spire. The hand measures 12 feet from its base to the fingertips. The first hand was made of wood and covered with gold leaf, but it was damaged so badly by woodpeckers that in 1890 the wooden hand was replaced by an iron one.

The bell in the tower was obtained from Troy, N. Y., and the clock was made in Germany. The chandeliers inside the church came from the famous Mississippi River steamboat, the Robert E. Lee, when electric lights replaced the oil burners on the boat. The church obtained the fixtures and electrified them.

Port Gibson's First Presbyterian Church escaped destruction in the battle of Port Gibson during the Civil War.

NORTH CAROLINA

Statesville—The Men of Concord Presbytery, 674 strong, met at Barium Springs today for their Eleventh Annual Fall Rally headed by Fielding Clark, President, of Conover. New officers were elected. Final plans were made for attendance on the Presbyterian Men's Convention in Miami, October 10-13. The men were challenged to give one day's pay to build new churches in this area and throughout the south, and heard addresses by Cliff Coleman of Richmond and J. W. Baldwin of Midland, Texas.

After the men were served supper in the dining hall of the Presbyterian Orphan's Home by the children, under the direction of the superintendent, Rev. A. B. McClure, they went to Little Joe's Presbyterian Church where they were greeted by the host pastor, Rev. Robert Collins.

New officers were elected: Edgar Readling, Concord, President; Dave Ratchford, Concord, Secretary-Treasurer; Robert E. Mosby, Hickory, Vice President, Catawba District; Willard Church, Lenoir, Vice President, Caldwell District; Charles W. Brandon, Concord, Vice President, Cabarrus District. Other officers of the organization, in which men from 75 churches in the area from Concord to Old Fort are represented, are: Harold Mitchell, Valdese, Vice President, Burke District; R. C. Lytle, Mooresville, Vice President, Iredell District; Harry Hasskamp, Marion, Vice President, McDowell District; A. J. Gillespie, Salisbury, Vice President, Rowan District. Dr. Sidney A. Gates, Minister of the First Presbyterian Church, Salisbury, installed the new officers.

Cliff Coleman, Director of Officer Training, Presbyterian Church U.S., spoke of "The Work of Church—Whose Responsibility?" Mr. Coleman said that gifts to the church are for people who need help, who need churches, schools for Christian worship and education." In calling the men to meet this deed he challenged them to go down on their knees for Divine power. "Then, rise up, O Men of God," he said, "ready to build."

J. W. Baldwin is Vice President of the Assembly's Men's Council, Presbyterian Church, U.S., and is a safety engineer with the Humble Oil Company. In speaking on, "Citizens of the Church," Baldwin declared, "God depends on men like you and me to do His work. Yet, for many, religion has almost ceased to give direction to life. We have become a nation of spectators. We cannot sit on the sidelines as Christians. The relationship between God and man must be lived. We must participate on the team."

Dr. Sidney Gates stated that Concord Presbytery plans to send 200 men to the Miami Convention where 12,000 Presbyterian men from all over the South are expected to meet and hear Billy Graham, Elton Trueblood, Louis H. Evans, James A. Jones and other leaders.

It was announced that the men's councils of the Presbytery, Synod and Assembly were supporting the One Day's Pay Plan to build 100 new churches in the denomination. Two projects for the Hickory area are in progress and church sites are urgently needed in five other towns of the Presbytery. It was pointed out that 40% of the people of the South are outside the fellowship of any church and that 7,500,000 new people will move into this section of the nation by 1960.

Dr. J. H. Carter, Banner Elk, Editor of the **Concord Presbyterian**, was presented a check by President Fielding Clark for travel to Miami in recognition of outstanding service to Men's Work and promotion of the Miami Convention.

Charlotte — David Ovens, Charlotte merchant, philanthropist, and active member of the Myers Park Presbyterian Church in Charlotte, died suddenly in his home town, Friday, September 6.

Mr. Ovens was a trustee of the Presbyterian Hospital in Charlotte, and of Queens College, and until recent years taught a men's Bible class at Myers Park Church where he was also an elder.

He was noted for his generosity to the church and to charities, and during a brief period in 1950, Mr. Ovens gave away a total of $580,000 to Queens College, Davidson College, Duke University, the Presbyterian Hospital in Charlotte, Toccoa Falls Institute in Georgia, and to the Edgar Tufts Memorial Association in Banner Elk, N. C. The Memorial Association operates Lees-McRae Junior College, Grace Hospital, and the Grandfather Home for Children in Banner Elk.

Mr. Ovens was vice chairman of the board of Ivey's Department Store, a firm he joined in 1904 and helped become one of the leading department stores in the Southeast. He was addressing the buyers and managers of Ivey's only a few minutes before he was stricken with an acute attack of coronary thrombosis which took his life immediately.

Mr. Ovens went to Charlotte in 1903 as manager of the S. H. Kress Co., and joined J. B. Ivey the following year.

Mr. Ovens attained national prominence in merchandising. He was president of the National Re-

tail Drygoods Association for two terms, in 1934-35. He received the honor of being named "Mr. Retailer of 1951", and "Man of the South". In 1933 he drafted the NRA Retail Code Authority, and in 1941 Chief of Staff George C. Marshall named him to a group of specialists who formulated the Army Post Exchange plan.

He was an outstanding speaker before American and foreign groups. In April Mr. Ovens completed an autobiographical volume.

Mr. Ovens was the founder and major force in Charlotte's Goodfellows Club, an organization of leading citizens who donate toward the rehabilitation of destitute families in Charlotte.

He also conceived and headed the Charlotte Auditorium Committee. The municipal auditorium is part of Charlotte's cultural center which bears Mr. Ovens' name. He also has headed Charlotte's Community Concert Association, taking some of the artists to Blowing Rock during the summer for benefit performances for the Blowing Rock Hospital and Grandfather Orphanage. He headed Charlotte's first Community Chest Drive, and Mr. Ovens also organized and headed the building committee for the Presbyterian Hospital in Charlotte.

Mr. Ovens was born in Kingston, Ontario, Canada. He began his merchandising career there, later going to Rochester, N. Y., and then to Memphis, Knoxville, Chattanooga, and Little Rock before going to Charlotte.

His wife, the former Margaret Allen, of Kingston, Ontario, Canada, died just over four months ago. Mr. Ovens is survived by a sister, Miss Sara Ovens of Kingston; and a brother, Henry Ovens of Bruce, Ontario.

VIRGINIA

Richmond—Five new members of the faculty have been added to the Assembly's Training School which began its 44th session Thursday, September 12th. Over 100 students enrolled for the 1957-58 school year, representing 63 colleges and universities, 19 states, and six foreign countries.

At the opening session on Thursday evening in the school chapel, students and faculty heard Dr. George M. Docherty, pastor of the New York Avenue Presbyterian Church, Washington, D. C., deliver the opening address. Dr. Docherty is a native of Scotland, was educated at Glasgow University, and served two pastorates in Scotland before going to Washington in 1950. For three years Dr. Docherty was minister co-adjutor at the Barony of Glasgow, doing special youth work under the Iona Youth Trust.

New members of the faculty this year include Mrs. T. J. Ingram, who will teach a course in children's choir methods; Miss Neva Delgado, who will serve as field representative for enlistments, and public relations phases of the school; Dr. William B. Kennedy of Union Seminary, who will teach some courses in children's work for the Training School; Mr. Glenn Bannerman, who is to teach recreation and who will assist in the recreation program of Westminster Presbyterian Church in Richmond; and Miss Margaret Smith who will serve as fellowship assistant to Miss Josephine Newbury, director of the demonstration kindergarten.

The course in children's choir methods, taught by Mrs. Ingram, will be offered only from September 20 through October 18. Mrs. Ingram is chairman of the Music Department of Lynchburg College, and has lectured before the National Conclave of the American Guild of Organists and held workshops in choral methods in many denominational conferences.

Miss Delgado, the new field representative for the Assembly's Training School, is of Tampa, Florida, and is a graduate of Florida State University and the Training School. She has had several years experience as director of Christian education in churches in Florida and at the First Presbyterian Church, Columbus, Ga.

Besides teaching courses in children's work, Dr. Kennedy will direct the field work of students who are working with children. Dr. Kennedy is a graduate of Wofford College, has an M.A. degree from Duke University and a B.D. from Union Seminary. He recently completed work at Yale for the Ph.D. degree.

Mr. Bannerman, the new recreation teacher, is a graduate of R. P. I. and has had experience in city recreation programs. He has studied at the Training School and will continue his studies there.

Miss Smith, who is joining the staff of the demonstration kindergarten, is of Atlanta, Ga., and has the B.S. degree from Queens College in Charlotte, N. C.

To the Kiddies

If you will write a postcard or letter to *Children's Page,* Box 68, Weaverville, N. C., (or get Mother or Daddy to do it) giving your age, name and city, and telling what is your favorite pet or dog (long tail or bobbed) or something you like best to do, Mr. Wade Smith will "Jett" you on Children's Page — and you will have something to save for *your kiddies.* First come, first served.

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CHILDRENS Page



Miracles- Elijah and The Boy

When God, through Elijah, by a miracle provided food for the widow of Zarephath and her little boy, the prophet began to be a regular visitor in that home. The little boy got very sick, and "there was no breath left in him." Elijah appeared at that time, and the mother ran to him with the limp dead body of her son, begging the prophet to help her. He took the lad from her arms and carried him upstairs to the room where Elijah slept and laid him upon the bed. Then Elijah stretched himself across the lad's body and prayed, "O Lord, my God, I pray thee, let this child's soul come into him again". And God heard the prophet's prayer and made the boy live, and Elijah took him back down stairs to his mother, and she said, "Now I know you are a man of God, and His Word is Truth."

"Prayer Changes Things"

Read 1. Kings 17:17-24 E.



BOOKS

SERMONS ON MARRIAGE AND FAMILY LIFE. John C. Wynn. Abingdon Press. $2.75.

From the nearly 400 sermons submitted to the Joint Department of Family Life, these 16 were chosen to show what Christian preachers are saying to challenge, comfort and guide families in complex situations of modern life. The family has been called "the most prized fellowship of Western man." In recent years many subtle and decaying influences have so divided and added tension to the claims of the home that the family unit is now in danger. The church must feel its responsibility to help in stabilizing families within the framework of the Christian Gospel. These sermons indicate how the Bible and the church offer guidance in alleviating many of these conflicting interests that threaten the individual family.

NINETY-FIVE BRIEF TALKS FOR VARIOUS OCCASIONS. C. B. Eavey. Baker Book House, Grand Rapids, Michigan. $2.00.

Many are the times that the minister and religious leader is called upon for a "brief talk." This compact book furnishes subjects and ideas for 95 such talks. There is a wide variety and the messages are suitable for many occasions.

GLORY AWAITS ME. William Goulooze. Baker Book House. $2.00.

This is a book of comfort for the afflicted. It is enlightening and instructive for all who are called upon to minister to the sick. The author of this book has now gone unto his eternal home. His final message is presented for the comfort of the sick, the instruction of their loved ones and their counselors. This volume is a lasting memorial to a beloved pastor, friend and guide.

I MET GOD THERE. John Huss. Zondervan. $1.75.

The author escorts the reader on a tour through seven of the majestic wonders of nature which dot the American landscape, portraying the natural creation of God as it applies to the spiritual life of a Christian. These nature messages make interesting reading.

SERMON SEEDS. Charles Simeon, James Stalker and others. Baker Book House. $1.75.

These outlines represent the choicest offerings of the writings of recognized and respected sermon masters such as Spurgeon, Maclaren, McCheyne, and scores of others. The book is intended to fix the attention on a timely and worthy text and to reveal some facets of Scripture which might otherwise remain unnoticed.

WITH JESUS ON THE NAVAJO ROAD. Jacob and Christina Bolt. Eerdmans. $2.00.

The Bolts spent 25 years among the Navajo Indians of the Southwest. In fair weather and bad, over difficult roads and weary miles, Jacob and Christina Bolt brought Jesus Christ to the red people with uncommon faithfulness. Their story is told in interesting style that blends humor with deep earnestness. This missionary record shows forth the marvelous power of the Gospel. From the rich store of their experience, the authors have drawn a memorable picture of mission work among the Navajos.

LETTERS TO THE SEVEN CHURCHES. Joseph A. Seiss. Baker Book House. $2.75.

Joseph A. Seiss was one of the most influential Lutheran pastors of the last half of the past century. He was a voluminous author and has left many helpful books as a legacy to Christian scholarship.

There are lectures on the seven churches in the book of Revelation. He has given us a series of 21 messages which not only open to us the Scriptures but which are charged with practical lessons for our day and age. When we have completed a study of this book, we will agree with the author that "hardly another section of Holy Scripture is to be found better calculated to impress the heart, awaken spiritual consciousness, animate our hopes, and further us in the way of Christian improvement." The book is valuable for devotional reading and also as background reading in the preparation of messages on this portion of the book of Revelation. This work was originally published under the title "Letters of Jesus."

THE LIFE OF ELIJAH. Arthur W. Pink. Bible Truth Depot. $4.95.

Arthur W. Pink was an expositor of Scripture of remarkable ability. He was endowed with the capacity to apply the truths of Scripture to the lives of people in clear-cut language. This study of "The Life of Elijah" ranks with the best of his previous works. It is worthy to be compared with the best of such all-time greats as Spurgeon and Meyer and other men of God whose ministries have been so signally blessed. The 36 chapters in this volume are fascinating and stimulating.

COMMENTARY ON THE PASTORAL EPISTLES. Patrick Fairbairn. Zondervan. $5.95.

The eyes of both pastor and layman will be opened anew to the challenge and meaning of the Pastoral Epistles as they read Dr. Fairbairn's analytical and exegetical treatment in this volume. This study is based on the original Greek and Aramaic manuscripts. The author digs deeply into the hidden meanings of the vast concepts concerning Christianity which the Apostle Paul expressed. This work is soundly scholarly and extremely readable. This volume is as complete a guide to the Pastoral Epistles as one could desire.

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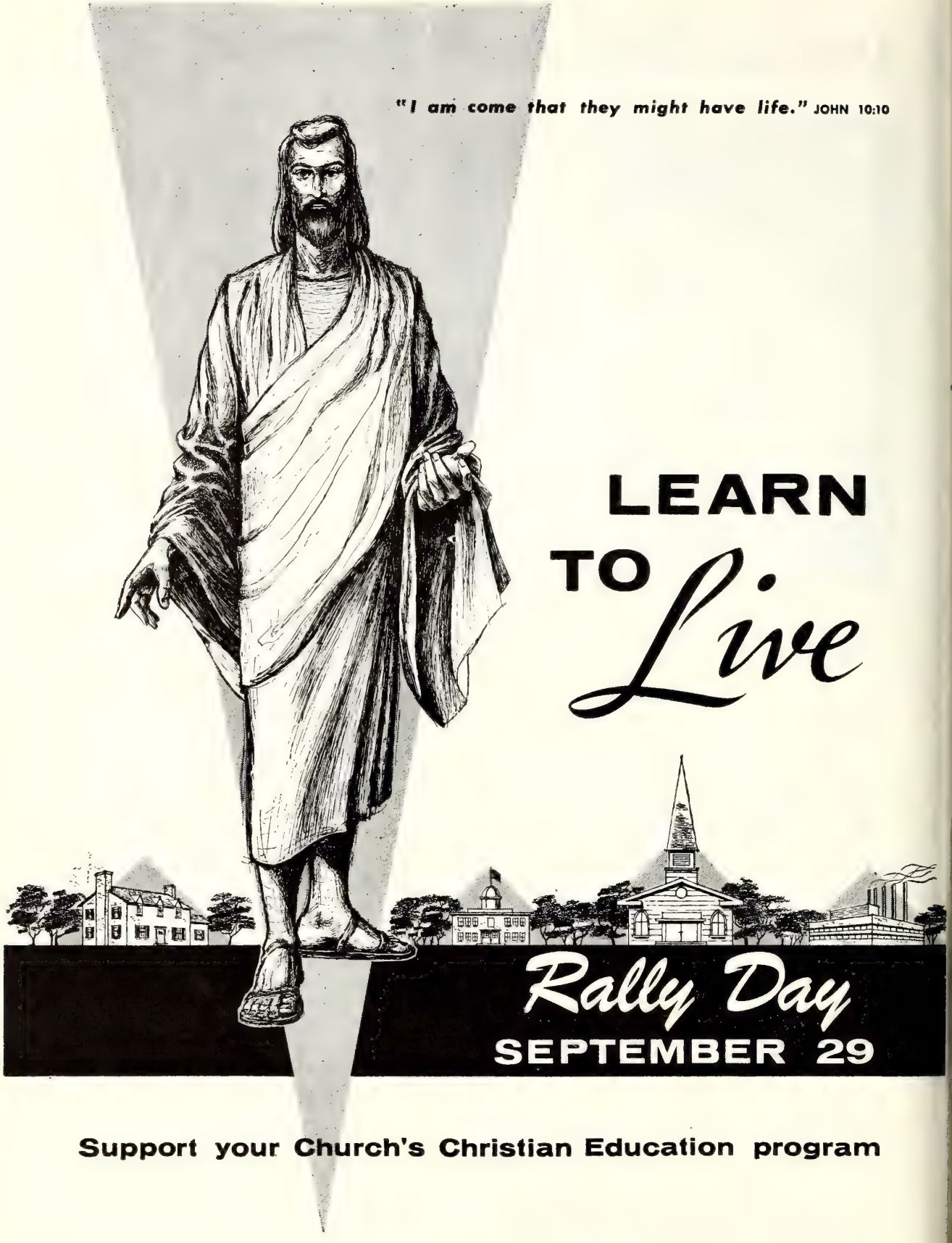
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THEME - "*All the Way for* CHRIST"

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EDITORIAL

Pride — Cancer of the Mind and Heart

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day."
Isaiah 2:17

Pride destroys, eating into the very warp and woof of character. It not only displeases God but actually sets him against man for, as Paul bluntly asks: "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" While Peter says: "God resisteth the proud and giveth grace to the humble."

Strutting before God is blasphemous for it denotes a complete failure to realize who we are and who God is.

Many years ago we heard Dr. Reuben A. Torrey say that he had known many promising young ministers whom God laid aside because they let pride creep into their lives. It is so easy to think of ourselves more highly than we ought to think. It is both easy and common for us to compare ourselves favorably with some one else, forgetting that we look on the outward appearance, but God looketh upon the heart.

One reason that pride is so dangerous is that it slips up on us at the very point where reason will justify it. Few would be proud of flagrant sins but who is not tempted to be proud of those accomplishments and characteristics which the world acclaims?

Pride is devastating because it is based on such a variety of things: physical appearance, personal accomplishments, position, intellect, power exercised, and an infinity of other reasons, even pride in humility (assumed).

Probably one of the most insidious of all forms of pride and one which does the most harm to the individual and to those whom he may influence is the pride of intellect. Paul says that this can puff us up but that love builds up. But the basis of intellectual pride is found at any point where man leaves God out of the picture and in so doing dethrones God and places himself on a pedestal. It consists of these philosophical presuppositions in which God is ruled out or denied his first priority, which must greatly displease God and in turn prove the spiritual downfall of those who assume them.

God does not expect his children to be "childish" but he does demand a child-like faith. In fact humility is the attitude of mind and heart through which man must enter the Kingdom of Heaven and by which he receives the blinding revelation that God is himself sovereign and infinite.

Humility has been the characteristic of many of the great, in fact they are only great as they are humble, for the most brilliant have but discovered an infinitesimal part of that which God has created. But how often man struts on the stage of life as though he were the Creator rather than the created.

Pride of intellect is a disease which transmits itself and in so doing often transmits that which is not true. Well did Pope say: "A little learning is a dangerous thing, drink deep or touch not the Pierian spring." The validity of his subsequent lines: "Their shallow draughts intoxicate the brain, And drinking largely sobers us again", can be called in question wherever man pits his finite mind against the infinite God.

At no point is intellectual pride more in evidence than in those areas where men presume to construct a God and a theology which is contrary to biblical revelation, and, at no point has pride done more harm. An athlete might be proud because of a record set, a politician because of a resounding majority accorded him by his constituents, but the worst that might result would be his own loss of physical prowess, or the ultimate loss of constituent votes. But when man becomes (in his own eyes) more

righteous than his Maker, when he places the human intellect (no matter how brilliant or accomplished) above divine revelation he has reached the peak of both pride and absurdity.

Little wonder that Paul affirms that the foolishness of God is wiser than men and calls attention to the fact that not many wise men after the flesh are called; that God has chosen the foolish things of the world to confound the wise . . . to the specific end that no flesh shall glory in His presence.

Is this pietism? It is not. Is it anti-intellectualism? Far from it. It is simply a demand that man conform his standards to God's; that he subordinate his own intellectual processes to the One who is infinitely wise, reverential trust in whom forms the very *basis* of wisdom.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:23-24.

—L.N.B.

The Reformed Faith in a Latin Nutshell

Rev. Norman Caswell of Whitechurch, Ontario, has sent us the following summary of the Reformed faith which he has found in a sermon by T. Adams about 1650 on Hebr. 13.8:

Quos elegit increatos
Redemit perditos
non deseret redemptos.

When the nut is cracked in English, it cannot be put in so epigrammatic a fashion. But here is a rendering:

Those whom He chose before they were created
Whom He redeemed even when they were lost
He does not forsake now that they have been redeemed.

—W.C.R.

TEACHER WANTED for Christian School. Wire or call W. E. Hill, Jr., Hopewell, Virginia.

Prayers of Confession

Our new hymnbook has several prayers of confession for use by the congregation. The first is taken bodily from the Book of Common Prayer of the Church of England, the last is condensed from the 51st Psalm. We regret that the parallel confession from the Liturgy of the Huguenot Church, as translated for use in Charleston is not included.

Now there is no valid objection against the proper use of such a confession by the congregation. Cranmer and his associates such as Latimer and Knox were as truly Protestant as Calvin and Luther. Their work gave the people a larger part in the service of worship than the place assigned them in the Continental Churches. This is in keeping with the priesthood of all believers. Laying aside such high church notions as an altar, a mediating priest, and a bishop in apostolic succession, we can learn from the English as well as from the Scottish Reformation.

Only if we are to use such a prayer of confession let us use it thoughtfully, deliberately and reverently. It will not do for a minister simply to open the hymnbook at the last moment and call an unprepared congregation to unite in a cold fashion in the use of a Confession. Both the Huguenots and the Episcopalians do better than that. In the Huguenot Liturgy as in the Book of Common Prayer the use of the General Confession is prepared for by the minister's recitation of appropriate Scripture texts and by a longer or shorter appeal to unite with him in confessing our sins. As a matter of interest the two books use many of the same texts, such as, verses from Psalm 51, Psalm 143.2; I John 1.8-9. Isaiah 5.15 is a good one to begin with. The Huguenot Liturgy uses Rom. 6.23 and closes its citation of Scripture with, "Him that cometh unto Me I will in no wise cast out", Let us therefore come humbly confessing our sins.

In the Book of Common Prayer after the recitation of appropriate Scriptures, the Minister shall say:

"Dearly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an

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humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as for the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying - "

I have been present when this was read from the heart of a modest minister whose service was that of a brother calling his brethren humbly to unite with him in a prayer for forgiveness which each needed. The Gospel is set forth in the Scriptural promises and the Spirit may well use such a devout attention to this part of the service for the conversion of souls.

* * *

But someone is saying, I am too evangelistic for all that. Well the purpose of this editorial is not to pressure anyone into using a general confession, it is only to insist that the use of such be done prayerfully, deliberately and meaningfully. But those who think they are too evangelistic to have any use for the Book of Common Prayer of the Church of England may be interested in this story given me by Professor Norman Sikes of Cambridge. When Dr. Billy Graham was there the Cambridge Press had a reception for him and asked him to choose from all its stock a Bible into which they wished to put a special sheet commemorating his momentous visit to the University. After some deliberation, Billy replied that he wore out a number of Bibles every year, and that he would like to ask instead that they put the memorial sheet into a copy of the Book of Common Worship which he liked to use with his family and which accordingly would not be worn out.

—W.C.R.

"Thou Art Peter" or "Jesus Is Lord"?

In the Currie Lectures at Austin,* Dr. G. S. Henry sharpens the contrast between the Roman Catholic and the Protestant doctrines of the Holy Spirit and the Church as to which of these texts receives the preeminence. "The Roman Catholic interprets the Spirit as the soul of the Church and so blurs the distinction between Christ and the Church; Protestantism recognizes the Spirit as the Spirit of Christ, i.e., the Spirit in which Christ, remaining identical with Himself, is present with his Church as Saviour and Lord.", p.67. "The Spirit who indwells the Roman Catholic Church bears witness to the Church; it is a spirit that says, *Tu es Petrus* (that is, Thou Pope Pius XII art the Rock), not *Kyrios Jesous* ("Jesus is Lord"), I Cor. 12.3.", p.66. In the Roman Church the power and authority of the Holy Spirit are regarded as the possession given to the Church for its exercise.

On the other hand, "In the New Testament the authority of the Holy Spirit is an authority to which the Church remains subject; it is the principle of the Church's obedience . . . for the Church of the New Testament did not experience the Spirit as an immanent principle by which it succeeded to the authority of its Lord but as a presence in whom its living Lord continued to exercise His own authority. The presence of the Holy Spirit was marked by the confession of the Lordship of Jesus (I Cor. 12.3) not the magisterium of the Church." p.57.

We cannot too heartily endorse this distinction. We invite the distinguished lecturer, his hearers and readers, to unite with us in making and keeping this the principle of American Presbyterianism: not the Church as master, but as minister; not subjection to the brethren assumed to own the Spirit, but by the grace of the Holy Spirit meaningfully calling Jesus Lord, I Cor. 12.3. For in the words of our Dr. Peck, Slavery to Christ alone is the true and only freedom of the human soul. —W.C.R.

* *The Holy Spirit in Christian Theology*, Westminster, 1956

The Empty Tomb

The Moslem worships at the tomb of the Prophet. The Pope has his archaeologists excavating beneath St. Peter's in the hope of finding the bones of Simon the Rock disciple. But the Christian faith issues from an emptied tomb, and lives in the power of the Resurrected Christ.

Each of the four Gospels mentions this empty tomb. The primitive Gospel presented in First Corinthians fifteen has been given exhaustive study by Professor Wolfgang Nauck of Tuebingen in a recent issue of the Berlin periodical *Zeitschrift fuer NT Wissenchaft*. The conclusions of this scholarly study follow:

In his whole argument Paul presupposes that the grave of Jesus is empty. This presupposition he shares with the old formula which goes back to the primitive Palestinian tradition: "died - buried - raised - - appeared".

The thought of the empty grave is for him an independent premise in his discussion with the fanatical-spiritualistic view of the Resurrection taught by the Gnostics in Corinth which, in Paul's eyes, was equivalent to the denial of the Resurrection.

Indeed, even unbelievers had trouble in the first century with this stubborn fact. They concocted the story that the disciples stole the body, Matt. 28.16. An inscription was discovered at Nazareth in 1878 and published in 1930 by F. Cumont in *Revue Historique*. This is an imperial decree from the time of Claudius condemning as worthy of punishment by death the removal of bodies from their tombs by wicked guile. It looks as if the Emperor or his Procurator set up a copy of this decree at Nazareth, the centre of the Galilean movement, in an effort to suppress the Christian testimony that the tomb had been emptied by God's act in raising Jesus our Lord from the dead.

In the third and fourth Gospels the account of the folded graveclothes in the neatly ordered tomb gives the lie to the charge of anyone's having stolen the body of Jesus, and attests the Lordship of the resurrected ONE.

—W.C.R.

Pensacola Theological Institute Report

The prospect of a resurgence of theological life in America could find no more important encouragement than when on the grass-roots level, ministers, students and laity together take time for diligent study of the great doctrines of Scripture. This is the significance of the first Pensacola Theological Institute held at McIlwain Memorial Presbyterian Church in Pensacola, Florida, September 1 to 8.

Registrations came from seven southern states to include thirty-three out-of-town guests, mostly ministers and students. Enrolled for classes were seventy persons who might be described technically as qualified for advanced theological study because they were college graduates. In addition ten college students attended from a half dozen colleges as well as many laymen whose serious interest in Bible study made them immediately acceptable as students. One elder drove over 400 miles with his pastor and, describing the benefits he himself received, insisted future institutes should reach a larger number of laymen.

Morning classes from Monday to Friday averaged 62, an early evening class 92, with much larger attendance for the evening preaching services. For each of two Sundays there was a total attendance of more than a thousand at the four services and classes which comprised the combined activity of the Institute and McIlwain Church.

The standard of instruction was established by securing an outstanding faculty composed of the Rev. Robert Strong, S.T.D., minister of the First Presbyterian Church of Augusta, Georgia; the Rev. Prof. Gordon H. Clark, Ph.D., Professor of Philosophy at Butler University in Indianapolis; and the Rev. Prof. Edward J. Young, Ph.D., Professor of Old Testament at Westminster Theological Seminary in Philadelphia. Their courses have already been widely announced and so will not be reviewed here except to indicate that to them was added a discussion hour with Prof. Morton H. Smith of Belhaven College as chairman. The faculty composed the panel for these question periods which evoked intense interest.

The future of the Institute was committed to the entire group of visiting ministers in a special session for this purpose on Thursday afternoon. From the beginning of the discussion there was no doubt that there was unanimous demand that the Institute become an annual affair. The choice of location was next settled in favor of at least one more year at Pensacola, enthusiasm running high for the recreational facilities of the area as well as the hospitality of McIlwain Church. A committee was elected from this group of ministers to work out details of a Sponsoring Committee for the next Institute and to select a possible faculty. This report was later revised and adopted by the larger group. It is hoped that the faculty can be announced this Fall but already the date has been set for August 31 to September 7, 1958, dates that should be marked even now on the calendars of all who are interested.

In addition to the Pensacola Theological Institute next Fall, preliminary conversations and inquiries have been made regarding the possibility of having one or two short institutes at other points across our assembly about the end of January, including periods from Monday noon through Wednesday noon. Those interested in either this or the Pensacola Institute should correspond with the Rev. Donald C. Graham, 1214 East Blount Street, Pensacola, Florida. Widest possible interest and support are desired for both these projects.

Expenses of those attending were kept at a minimum, largely through rooms being provided in homes of the community and by the splendid cooperation of the various organizations of the host church which served eighteen meals at cost price. Public contributions and offerings were generous enough to care for all expenses and leave a balance of several hundred dollars.

It is felt that the purpose of the Institute has been more than vindicated through this happy and beneficial experience. Zeal for a

deepening knowledge of the truths of our Confession of Faith, desired enlightenment on higher-critical intrusions upon the validity of the Scriptures as the Word of God, opportunities to fellowship and play together with those who share the broad interests of the kingdom, and a burning desire to find ever fresh life and power in "the whole counsel of God"—these are worthy goals to draw men together for such an Institute. It can be no substitute for regular sources of theological education and presbyterial work and fellowship, but it can play its part and have a most salutary effect upon the work and life of our church generally.

Testimony drawn from letters arriving at McIlwain Church during the past few days reflect the interest of men who came to the first Institute uncertain as to what exactly they might find but each of whom has become an enthusiastic apostle to make the next Institute twice or thrice the size of the one just past. From a Pastor in north Georgia: "I feel that my ministry has been greatly enriched and believe the benefits to the Presbyterian Church, U.S., and especially to the visiting ministers, will long be felt." From a Columbia Seminary senior with a student pastorate in Charlotte, N. C., "inspirational, thoroughly biblical, enjoyable and very beneficial in every respect . . . continue the institute for we feel that it fills a definite need . . . enroll my wife and me for another year . . . enclosing check." From a southern Alabama pastor: "I have been amazed at how much could be accomplished in such a short time . . . I have felt a real growth in my own Christian life and ministry." From the pastor of the First Church in Hattiesburg, Mississippi: "The scholarly instruction, the unswerving loyalty to the Word of God that characterized the faculty, the stimulating discussions, and the cordial hospitality and spiritual atmosphere of McIlwain Church, all combined to make the Institute a most profitable and inspiring experience. My family, too, had a very enjoyable stay in the Pensacola area. You may be sure that we shall be looking forward to next year's Institute with great interest." And from the Bay Street Church pastor of the same city: "The seriousness of purpose of those attending as well as the earnest and fine quality of the teachers were very stimulating to me. My faith was strengthened and my zeal has been increased. I am determined by the grace of God to have another such experience."

A prize winning Columbia Seminary graduate student writes: "The Institute was a real blessing and inspiration to me. I thank God that the Reformed tradition and the Presbyterian heritage are being carried down through the ages by those who earnestly hold to the historic Reformed Faith. I believe this is a gracious work of God's providence." The Perry, Georgia, pastor writes: "I am of the opinion that this has been the richest experience that I have had in many years and my ministry will be greatly affected by it. I am confident that the Church will reap the benefit from this for a long time."

A Columbia Seminary middler and member of the Student Council sends this word: "For one in the midst of seminary training, the Institute proved highly profitable. Stimulation of thought was expected and found to be highly challenging. But it is for the inspiration and encouragement to increased study in the Scriptures and the system which it undergirds—Reformed Theology—that I am most grateful."

A lengthy resolution drawn up by visiting ministers and passed by the Institute student group described in part: "Our lives and our ministries have been enriched because of this experience together. We are confident that a continued effort in this direction will have a tremendous impact in the maintaining of the standards of the Reformed Faith. This is the beginning of a good work and it is our prayer that it will be performed "until the day of Jesus Christ."



KENOSIS

The Journal is in receipt of a lengthy communication from Pinehurst, N. C., called forth by an editorial entitled, *Calvin Rejects Kenosis.* The letter discusses many things, but returns to its objection to the position of the editorial in the concluding sentence, which read as follows:

> "Surely Jesus emptied Himself of grace and glory - wisdom and power to be born a baby."

* * * * *

In reply we invite our reader to turn with us to the Book.

John, 1.14, writes: "The Word was made flesh and dwelt among us and we beheld His *glory*, the *glory* as of the only begotten of the Father, full of *grace* and truth."

Again, 1.19, he says, "*grace* and truth came by Jesus Christ"; and 2.11, "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His *glory*." According to John, 10.18, Our Lord affirmed that He had *power* to lay down His life and *power* to take it again.

Isaiah, 11.2, prophesied that upon the Branch from Jesse, that is upon the Messiah, the Spirit

of the Lord would rest, the spirit of wisdom and understanding, the spirit of counsel and *might,* the spirit of *knowledge* and of the fear of the Lord. When John the Baptist sent to inquire as to Jesus' messiahship, our Lord answered by referring to the works of power He was doing, Mt. 11.4-5; Lk. 7.21-23, which are mentioned by Isaiah, 35.3-6; 61.1-3, as the credentials of the Messiah. On one occasion Luke, 4.37, tells us that the *power* of the Lord was upon Him to heal; on another, 5.17, that with authority and *power* He commands the unclean spirits and they come out; and on still another, 4.22, that they wonder at the *gracious* words, or the words of grace, which proceeded from His mouth.

With every good wish to our correspondent.

—W.C.R.

Bible Translations And Bible Translators

By Dr. Daniel W. Baker

This is the second in a significant series of articles on Bible Translations by Dr. David W. Baker. Dr. Baker is a graduate of Coe College, Princeton Theological Seminary and the University of Pennsylvania Medical School. Later he was a Fellow in Urology in the Lahey Clinic in Boston and is now engaged in the practice of his specialty in Philadelphia. At the same time he is active as a Christian minister and carries on a prodigious amount of writing, both in the medical and theological fields.

The Editor.

II

Unlike Ronald Knox, who writes from the vantage point of one on the inside looking out, William Carey Taylor, the author of *The New Bible - Pro and Con,* writes from the point of view of one on the outside looking in, though he is not without experience in the matter of Bible translation. He served for 10 years as a member of the Committee for the Revision of the Almeida Version of the Portugese Bible. He has been a Southern Baptist missionary in Brazil for over 30 years, and has been a professor of Greek and New Testament studies in several Brazilian Baptist seminaries. At the present time he is Professor of Christian Doctrine and the Religions of the World at the Institato de Treinamento Cristao in Rio de Janeiro.

As may be surmised from the title, Taylor's book is mostly about the newly issued Revised Standard Version. Though he has some things to say about *The New Bible* which are very commendatory, and have obviously been written with great sincerity, how much he has to say for the RSV, and how much against it, may be judged from the fact that the "pro" section of his book occupies only 21 pages, whereas the "con" section covers the next 224 pages! Here are some typical chapter titles: "Persistence in a Multitude of King James Errors," "Translations That Are Wrong, and Sometimes Wrongheaded," "Adding to the Word of God," "Debunkers of Christ, the Bible, and Its Authors," "Mistranslation by Wrecking the Sentence Structure of the Original," "The Known Affinities of the Translators," "When Our Religion Loses Its 'Thou'," and "How Jesus Used a Version."

One of the most interesting chapters, and one which probably reveals better than anything else the basic sectarian prejudices with which this author approaches his subject, is entitled: "Cunning Sectarian Attacks Against Fundamental Baptist Truths." One gets the impression that many of the faults he finds with the RSV Professor Taylor would likewise discover in any other version which did not agree with his own pre-conceptions and admittedly sectarian prejudices. Such objections are not valid. For in every case we are to submit ourselves and our beliefs for judgment by the Word of God, and not vice versa. The standard of Truth is to be found, first of all, in the written Word of God, not in ourselves. We must find out what the Bible says, and adjust and correct our thoughts and lives accordingly. No man can rightly insist on what the Bible *ought* to say, over against what it *actually* says, according to the original text!

In this connection, one is reminded of those wise words which appear in the preface to *The New Testament* by George Campbell, James MacKnight, and Philip Doddridge, which first appeared in 1826, and has more recently been re-issued by the Baker Book House of Grand Rapids, Michigan. Alexander Campbell was the editor of this New Testament translation when it first appeared in 1826, and in that capacity he wrote: "There is no translation

that could be made that would prove all the tenets of any party. And if a translation that does not prove all the tenets and ceremonies of a sect, is to be censured by that sect, then there cannot exist any translation that would be considered correct." "Some are so wedded to the common version," he says, "that the very defects in it have become sacred; and an effort, however well-intended, to put them in possession of one incomparably superior in propriety, perspicuity, and elegance, is viewed very much in the light of 'making a new Bible,' or of 'altering and amending the very Word of God!"

But make no mistake about it, neither Professor Taylor nor his book fall altogether into these categories. Quite apart from his admitted sectarian prejudices — and fortunately he does admit them — he has presented some fundamentally sound criticisms of the RSV which illustrate a number of the things which the average reader should be looking for in that or any other version of the Bible.

First, whatever else a translation may be, it should be an accurate translation of the original text. Some of the translations which Professor Taylor alleges to be wrong are probably due to the fact that he and the translators of the RSV are using slightly different texts. Of others, however, there is no question but that the original texts used by both of them are identical. And in such instances Taylor's plea for accuracy is fully justified.

For example, he says: "Here is a monstrous translation at the very beginning of the New Testament. 'And David was the father of Solomon *by the wife of Uriah.*' (Matthew 1:6.) That is an outrageous slander. No woman is a man's wife after his death. Solomon was the child of David's wife, born in wedlock, however previous crimes may have figured in the case. He was not the child of fornication. Here the KJ (King James) and ASV (American Standard Version) are far superior versions."

In the same chapter (Matthew 1:23) he picks an error in the King James Version which the RSV has continued. They have insisted on translating *"a virgin"* whereas all the Greek texts available include the article before the noun, so that it should be translated *"the* virgin." Taylor says: "She was *the* virgin, the only one in the history of the world to whom that language could apply. Moffat, Basic, and Phillips all have the article. There seems to be a RSV focusing of ill will on this narrative."

Second, a translation must be in agreement with its context. Professor Taylor refers to James 2:14 which the RSV has rendered: "Can his faith save him?" "But James did not say: 'Can his faith save him?' argues Professor Taylor. "That implies it cannot, and merely fosters the cheap trick of trying to promote a civil war between one part of the Bible and another. . . . They translate: 'Can *his* faith save him?' Jesus had said: 'Thy faith hath saved thee.' This translation seems to take a contemptuous attitude of cynicism about the very center of the message of Jesus and Paul and John. The *his* is an RSV addition. James said "the faith" (just referred to) is evidently spurious. Can *that* faith (mere Jewish belief in divine unity, as he goes on to show) save? Some have translated the article *that,* 'Can *that* faith save?' And this device the RSV translators themselves adopt openly in Romans 3:31: *this faith.* When they say *his faith* they leave the impression that it is the usual saving faith of a believer. This the context shows clearly that it is not."

Third, a translation must accurately convey the thought of the author. An illustration of this principle is found in Professor Taylor's extensive comment which follows: "There are seven words, nouns and verbs, in the Greek New Testament, which are translated *worship* in the KJ a total of seventy times. The RSV preserves the record of worship given by the cultured Athenians to cold and lifeless idols (Acts 17:23); by sophisticated Gnostics to angels (Col. 2:17); by apostate Israel to the stars (Acts 7:42); by the Roman world to creatures versus the Creator (Rom. 1:25); by the "whole world," allegedly, to Artemis (Acts 19:27). Nor does it deny the worship of the devil as proposed to Jesus in his temptation. The RSV does not hold back the word *worship* from being legtimately used of human devotion and prayer to all kinds of frauds and freaks and superstitution. Rather it increases both the number of words it translates *worship* and the number of times it translates the chief ones

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thus. But there is one exception. To Jesus it permits less worship, removes the word from passages about Him in nearly a dozen cases. . . .

"The principal verb is used sixty times and always translated *worship* in the KJ Scriptures. Eleven of these sixty times the accompanying statement is made that the worshipper *fell down and worshipped.* Here is the crux of the matter. The Gospels represent men as worshipping Jesus, in hours when he revealed His majestic power or person. Is that to be, by any debunking process, diminished and rendered unbelievable, wherever a trick of translation can banish the testimony? . . .

"Our Gospels affirm, but the RSV, because of its debunking purposes, denies, in the following cases the worship of Jesus: (1) the leper of Matthew 8:2; Mark 1:40; Luke 5:12; (2) Jairus, the ruler of Matthew 8:18; Mark 5:22; Luke 8:41; (3) the Syrophonecian woman, Matthew 15:25; Mark 7:25; (4) the case of a great farsighted kneeling mother, Matthew 20:20; (5) the Gergasene demoniac, Mark 5:6 parallel to Luke 8:28, which does not have the word *worship;* (6) the mocking soldiers, Mark 15:19 . . .

"Now why single out these as debunking cases, refusing them the right to be worshippers of our Lord, in Gospel history? These same RSV translators say the 'Wise Men' worshipped the baby in the manger, and that Herod proposed to. Are they superior spiritually to the principal recipients of our Lord's great miracles? The RSV translators give the full testimony that Jesus was *worshipped* by the man born blind whom Jesus cured. Why the distinction? I confess it seems to me utterly arbitrary."

Fourth, the notes which accompany a translation should be full enough and clear enough so as not to confuse the reader by casting unwarranted doubt on a reading which appears in the text of the translation, or by conveying a meaning which neither the original text nor the context would allow. An excellent example of a flagrant violation of this principle is found in the RSV, which Taylor describes as follows:

"Just look at the first page of this New Testament. On page 1, an inch below the beginning of the New Testament, you find an *e* referring to a note which says: 'Other ancient authorities read: Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ.'* The effect of that on the reader is to affirm the ordinary birth of Jesus, instead of what is about to be said about his virgin birth. The denial of the truth gets attention before the New Testament has a chance to affirm its truth. Before Matthew is allowed to say: 'Worship the virgin-born Saviour,' the RSV says: 'Attention, please. Note well. Before you believe that Jesus was born of the virgin, be sure to note that other ancient authorities state that this is not so. They give it out that Joseph was His father, while betrothed to this same virgin Mary.' . . . 'Other ancient authorities.' You do not know from that that they are a very, very small, later, and less valuable group of manuscripts. It is a misleading debunking of the Saviour. . . . If you give credence to that note, you simply cannot believe the New Testament. Jesus was no more God with us than you are God with us. . . .

"This is not a textbook on criticism of the Greek New Testament text. There is no obligation in the world that rests in any way upon the translators to put in this lie about Jesus unless they want to circulate it. Men are mighty careful how they insinuate anything about a woman's reputation, yet these men virtually assail the character of the mother of our Lord, when they well know this slander merits no sort of respect and has no right to a place in the Bible. . . .

"Why, then, should this insult to the Saviour and his mother, blessed among women, soil the front page of the RSV New Testament? It is baseless perversity. Now the KJ, the ASV, the Berkeley, the C. B. Williams version, Goodspeed, the Basic Bible and so on give this stray slander no place on their pages in any shape, form or fashion. Moffatt incorporates the slander in the text itself: 'and Joseph (to whom the virgin Mary was betrothed) the father of Jesus. . . . ' That seems to me utterly wicked. He does not even give any notice of the almost unanimous witness of the thousands of Greek manuscripts. But he courageously made his choice. He did not leave the matter in doubt. The RSV half adopts his mania. Pitiful and incompetent indecision. Even as

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textual criticism, both Moffatt's rash decision and the RSV indecision are indefensible. The camel's nose in the RSV tent will, for every skeptical mind, go all the way in and fill the tent to the exclusion of the possibility of faith in the virgin-born Son of God."

If it seems that Professor Taylor is unreasonably severe in his criticism of Dr. Moffatt and the translators of the RSV, a few words about the evidence which supports the reading: "Joseph . . . was the father of Jesus," may be in order. To begin with, it is not found in any of the Greek manuscripts of the New Testaments except the Koridethi and the so-called Ferrar Group or "Family 13" which includes a few very late cursives. None of the early uncials have it. It is not found in Vaticanus, Siniaticus, or Alexandrinus. It is found in some of the Old Latin manuscripts, dating back to the fourth century. It is not found, however, in the Vulgate. It does not appear in the Peshitta, but it is found in the Old Syriac, for which its principal support is the so-called "Siniatic Syriac."

Anyone interested in an extensive discussion of the reading of the Siniatic Syriac in Matthew 1:16 should read J. G. Machen's *The Virgin Birth,* pages 176-186. B. H. Streeter in his currently popular study of *The Four Gospels,* which gives an extensive review of the manuscript tradition and the sources of the Gospels, says that the reading of the Siniatic Syriac: "Joseph . . . begat Jesus" has "small claim to be regarded as the true text."

As for the quality of the evidence which we get from the Koridethi manuscript, Streeter recalls that the manuscript itself was discovered in a remote valley in the Caucasus, "where it had long been a kind of village fetish; but at a much earlier date it belonged to a monastery at Koridethi—at the far end of the Black Sea just inside the old frontier between Russia and Turkey. Owing to a chapter of accidents—including a disappearance for thirty years — its complete text only became available to scholars in 1913. Dr. R. P. Blake, in a joint article by himself and Prof. K. Lake in the *Harvard Theological Review* for July 1923, argues that the scribe was a Georgian, familiar with the Coptic script, but extremely ignorant of Greek. At any rate the ordinary tests by which the handwriting of a manuscript can be dated are difficult to apply; but it probably belongs to the eighth century."

From this it will be seen that the evidence for the reading which the translators of the RSV have seen fit to print as an alternate reading in their notes, is very poor indeed. No more than half a dozen Greek manuscripts have it, and these are all very late, and some of very poor quality. Over against them stand *all* the other Greek manuscripts, whose total number is in the thousands, many of which are several centuries older than Koridethi and the so-called "Ferrar Group," and simply as manuscripts, irrespective of their age, are of far better quality.

Not only so, but the traditional reading is sustained by the unanimous testimony of the Fathers, including Tertullian, as far back as the second century, also by all the versions, except for a few Old Latin manuscripts, which are not older than the fourth century and the Old Syriac.

The Old Syriac as represented by the Siniaticus Syriac is probably the oldest evidence we have for the alternate reading. However, it is well known that the Siniaticus Syriac is a poorly prepared manuscript, full of many copyist errors and other defects which are obvious to any scholar, and admitted by all. Machen has suggested that even this alternate reading, which may easily have been the father of all the similar readings found in later Greek and Latin manuscripts, such as Koridethi and the Old Latin, may itself have arisen as a copyist's error. The full reading of the Siniatic Syriac is as follows: "Joseph, to whom was betrothed Mary the Virgin, begat Jesus called the Messiah." But, as Machen says: "This text involves a contradiction: how could it be said that 'Joseph begat Jesus' if Joseph was only 'betrothed' to Mary and if Mary was 'a virgin'? . . . The reading of the Siniatic Syriac can be explained as due to the ordinary processes of textual corruption."

After a rather full discussion of this possibility at the hands of some scribe who initiated this erroneous reading which implies the physical paternity of Joseph, Machen concludes: "That scribe himself was surely convinced of the opposite view of the birth of Jesus; otherwise he would not have retained Matthew 1:18-25 in its present form: (It should always be remembered that the Siniatic Syriac narrates the virgin birth in this section just as clearly as does any other manuscript.) why, then, did he gratuitously introduce contradiction? It is unscientific to resort to a difficult and complicated explanation of a textual error when a perfectly simple explanation lies ready at hand."

Taylor's flamboyant, bristling style leaves one at times with the impression that he is making mountains out of mole hills, and greatly exaggerating the seriousness of the faults he finds in the RSV. But as the old saying, "Where there's smoke, there's fire," there are a great many fires in the substance of this book which are of no small consequence.

Here is his important conclusion: "Till the RSV fails and a better version can unhurriedly come into being . . . we are chained to the

King James. With all its faults, that is not so bad as it seems to all who are aware of the out-of-date language of that classic and of its many errors in both text and translation. . . . *We know the main King James errors* all over the land. But the RSV errors are not known. Some of them are not known even to their translators. They were sincerely in error, a lot of time. . . . Not before the end of the century could the American public be as well informed of the errors of the RSV as they now know those of the KJ version. . . . The RSV as one of many study Bibles on your desk will be a help; but as a Bible for public worship it will prove a calamity and an apostasy from the Word of God."

Not all will agree with Taylor's as-things-are-now preference for the King James Version, but none can dismiss lightly the reasons for the preference he has expressed, or the means he has indicated for a proper evaluation of the RSV or any other version of the Scriptures.

The greatest weakness of his book is his failure in several important instances to go to the heart of the errors he has found by attacking the text which the RSV translators have selected as the basis for their translation. In many instances, there lies the root of the trouble. There is no question of the author's ability to have carried out such an attack, but perhaps he felt it was beyond the scope of his present work.

As he has written, discounting his sectarian prejudices and considerable evidence of intemperate zeal, which would certainly have been better received by friend and foe alike if it were more restrained, and the whole subject presented in language more considerate of the feelings and spiritual sensitivities of those he writes against — there is a good possibility that at least some of them are also Christians — the facts are, that he has given the translators and readers of the RSV much food for thought.

*Note: The publishers of the RSV removed footnote *e* from the first page of the New Testament sometime in 1953. There is considerable evidence that it was eliminated as a result of a severe public criticism of this by at least one nationally prominent conservative Biblical scholar. It did appear in the earliest copies of the RSV New Testament, and that it should have ever appeared in it certainly indicates both the bias and the carelessness of its translators and editors.

(To be continued)

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"It would be impossible fully to assess the contribution the IBJM has made to our Society by its interest and cooperation," writes Rev. W. R. Newton, General Secretary of the British Society for the Propagation of the Gospel Among the Jews, *oldest evangelical Jewish missionary society in the world.* He continues, "As Founder and Director of IBJM, Dr. Gartenhaus seeks to help forward the work of Jewish evangelization throughout the world and extends a helping hand to societies other than our own and to many individuals who are bearing their witness among the Jews."

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LESSON FOR OCTOBER 13

By THE REV. J. KENTON PARKER

Moral Standards In A Church

Background Scripture: I Corinthians 5 and 6; 13
Devotional Reading: Romans 6:12-23

"Every evil thing with which Paul dealt in his letter was an evil thing which had come into the church from the city. There was first, religious license; secondly, moral laxity; and thirdly, social disorder." (Morgan; also, other quotations.) The word "city" always makes us think of "sin". Some cities have been notoriously wicked and immoral. Corinth was one of these. "For example, the nature of the worship of Aphrodite is a story too vile for telling." "This moral laxity had invaded the church." In our lesson today Paul takes up one special case.

Morality and religion should go together; they must in the Christian religion. Heathen religions were often very immoral: both in thought and in expression. Our Christian religion stresses purity. Our God is a Holy God. All sin is abhorrent to Him; He cannot look upon it. The Law of God is a Holy Law and it stands back of our Christian religion. It is true that we are saved by grace through faith, without the deeds of the law, but this does not mean that we are to continue in sin that grace may abound. The very thought makes Paul, who teaches salvation by grace, cry out, God forbid. How shall we who are dead to sin live any longer therein. (See Devotional Reading.)

These Corinthian Christians had been converted from heathen thoughts and practices, but some of these practices had followed them, and they were guilty of gross immorality. In these two chapters—5 and 6—Paul takes up this question.

I. *A Case of Gross Immorality:* 5:1-13.

Instead of being humiliated by this awful sin in the church they were "puffed up" and felt no grief over it. This attitude reflected upon the whole moral conscience of the congregation and called for stern measures of rebuke and discipline. This sin was like a lump of leaven and unless purged out, would leaven the whole church. This matter of church discipline is very much neglected in our day. It may have been carried to an extreme in other days, but now it is almost unheard of. It should be always executed in a spirit of meekness and love. If possible, we are to restore such an one. In this case the apostle advises them not to keep company with anyone who is a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner. The church must be purified of these sins or it will lose its power and testimony. In seeking such purity of conduct we are to remember that some of the worst sins are hidden sins of the heart. I knew a case in my own experience where the Session of a church tried to discipline a brother for an external sin — in this instance, going to a baseball game on Sunday — while their own hearts were full of sins which were more grievous, I am sure. In dealing with the woman taken in adultery, Jesus said to her accusers: He that is without sin among you, cast the first stone. Let us do some thorough searching of heart before we judge or discipline a fellow-Christian. There are times when it is necessary, and when done in the right way, will cause the guilty one to repent and be saved.

II. *Lawsuits:* 6:1-8.

It would seem that the church at Corinth had caught the spirit of the city in this matter also. Corinth was a commercial center and the courts were full of cases where somebody was trying to cheat or defraud. Paul tries to shame them by showing that it was a disgraceful thing for two Christians to appear in a heathen law-court suing each other for some reason. He asks the question, Why do you not settle these cases among yourselves? If Christians are to "judge angels", are they not capable of settling in the right way any disputes which arise? Then he suggests an even better way. Why not take wrong or suffer ourselves to be defrauded? He urges them not to shame the church by appealing to heathen judges.

Every now and then in our day we have a lawsuit about church property which often causes a great deal of hard feeling. If such cases must arise, would it not be far more Christian to settle them without appealing to civil courts? I have recently read of some most dis-

graceful proceedings on the part of those who at least called themselves Christians.

III. *Appeal for Righteousness and Purity:* 6:9-20.

"Know ye not that the unrighteous shall not inherit the kingdom of God?" He gives a list of these unrighteous people. Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Even things that are lawful are not always expedient, like the eating of meats offered to idols which he treats more fully in chapter 8. Then he makes a special appeal for the purity of the body. These bodies are members of Christ's body and temples of the Holy Spirit. We must keep them clean. We are bought with a price, therefore we should glorify God in our bodies. There have been some strange teachings which have crept into the church at times in regard to our bodies. Some have neglected and even abused their bodies regarding them as sinful, or of no importance. The teaching of the Bible is plain and simple. We should treat our bodies as the temple of the Holy Spirit, pure and clean.

IV. *The Way of Christian Love:* Chapter 13.

It is not sufficient just to purge out the old leaven; to cast out the evil spirits; something positive must be put into the heart if the condition in the church is to be permanently cured. What can be put into the lives of the saints at Corinth which will put an end to contentions and immorality? In this great chapter on Christian Love Paul is giving the answer. Love is the fulfilling of the Law. If we love God with all our heart, soul, mind, and strength, and our neighbor as ourselves we will keep the Law. Let us examine this "more excellent way" and at the same time examine our own hearts and see whether we have this cure for the various diseases of the soul.

In the first three verses of this chapter he tells us that Love is a necessity—a "must"—for the Christian. The Corinthian Church was a gifted church, and they were rather boastful about their varied gifts. Paul tells them very plainly that without this gift of Christian Love all their other gifts are nothing. Eloquence, even the eloquence of an angel, is but sounding brass or a tinkling cymbal, unless it is the eloquence of love. This is a good thing to remember when all sorts of voices are speaking to us. Are these voices we hear on radio and television worth anything to our world, or are they just so much "sound"? Do these people who try to get our attention really love us, or are they just talking? Then, this thing we call "knowledge" which is exalted very highly today. We pride ourselves on our schools and colleges, on our understanding of the deep mysteries of science. This knowledge is inclined to "puff us up". We feel superior to many of our fellowmen who are so ignorant. Paul, one of the best educated men of his time, says that knowledge is nothing without love. Does our knowledge lead us to a life of service and sacrifice, or is it self-centered and satisfied? The greatest in the kingdom are not the ones who know the most, but those that serve the best. Love will make us serve. Faith is a wonderful gift, a foundation grace, but our faith must work by love. Faith without works is dead, and faith without love is nothing. There is a great deal of benevolent work—feeding the poor, and other charitable works. We have our Community Chests and we have our drives for money. This is all good as far as it goes, but if we do not love the objects of our charity, then it profits us nothing. There are so many false motives for giving; the one motive which merits reward is the motive of love. "The gift without the giver is bare", and giving without loving profits nothing. I wish these words of Paul could be deeply pondered by all of us. Do we give because we love, or do we give *because?* There have been many martyrs and we think of them as the very heroes of faith, but Paul reminds us that even if we give our body to be burned and have not love, it profits nothing.

In the next four verses he shows us what love will do for us as Christians: it makes us patient and kind; it takes away envy and boasting and pride; it makes us courteous and unselfish and even-tempered; it does not think evil of people or rejoice in their unrighteousness. It beareth all things, believeth all things, hopeth all things, endureth all things. It was the very thing which these Corinthians needed to cure the prevalent sins in the church. It is the greatest of the three great gifts: now abideth faith, hope, love, these three; but the greatest of these is love.

The lesson for us today is very clear. The church needs unity of spirit. There is a great deal of strife and confusion and contention. We have a lawsuit on our hands in the Synod of North Carolina. There is open criticism of one of our great evangelists. Jealousy and envy are only too common. There is grace and gross sin among Christians. The church needs to be purified. How is the church to become united in heart and pure in life? Some sort of discipline might be helpful, if done in the spirit of meekness. The cure, however, is found in the "more excellent way", the way of Christian Love. Jesus said that the world would know that we are His disciples because of the love we have for each other. Let us pray that this Love will take possession of our hearts and lives!

YOUNG PEOPLES Department



YOUTH PROGRAM FOR OCTOBER 13

By THE REV. B. HOYT EVANS

"Thou Shalt Not Steal

Scripture: Exodus 20:1-17

Suggested Hymns—

"Blessed Assurance, Jesus Is Mine"

"I Would Be Like Jesus"

"Stand Up, Stand Up For Jesus"

Leader's Introduction:

To some it will seem ridiculous that Christian young people should be considering such a topic as "Thou shalt not steal." We assume that everyone knows that stealing is a sin, and we further assume that no Christian would be guilty of this sin. What we do not recognize, if we are thinking that way, is that there are more ways of stealing than committing armed robbery, or cracking a safe, or snatching a purse. These more common ways of stealing are fully as real and as wrong as the spectacular types of theft just mentioned. These common ways of stealing are in such wide-spread practice that they are considered by some to belong in the accepted code of behaviour for Christians. We need to get this fact straight: when God said, "Thou shalt not steal", He meant just that. Stealing of any and every type is a violation of God's law, and a Christian cannot practice it or condone it.

Our speakers will suggest some of the so-called "accepted ways of stealing", so that we may examine our own lives and be on guard against temptations to do these things.

First Speaker:

Cheating in school is a form of stealing. It is using knowledge or information which does not belong to you in order to win credit which you do not deserve. Even if someone willingly supplies the information, you are still guilty of receiving credit in the form of grades which you did not earn. Sometimes a student offers the feeble excuse that everybody does it, and that he will fall behind the class, if he does not go along with the practice. This excuse is hardly worthy of consideration. Since God has said, "Thou shalt not steal", you are obligated to keep His commandment, even if every other person on earth disobeyed it.

In the courts of our land people are sometimes accused and convicted of "aiding and abetting in a crime. This means, of course, that they have a share in the crime by assisting the criminal to commit. Whenever you assist another student to cheat by offering to share your information with him, you are guilty of aiding and abetting in the sin of stealing.

Second Speaker:

Another common way of stealing is that of cheating an employer out of the time and skill for which he has paid. Any workman who shirks on the job or who does anything less than his best, is guilty of stealing. The person who kills time on the job or who turns in sloppy, shoddy workmanship does not earn all the wage he receives. When any person receives that which he has not earned (except a gift) he has stolen.

One of the most dangerous ideas abroad in our world today is that it is all right to cheat a man who has plenty, but wrong to steal from a poor man. God makes no such distinctions. With Him stealing is stealing, whether the person from whom we steal is a pauper or a millionaire.

Third Speaker:

A type of stealing closely related to the one just mentioned is that of padding accounts and tax returns. This kind of stealing involves, in addition, the sin of misrepresentation, or lying. It seems to be generally accepted that people who work on an expense account will cheat their employer by listing expenses which are not actually incurred, or by incurring expenses which are unnecessary. It also seems to be generally accepted that many people cheat the government by failing to report their true income or by claiming deductions which they do not deserve. As has been said by previous speakers, stealing is stealing, even though it is so general that everyone else does it, and even though the employer or the government expects it to be done.

Fourth Speaker:

Gambling is still another kind of stealing. It is a sin which has many evils, but the fundamental thing wrong with gambling is that it is stealing. Gambling is different from other kinds of stealing because all who enter into it readily admit their intentions to steal from the other or others. Some device of chance is allowed to determine who does the stealing and


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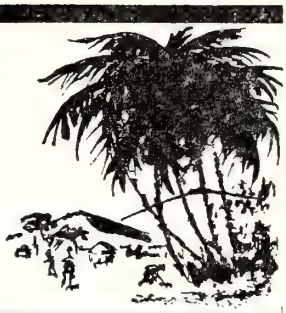

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who is stolen from. Of course, chance is a very unpredictable thing. People who gamble are often tempted to "fix" things in order to lessen the risk of losing. So it is that dishonesty is very frequently the companion of gambling. Any kind of gambling, even the "harmless' matching of coins, or the selling of chances on a prize "for some good cause" is a kind of stealing. No Christian is justified in stealing, even "for a good cause".

Fifth Speaker:

If it is wrong for citizens to steal from their government, then it is also wrong for the government to steal from its citizens. Do we believe that such a thing is actually possible? It is not only possible, it has already been accomplished, and it is likely to be done again unless people come to their senses. The government has a right to tax its citizens to provide them with certain services when the citizens consent to the taxing. However, when one group of citizens votes to divide the wealth of the rich among all the people, that is stealing even though it be done by so-called lawful means and for the sake of social betterment. If Christians cannot steal, then Christians cannot give their sanction to a government which steals from its citizens by "lawful means". Christians are obligated to know what is going on in their government, and to use their votes to protect the God-given rights of themselves and their fellow citizens.

NEWS of CHURCHES around the World

COLUMBIA THEOLOGICAL SEMINARY
Decatur, Georgia

Seventy-five Presbyterian ministerial candidates from fifteen states and one foreign country, representing academic degrees from thirty-two colleges and universities are being registered as first year students at Columbia Seminary during Orientation week beginning September 16 and ending September 20. Orientation week consists of familiarization lectures by members of the faculty and upper classmen, various types of testing and formal receptions given by the faculty.

The student body as a whole for 1957-58 will consist of 265 students which is cited as one of the largest student bodies in the history of this Presbyterian institution which has for 125 years trained Presbyterian ministers for the southeastern states of Georgia, Florida, South Carolina, Alabama and Mississippi.

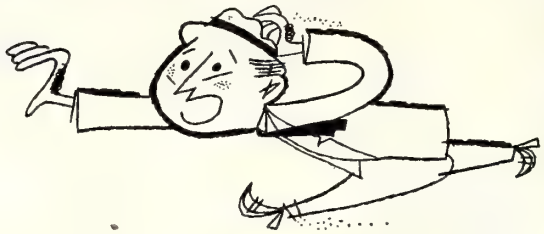
New faculty members include Dr. Shirley C. Guthrie, Jr., a graduate of Austin College, Princeton Theological Seminary and the University of Basel. Dr. Guthrie will act as an Associate Professor of New Testament and Systematic Theology. Dr. Wade P. Huie, a graduate of Emory University, Columbia Seminary and the University of Edinburgh has been appointed to the Peter Marshall chair of Homiletics and will report to the seminary on January 1, 1958. Mr. Sidney Anderson, a graduate of Hampden-Sydney and Columbia Seminary is the new Registrar in addition to being the Director of Field Work and Professor of Industrial Church.

Visiting Professors include Dr. Paul Traugott Fuhrmann, a product of Neuchatel Independent School of Theology, Drew Theological Seminary and Drew University; Dr. James M. Robinson, a graduate of Davidson College, Columbia Theological Seminary, University of Basel and Princeton Theological Seminary; Dr. Martin A. Schmidt of the University of Basel.

GEORGIA

Atlanta — Men of the Atlanta Presbytery have been conducting a series of rallies to lay groundwork for a 13-year expansion plan.

Dr. Bonneau Dickson, executive secretary of Church Extension of the Atlanta Presbytery, says that plans call for the establishment of nine rural churches. These churches will be sponsored by the Men of the Church of Atlanta Presbytery.



Don't Miss...

. . . the new books coming out in October. Publishers throughout the country are releasing their latest books this month—books, to satisfy every taste and a variety of needs. Haven't been able to find just what you want? Need new material for a speech or a Sunday School lesson? Can't find the right gift for the friend who's read everything? Look over the new books offered by your Presbyterian Book Stores. If you can't browse in person, write for the 1958 Book and Supply Catalog.

PRESBYTERIAN BOOK STORES

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The first rally was held September 19th, at Griffin, when Dr. Dickson addressed the group, speaking on the topic, "Atlanta Presbytery—Its Prospects and Its Plans."

Other rallies are scheduled for Smyrna Presbyterian Church, near Conyers, on September 21; North Avenue Church, Atlanta, on October 1; and a fourth scheduled in October, somewhere in the western area of the Presbytery The place and date of the latter one will be announced later.

TENNESSEE

Nashville — Dr. S. Hugh Bradley, Field Secretary of the Board of World Missions, has returned to his home in Nashville after recuperating in Korea from a heart attack early in the summer. Dr. Bradley expects to be back in his office for limited service in about two weeks, according to Dr. C. Darby Fulton, Executive Secretary of the Board.

LOUISIANA

Metairie — Four members of the Primary Department of the Metairie Ridge Presbyterian Church of Metairie (New Orleans) Louisiana will receive New Testaments at the Rally Day program here.

They are: Richard Adkins, Winifred Bingham, John Pope, and Donald Petitpain.

In a study program of the Child's Catechism launched in the department during the summer months, a scoreboard was kept weekly on a blackboard in the classroom, under the direction of Miss Frances Gianelloni, department superintendent.

Rollin Orr is Sunday School superintendent, and the Rev. John W. Bracey is pastor.

Statement to the Congregation of Highland Park Presbyterian Church Dallas, Texas

September 15, 1957

Below is a statement which Dr. William Elliott read to his congregation Sunday, September 15th, on the subject of integration. The statement met with enthusiastic response in Dallas. This is not a "Moderator deliverance." It is simply one pastor's statement to his people.

Our community—along with many other American communities—is beset just now with a difficult social problem, the problem of racial integration in our public schools. There is a sharp difference of opinion on the subject; there are hot words of anger and intimidation, and, in some unhappy communities, incidents of mob violence.

I feel that I would be untrue to my calling as a minister of the gospel, and as a religious leader in this community, if I did not say something regarding our responsibility as Christians in this present crisis.

First, it is the responsibility of Christian people to help create an atmosphere in which every individual citizen feels free to express his opinion, whatever that may be. We will never get anywhere in the solution of a tense issue like this when individuals hesitate to say what they think for fear their fellow citizens will misjudge them, or accuse them of stupidity or insincerity, or misinterpret what they say. Freedom of speech in this country is a blood-bought privilege; let us not only defend it, but encourage it.

Second, it is our responsibility as Christians to exercise the greatest care in what we say, and in

CHILDRENS Page



Grasshoppers



When Moses had led the Israelites through the wilderness to the borders of the "promised land" he sent twelve men ahead to see what the land was like. They returned and told him it was a wonderful land, but there were giants so big that the men felt like grasshoppers before them, and it would be too dangerous to go in there. Two of the 12 men, Caleb and Joshua, said not to fear, but go right in, and God, who had promised, would protect them. But the "grasshopper men" persuaded Moses not to go, and those poor Israelites spent 38 years longer in the wilderness. before they were led across the Jordan by Joshua into Canaan. Moses died before they entered. There are "grasshopper Christians" today. They wont attempt to do anything hard for God or for the church, and they stay away from Sunday school and prayer meeting. It's a giant-size effort.











Dont be a grasshopper! G.

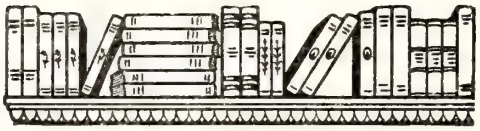
the manner and spirit in which we say it. It is obviously the right and duty of every citizen to have opinions and to express them, but when a person expresses his opinion irresponsibly and in a spirit full of prejudice and fierce emotion, he does the entire community a disservice. Attitudes are of the greatest importance when dealing with controversial issues. Difficult problems of this nature can never be solved in a climate of ignorance, hatred, anarchy and prejudice. We desperately need just now, all over our Southland, men and women of humility, patience, good will, discretion and restraint. We need men and women of disciplined emotions and disciplined speech. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs 16:32). If the Christian church is not providing men and women of this sort, then she is failing in her mission!

And third, it is our responsibility as Christians to spend much time in prayer—first of all for ourselves, that we may come to know the will of God in this important matter of human relations, for His will is all that matters, and that He will create within us those attitudes and virtues which will enable us to speak and act and vote at all times as true followers of His son, Jesus Christ.

And we should spend much time in prayer for those in authority in our Boards of Education, our local governments, and our courts, that they too, may seek God's will, and that they may be given Divine wisdom in all their decisions and pronouncements, and Divine guidance as they lead us to a just and peaceful solution of our vexing problem.

Let me remind you that, whether we like it or not, this problem which we have on our hands is more than a domestic issue. What we say and do about it here in the United States will have repercussions all over the world. It will affect, for good or ill, our relations with other nations and races, and it will advance or retard the church's missionary enterprise abroad. May our Heavenly Father show us the way, and keep us from those attitudes and actions which would deny our faith and damage our influence before the world!

—William M. Elliott, Jr.



BOOKS

CHRIST AND HIS CHURCH. Anders Nygren. Westminster Press. $2.50.

Bishop Nygren is one of Europe's most widely known churchmen. He is best known through his study "Agape and Eros". His experience in the church has been extensive, ranging from rural pastor to Bishop in the Church of Sweden.

Nygren maintains that the church is an integral part of the gospel and is indispensable a part as Christ himself. In this volume he gives us a detailed study of the whole question of the Messianic idea and how this Messianic function finally found its resolution in Christ. He emphasizes the thought that there could be no Messiah without a Messianic people and no Christ without His church.

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Maxton, North Carolina

In the discussion on the unity of the church the bishop shows us that this unity is not a uniformity but a diversity. This is illustrated in the concept of the church as a body of Christ.

THE SIGNIFICANCE OF THE CHURCH. Anders Nygren. Westminster Press. $2.50.

"The Significance of the Church" was written especially for laymen. It is in a series described as the "Layman's Theological Library". This slender volume is a study of the teachings, tasks, struggles, triumphs, strengths and weaknesses and the individual's responsibility to the church and to Christ, the Head of it.

One of the values of this volume is to present to laymen the thought that in the Protestant Reformation the breaking away from Rome was not an invention of a new religion or a new church. This break was in reality the calling of the church back to primitive Christianity. Adopting the figure of the church as a ship, the author remarks, "What the Reformers did was to take the ship into dry dock, chip off the barnacles, and restore the lost equipment so that the same ship could be launched again and fulfill its proper task."

Valuable as this volume is in spots, it has some obvious weaknesses. The author tries to make out a case to convince his readers that there can be no Christianity in any church that does not promote racial integration or the ecumenical movement. The main value of this book is found in its challenge to Christians to a greater sense of dedication to the church and to Jesus Christ who is the head of the church and whom the church exists to serve.

YOUTH AND THE CHURCH. James E. Clarke. Christopher Publishing Co. $2.00.

"Youth And the Church", as the name indicates, is written to the youth of America. The author has attempted to meet the needs of young people and make a special effort to avoid theological and ecclesiastical terms which are unfamiliar to young people. He outlines what young people must know in order to have a better understanding of the church.

Dr. Clarke emphasizes the need of Christian simplicity in dealing with youth and securing their allegiance to the church. He senses the danger of using high sounding phrases poured forth at round tables of the intelligentsia. He believes that such people allow their heads to become swollen with their own conceits until their eyes are closed to the realities of the spiritual world and that even in the church there is the need for

the conversion of such men from intellectual pomposities to spiritual simplicities. Despite the fact that at times the author seems to have but slight regard for Christian doctrine, this book is highly stimulating and suggestive.

—J.R.R.

TITLES OF THE TRIUNE GOD. Herbert F. Stevenson. Fleming H. Revell Co. $2.50.

This is a rewarding study of the names and titles by which God has made Himself known to men throughout the ages, as recorded in the Bible. The author shows how each name by which God makes Himself known is a medium of revelation. When the reader has laid this volume down, he will be astonished at the number and variety of titles and metaphors through which God's character and activities are made to shine. The author has produced a work here that will be of value not only for advanced Bible students but also for the layman who has a limited knowledge of theology.

THE EPISTLE TO THE EPHESIANS. Joseph Parker. Baker Book House. $2.75.

Joseph Parker was an English Congregationalist preacher of the latter half of the nineteenth century. He was a voluminous writer and many of his writings still speak to us today with freshness.

After an enlightening introductory chapter this book becomes a verse-by-verse commentary on The Epistles to the Ephesians. It is explanatory and practical. Ministers and teachers will find this work to be both instructive and inspirational.

THE CROWN TREE. LeGette Blythe. John Knox Press. $3.50.

LeGette Blythe is a distinguished Presbyterian layman from the Presbytery of Mecklenburg. He is a man with a strong love of family which shows through his writings. This volume is a powerful novel that brings the fascinating story of the birth of the Christian church with its good news of eternal life. In this volume, dramatic events of three worlds—Roman, Hebrew and Christian—unfold in vivid scenes before our eyes. In the reading of this volume one senses the power of the Christian faith to change the lives of men and women.

DEATH OF A NAVY. Andrieu d'Albas. Devin-Adair Co. $5.50.

This volume came out of World War II. It is the battle story of Japan's Imperial Navy from a few days prior to Pearl Harbor to the surrender. It is unique in that it is based on Japanese documents, on conversations with ranking officers of the Imperial Navy, and on reminiscences of Japanese seamen. Many important facts of the war are revealed for the first time.

HAPPINESS ALWAYS. Margaret Moore Jacobs. "Dear Little House." $3.00.

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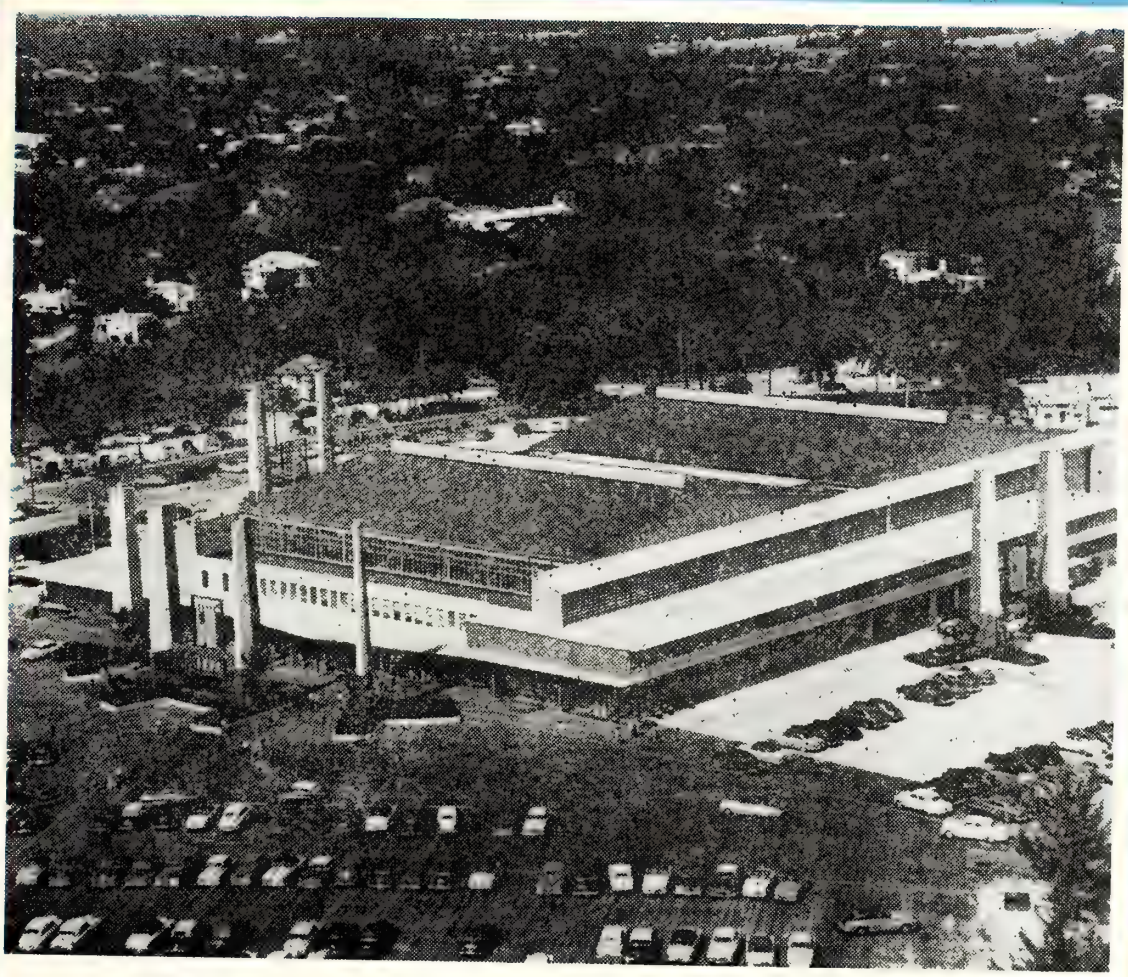
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EDITORIAL

The God of Monday Morning

No, I am not being facetious; nor am I being irreverent. But do you serve God on Sunday and go out to forget that He exists on Monday morning? If so do you serve God on Sunday at all?

As you sat in your pew yesterday morning did God feel very near, or was your mind wandering off to some business deal, some domestic problem, some social contact or event? Certainly, of all places, God should seem very near as we sit in church. There is no question that He *wants* to be near us because He cares so much. But do we let our own self-sufficiency, or some secret and unrepented-of sin raise a barrier between us and our Lord?

What we are trying to say is just this: We cannot worship God on Sunday and then live for the devil the rest of the week. If Christianity is real to us then Christ is real, and if He is real He has the authority over every area of our lives.

Just be honest with yourself. No one is looking over your shoulder. Only God knows your secret thoughts. Here is the question: Do the people where you work know you are a Christian? Oh they probably know you are a member of a church, even a church officer. But, do they *know* you are a Christian by the way you act, the way you talk, the way you conduct your business? If not, just be frank: are you a phony, is your religion a sham, are you simply paying dues into a social organization where you attend social functions, marry off your children and from which you will be buried — although you do not like to think about *that?*

As much as the world needs *more* Christians what is even more important is that church members shall actually be *Christians in fact.* To be a Christian one accepts in the Lord Jesus Christ, the eternal Son of God, as his own personal Saviour from sin. But that is not all. If our Christianity is to be genuine Christ must also be the Lord of our lives and this means taking Him into every area of our lives seven days a week.

If this is to become effective we must live close to Him through prayer and through the daily reading of the Bible. Through these means of grace we learn more about Him, more about His will for us, and we grow in His likeness, the fruits of the Holy Spirit showing forth in our lives.

Now is the time to start. The best Christian is only a sinner saved by grace but following salvation there must be growth.

Is the God of Sunday also the God of Monday morning in your life?

—L.N.B.

Shields of Gold or Shields of Brass

"Shishak . . . carried away also the shields of gold . . . instead of which king Rehoboam made shields of brass." II Chron. 12:9,10.

Quite a come down, from shields of gold to shields of brass! Sometimes the church, too, exchanges its "shields of gold" for "shields of brass".

Paul speaks of the "shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked" (evil one). For this shield of faith to be a golden shield, it must be faith in golden facts.

1. Our faith in the Living and True God is a shield of gold. We see Him as revealed to us in the Word, a God of Wisdom, Power and Love, "glorious in holiness, fearful in praises, doing wonders." Faith in any other sort of god is a shield of brass.

2. Our faith in the Living Bible, inspired of God, written by holy men as they were moved by the Holy Spirit, is a shield of gold, completely fitting us for the battle of life and filling us with wisdom from above. This is our "Lamp of Gold." Faith in any other sort of Bible is only a shield of brass.

3. Our faith in the only Redeemer of sinful men, the Lord Jesus Christ the Son of God, who died for our sins and rose again from the dead, is a shield of gold. Anything less in a Saviour is only a shield of brass. There is none other name under heaven given among men whereby we must be saved.

4. Our faith in a Supernatural Salvation, the work of the Holy Spirit, whereby we are born again and made a new creation in Christ Jesus, is a shield of gold. A man-made salvation — another gospel, which is not another — is nothing but brass.

5. Our faith in the Resurrection and in Eternal Life when we shall forever be with the Lord and enter into the fullness of joy with Him, is a shield of gold. Anything less is an imitation; nothing but brass.

In these days when "the fiery darts of the evil one" are falling thick and fast, let us be sure that we have our shields of gold. Let us also be sure — we who preach and teach and lead — let us *be sure* that we furnish our people, especially our young people, with these shields of gold. They will need them in the battle of life.

—J.K.P.

The Church

The ecumenical movement stresses the concept of the church. It insists on the necessity of the church. It aims to produce unity in the church. It aims to organize One Church.

In the discussions that attend ecumenical matters we may sometimes find interesting and informative opinions. Views are expressed that are new and puzzling to Presbyterians; or it may be that the views are old and discarded.

The World Council, be it remembered, has been unable to hold a united Communion service, because the churches that are gathered into that organization do not recognize each other as true churches. Some of the participants, however, take hope in the fact that some right beliefs are shared by the divergent groups; and these common doctrines, though few in number, can be used to produce a more perfect union.

But such is not the view of the Greek Catholic, or so-called Orthodox Church. An earlier pronouncement of Metropolitan Anthony has recently been publicized. What is outside the Greek Church, he says in substance, is foreign to Christ's redemption. It makes no difference whether the non-Orthodox have or do not have right beliefs. Purity of doctrine would not incorporate them in the Church. What is of importance is only actual membership in the Greek Orthodox Church.

Now, this is a forthright expression with which we can enthusiastically disagree. It places an organization in the place of Christ. Membership in that organization is the prerequisite of salvation, and right belief apart from that membership is of no use. Instead of an individual recognition of Christ as one's personal Lord and Saviour, ecclesiastical regularity is made the touchstone of true Christianity.

It reminds one of the Anglican bishops who persecuted the Puritans in the eighteenth century. Even the Puritans in their own church. At the time Blackstone, the celebrated legal theorist, reported that though he had heard every clergyman of note in London he did not hear a single sermon which had more Christianity in it than the writings of Cicero, and that it would have been impossible for him to discover, from what he heard, whether the preacher were a follower of Confucius, Mahomet, or Christ; at that time church wardens who had no eye for drunkenness and lechery were filled with indignation at the breach of order committed by a godly minister who might cross a parish line and preach the gospel outside his own parish. Bishops who could tolerate Arianism, Socinianism, and Deism not only denounced men like Whitefield and Grimshaw, but actually stirred up mobs to stone them.

It is not only the Greek and Roman churches that stress regularity. The leading ecumeniacs of today have very little zeal about sound doctrine. It is membership in a church, a big church, that is the important thing. A small denomination, a splinter group, and particularly a sect that does not belong to the World

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Council, is beyond the pale. The leaders of the councils may not believe in verbal inspiration, they may repudiate the substitutionary atonement, they may deny the bodily resurrection; but they are indisputably good churchmen and ecclesiastically regular.

Such there are today. Such there were in the eighteenth century. And Christ met the same people in Jerusalem, too.

—G.H.C.

Leanness of Soul

One of the most startling and thought-provoking verses in the Bible is found in the one hundred and sixth Psalm. The author of the Psalm is giving us a running account of Israel's history, emphasizing the people's rebellion, and some of the consequences that followed. In the midst of this historical summary, and to explain some things that happened, the inspired writer says, "He (God) gave them their request, but sent leanness into their soul." In other words, God gave the people what they wanted at times, even though He knew of the dangers, but when He answered their unwise prayers, He sent leanness of soul with the answer.

Several classic examples from Israel's history illustrate the basic truth here. You will recall the experience of Israel during the wilderness wanderings. Moses, their leader tarried long on the mount receiving the Ten Commandments from God. The restless, stiff-necked people ask Aaron for an idol to worship. Aaron instructs the people to bring their jewels to him, and out of these he makes a golden calf for them. The request is granted, but the consequences reveal clearly that leanness of soul followed.

Or you will remember an event later in Israel's history. The people desire a king like the other nations around them. The prophet Samuel is greatly disturbed over this request, feeling that the people were rejecting him. But God assures Samuel that the rebellion is against Him, and His plan of ruling by judges, not against the prophet. God grants them their request, but the sad history of Israel under her kings, shows clearly that He sent leanness of soul.

This text has a timely warning for individuals and groups in our day. Many have been, are, and will continue to make stupid, foolish requests to God. He will grant them their request, but leanness of soul inevitably follows. Note two or three examples that illustrate the application of the text, but keep in mind that they do not exhaust its application.

Recall the desire of so many people, ministers included, to be released from the demands of an infallible Bible, or from Sabbath "blue laws", or from moral restraints of certain types. These have been a boon and a blessing to mankind through the centuries, but now some advocate discarding these as antiquated or undesirable. Higher critics, so-called, have tried to destroy our faith in an inspired Bible, and many preachers and laymen are gullible enough to believe their nonsense. God gave them their request, but sent leanness into their soul.

Or look at the insatiable desire of many for the union of churches, and participation in councils, whose leadership is often made up of men who deny the deity of our Lord, His virgin birth, His bodily resurrection, etc. They forget or ignore the fact that most of these proposals for cooperation and union are projected on a least common denominator of faith and doctrine. Truly we need to heed the warning of our text. Cooperation with, or union with, such groups leaves leanness of soul.

This same warning should be sounded to pulpit committees seeking ministers for vacant churches. So often these committees put popularity, ability to tell jokes, etc., before preaching the Word effectively and faithfully, before effectiveness in soul-winning, or being sound in doctrine. They forget that Jesus was very unpopular among certain people, so much so that they crucified Him. And did not Jesus say that His true followers could expect the same treatment. Whenever a pulpit committee fails to put first things first in recommending a minister, they can expect nothing better than leanness of soul for their people and congregation.

Truly the text sounds a timely warning for individuals and churches today. "He gave them their request, but sent leanness into their soul."

—C.G.McC.

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What Is A Presbyterian?

By Reverend J. Wayne Fulton, Jr., D.D :

J. Wayte Fulton, D.D. Former Director of Religious Education, Synod of Louisiana, Commander, CHC, USNR, Pastor Shenandoah Presbyterian Church, Miami, Florida.

It is clearly the duty of every layman to know his church, to love his church, and to serve his church in whatever capacity his commitment to Christ entails.

And what is true for the Christian layman in general is no less true for the Presbyterian layman in particular.

Presbyterians are a peculiar people in whose mission and task through the years the splendor of God has been manifest.

In the *milieu* of a great Men's Convention (which is now being held in Miami, Florida) we need to examine the foundations of our faith and bear faithful testimony to the "rock from which we have been hewn."

The name "Presbyterian" is a Biblical name. It is a transliteration of a Greek word meaning "elder". We recall that the Old Testament, originally written in Hebrew, had been translated into Greek by the year 150 B. C., and that the New Testament was originally written in Greek. As Dr. Lingle in his inestimable little book "Presbyterians, Their History and Beliefs" says "this word meaning 'elder' is found some 160 times in the Bible and as pronounced in the Greek (Presbuteros) sounds much like our English word Presbyterian."

In common with all Christian groups, Roman Catholic as well as Protestant, Presbyterians base their faith upon the teaching of the Bible, which Presbyterians believe to be the Word of God, "the *only infallible* rule of faith and practice."

I. CONCEPT OF THE CHURCH

Presbyterians believe that the Church is one, - holy and catholic, the same in all ages of which Christ is the Head. The Church is commonly defined as visible and invisible. The invisible Church consists of all of the redeemed from Adam to the end of the age. In its visible form the Church is composed of all of those throughout the world who profess faith in Christ as God and Saviour, together with their children, and is the Kingdom of God through which men are ordinarily saved and union with which is essential to their best growth and service. Presbyterians believe that the Church was founded by the Triune God in a covenant of grace designed for the salvation of the elect. This Church has had an outward manifestation or organization since the days of Abraham. It was confined to Israel in the Old Testament, but is now catholic or universal under the gospel dispensation.

Presbyterians believe, therefore, that the Christian Church was founded in the very beginning of the redemptive program and purposes of God and they believe that the Scriptural description and order of that Church is Presbyterian. But while Presbyterians believe that Presbyterianism is the faith and government of the Church, - particularly in its New Testament form, and although they believe that such faith and government is necessary to the *perfection* of the Church, it is not necessary to its *existence*. Hence, Presbyterians recognize the validity of the ministry and sacraments of all evangelical churches, and "seek the unity of the spirit in the bond of peace".

II. HISTORY OF THE CHURCH

Presbyterian and Reformed churches owe a tremendous debt to John Calvin, the great Protestant theologian of the 16th Century. They are proud to call themselves Calvinists. However, Presbyterians do not believe that John Calvin founded the Presbyterian Church, but rather that he *rediscovered* it. He, and others, reformed the Church of his day to make it conform more clearly and more closely to the Biblical pattern.

These Reformed, or Presbyterian churches, after the Protestant Reformation, became particularly strong in Switzerland, Holland, some parts of Germany, and in the British Isles. Under the influence of John Knox, Presbyterianism became the established Church of Scotland. This Church was called Reformed on the continent of Europe, and Presbyterian in the British Isles. Scottish and English Presbyterians adopted the Westminster Confession of Faith and Catechisms as the Constitution of their Church, and American Presbyterians are the successors to this British tradition of the Reformed Faith.

III. GOVERNMENT

The Presbyterian Church has a republican form of government. It is a representative democracy, - governed by elders or Presbyters, who are elected by the people. The basic prin-

ciples of this government, and in particular its theory of gradation of courts, was written into the Constitution of the United States.

The Presbyterian Church is an integral and organic unit. It is bound together through a series of interrelated, appellate courts. The first of these is the Session, which has jurisdiction over the local congregation. This court is made up of the minister, and the elders of the church who have been elected by the congregation. The second is the Presbytery, composed of any given number of churches in a geographical location. The third is the Synod which embraces at least three Presbyteries within a certain geographical area, and the highest court in the church is the General Assembly, which is made up of representatives from each Presbytery, according to the number of church members in the Presbytery.

To each of these courts, in turn, "the least member of any local church has the right of appeal if he feels himself aggrieved in any manner."

Each local congregation under the government of the Session, is an essential and organic part of the whole church. There is no such thing as a congregational or "independent" Presbyterian Church. The elders have two classifications, - the ministers of the church, who are known as teaching elders, and the laymen elected to this high office, who are known as ruling elders.

In addition to the body of elders called the Session, some men in a local church are elected to the office of deacon after the example of the New Testament, to administer the financial and benevolent affairs of the church, under the direction of the Session.

The Presbyterian church is a *confessional* church. That is, all of her officers and members are officially and organically united in a corporate witness of their faith under a Constitution which is composed of the Westminster Confession of Faith and Catechisms, and a Book of Church Order containing the Form of Government, the Directory of Worship, and the Rules of Discipline. All of the officers of the church, - ministers, ruling elders, and deacons, - are required by solemn oaths in ordination vows to subscribe to the system of doctrine set forth in the Westminster Standards as exemplifying the teachings of the Bible. The only requirement for *membership* in the Presbyterian Church, however, is simple faith in Christ as Saviour and Lord. The *official teaching* of the Presbyterian Church on any doctrine can be readily ascertained by reference to the Confession of Faith or Book of Church Order. These doctrines, Presbyterians believe, are derived solely from the Scriptures, - either by direct declaration or by good and necessary inference. All of the courts of the church are bound by this Constitution. To amend the Confession of Faith (or Catechisms) requires the favorable action of one General Assembly, the concurring ratification of three fourths of the constituent Presbyteries, and the subsequent ratification of the second Assembly. To amend the Book of Church Order requires the favorable action of one Assembly, the ratification of a majority of the Presbyteries, and the subsequent favorable approval of the second Assembly.

IV. THE DISTINCTIVE BELIEFS OF THE CHURCH

The Confession of Faith sets forth in a remarkably concise and cogent form all of the teachings of the classic, orthodox creeds of the Christian Church, as expressed in the Apostles' Creed, the Nicean Creed, the Athanasian Creed, the Creed of Chalcedon, and the others peculiar to the great branches of the Reformed faith. Many of these cardinal doctrines, such as the belief in the Triune God, the fall of man, the curse of sin, the necessity for regeneration, - or "the new birth", a belief in the miraculous, the absolute diety of Christ, His virgin birth, vicarious atonement, bodily resurrection, and ascension, and His visible coming in glory at the end of the age, are shared in common, not only with the various evangelical Christian Churches, but with Roman and Greek Catholic Churches as well. There is a more detailed exposition of the orthodox Protestant faith in the Presbyterian standards than will be found in any of the other sects and denominations, but these great doctrines, sometimes referred to as the "fundamentals" are implicit, if not explicit, in all the orthodox household of Christian faith.

There are some doctrines, however, in point of emphasis, that are peculiar to Presbyterians.

The regulative, underlying principle of all Presbyterian belief, is the full and complete sovereignty of God. God is the Creator, Ruler, Owner, and Judge of all. He is the self-contained, ontological Trinity, and beside Him there is none other. He is holy, He is loving, He is merciful. His power, His wisdom, His grace, are infinite. "He doeth according to His will among the children of men, and ruleth the armies of heaven". The great text which epitomizes this central Presbyterian belief is found in Revelation 19:6 - "Hallelujah, for the Lord God omnipotent reigneth".

Presbyterians believe that God has, from all eternity, a *plan*. And the working out of that plan is commonly called predestination, a somewhat misunderstood and maligned doctrine. God cannot and will not be thwarted. He will accomplish His sovereign purpose in such a way that He is neither the author of sin, nor

renders naught the free agency of man. Presbyterians recognize the paradoxical character of this great doctrine, but accept it because they believe it is clearly taught in the Scriptures.

Predestination has particular reference to the salvation of the elect. This election to eternal life, Presbyterians believe, is not conditioned upon forseen faith, merit, or good works on the part of the believer, but upon a sovereign act of free, unmerited grace on the part of God. Presbyterians, therefore, believe in salvation by *pure grace*. This means that no man can do anything to save himself, not even exercise faith, - which Presbyterians believe to be a gift of God. Man must ever pray "nothing in my hand I bring, simply to Thy cross I cling." Man is saved, if saved at all, by the application to his heart and life of the atoning work of Jesus Christ, as an act of sovereign grace. Hence, man does not "come and accept Christ". He "accepts Christ, and comes".

But although Presbyterians believe in salvation by pure grace, and that no man can add in the very least degree to the merit of the precious blood of Christ, and that "good works" cannot possibly *earn* a man salvation, they do believe that good works are absolutely essential as an *evidence* of that salvation, and therefore he is urged "to make his calling and election sure". Faith without works is a delusion and a nonentity.

Presbyterians believe in the final perseverence of the saints, - that "once saved, always saved". They believe that at death the souls of believers are made perfect in holiness, and pass immediately into the presence of Christ, there to consciously behold His face and to enjoy the glory of the Church Triumphant. They believe in the certain ultimate triumph of the Kingdom of God and in the personal, glorious, visible, coming of Christ at the last day to judge the world and to establish the everlasting order of His blessed dominion. They believe in a general, bodily resurrection of the just and of the unjust. They believe that God has peopled heaven "with a multitude that no man can number out of every people and tongue and tribe and nation". They believe that those who consistently, and by their own free choice, finally turn their back upon God's offer of mercy in Christ, shall have their part in the everlasting conscious suffering of the lost in Hell.

Presbyterians believe in two Sacraments, - Baptism and the Lord's Supper. Sprinkling, or pouring, is the preferable (but not the exclusive) mode of baptism, and should be administered to believers and their children as the outward sign and seal of the covenant of grace and the regenerating power and presence of the Holy Spirit in the heart of the believer. It is proper that the Sacrament be administered to the infant seed as well, - not to make them members of the Church, but because they are already members by right of birth, and entitled to its privileges, its nurture, and its care.

The Lord's Supper signifies the atoning work of Christ, our mystical union to Him, and is to be celebrated as a memorial of this great salvation until He comes again.

V. CHARACTERISTICS

There are some 4,000,000 members of the Presbyterian and Reformed Churches in the United States found in some ten different bodies, each composing a separate denomination although all have the same doctrinal standards and form of government. The Presbyterian Church in the U.S.A. (Northern) with 2,900,926 members; the Presbyterian Church in the U.S. (Southern) with 829,675 members; and the United Presbyterian Church of North America with 222,201 members, are by far the largest groups. (The Presbyterian Church, U.S.A. and United Presbyterian have recently voted to unite and the new church when the union is finally consumated will have approximately 3,000,000).

The Presbyterian church is conservative or orthodox in doctrine, and progressive in method. It has historically placed much stress upon a fully trained, well educated ministry, and an essentially intellectual approach to the Christian faith. In recent years it has made considerable strides in missionary activity, and in the field of stewardship enjoys the best records for the largest per capita giving to all causes of any of the major Protestant denominations. It has been marked by a warm evangelistic spirit, although it has traditionally been cool to some of the modern methods of mass evangelism.

Sometimes Presbyterians have been charged with being a "class" church, - austere, aloof, dignified, "glad when people come to their church but just as glad if they do not come." Presbyterians feel that such charges are generally baseless and non-Presbyterian historians have been quick to acknowledge that much in our form of civil government, our capitalistic system, and many of our cherished free institutions have come to us from the Presbyterians who have exerted, and continue to exert, upon the life, the leadership and the cultural patterns of the nation a profound influence far out of proportion to their numbers. Of John Knox it was said: "Here lies one who was never known to fear the face of man". The only clergyman to sign the Declaration of Independence was a Presbyterian (John Witherspoon) and the first Declaration of Independence drawn up in this country was by Scottish-Irish Presbyterians in Mecklenburg County, near Charlotte, North Carolina in May, 1775.

The Presbyterian Church is truly catholic in the historic, ecumenical, New Testament sense of that term. Though justly proud of the Presbyterian heritage and all that it has meant in the life and faith of her people, we gladly acknowledge all to be of the household of faith who put their trust in the Lord Jesus Christ, - the great Head of the Church, the hope of glory and the Saviour of the world.

We join hearts and hands with Christians everywhere and in every age who can sing in sincerity and in truth:

"I love Thy Kingdom, Lord,
The house of Thine abode
The Church our blest Redeemer saved
With His own precious blood".

Men and Missions

By J. P. McCallie

Dr. J. P. McCallie. Headmaster of the McCallie School, Chattanooga, Tenn., and Elder in the First Presbyterian Church of that city. Recognized as one of this generation's leading lay experts on World Missions.

This will be a layman's testimony to Foreign Missions. After 33 years on the Executive Committee of Foreign Missions, much of that time as chairman of the Fields Committee having to do directly with all our missionaries, I think one of the most interesting things about missions is its missionaries. "Missionaries I Have Known" would make a most interesting topic, though that is not what I shall write about. What a galaxy of celebrities we have had (many we still have)—Motte Martin in Africa, what a character and what a work! Dr. Wm. E. Hudson and I toured the church exactly 44 years ago with William Morrison of Africa, Lacy Moffatt of China, and Hunnicutt of Brazil, and really learned to know and appreciate some of our truly great missionaries. Leighton Stuart, whom the Chinese students told me could speak their language better than they could, old Absalom Sydenstricker, father of Pearl Buck (I think it must have been an adoption), Dr. Wm. F. Junkin, Dr. B. C. Patterson, Dr. J. R. Graham, Dr. J. L. Stuart, Dr. W. H. Hudson, what characters all! And Aunt Nettie Grier, in some respects the greatest missionary I have ever known, as I saw her operating in her Hospital at Hsuchoufu, teach her Old Ladies Bible Class, preach the gospel, run a home, raise a family and by a life of love and faith and prayer and service and heroic self-sacrifice so endear herself to the Chinese that she feels like an alien in her own country and would gladly yet give her life for China and, if the Lord tarry, be buried there. In Korea Dr. Eugene Bell, Dr. J. R. Wilson; in Japan Dr. Chas. Logan, Dr. Harry Myers, and Miss Dowd impressed me greatly. Old Dr. Butler of Brazil, and Dr. S. R. Gammon of Lavras College, Miss Charlotte Kemper, oh, I know there are scores I've omitted, whom to know was to know the Lord better, and to wonder at the most interesting thing in all the history of the world—human nature changed by the Grace of God, molded from sinners into saints. Bill Moseley, whom my Bible Class supports in Brazil, is one of these.

I'm interested in the growth of our mission work in the 92 years of its history from a little beginning of one or two in China, in Greece, in Colombia, until now we have indigenous, self-supporting, self-propagating, self-governing churches in China, Formosa, Korea, Japan, Africa, Mexico, and Brazil, and a growing work in Ecuador and Portugal. God be praised for this! Our missionaries' forced withdrawal from China is really putting those churches on their metal, is testing them and proving them, and I believe when we go back to help them with the too great task of making Christ known to hundreds of millions of lost men, we shall find our enforced withdrawal was a blessing in disguise, as we found once before.

The work among the Indians in the Amazon and Matto Grosso and in Mexico and Ecuador interests me. These were the original settlers in this continent whose forefathers had a truly great civilization there. Now they have no written language and the alphabet, grammar, dictionary, have to be made to get the Bible into their spoken language.

But what I really want to say—the thing that interests me most about Foreign Missions—is "Why I Believe in Foreign Missions at All." There are four reasons that convince me completely, and I believe should convince any reasonable layman, as to the value of Foreign Missions.

1. I believe in Foreign Missions because I am the product of Foreign Missions.

I have traveled in the footsteps of the Apostle Paul in Asia and Europe, from Jerusalem to Damascus across Asia Minor to Troas. I see him prevented from going into Bithynia from which he may have turned towards the East to go to Elam and Persia, yes even to India and China. But at Troas the vision called to him "Come

over into Macedonia and help us." As I went into the Dardanelles I crossed over the very path he took from Troas to Phillippi. I have followed him to Thessalonica and Athens and on to Rome, the heart of the Roman empire. When in the place below street level still shown in Rome as Paul's "own hired house", I seemed to catch a vision of the great apostle teaching justification by faith to the Jews and Gentiles that flocked to hear him. I saw that small beginning in Europe grow and grow until Gregory the Great, the head of the Christian Church of the far flung Roman Empire and its successors, came one day to the slave mart in Rome and there saw fair-haired, blue-eyed Angles from Brittania being sold as slaves. "Not Angles", said he, "but angels! Have these marvelous people had the gospel preached to them?" he inquired. Augustine was sent as a missionary to Britain, Scotland, and Ireland, to your forefathers and mine. We are not now in the superstition and ignorance of Druidism, offering human sacrifices, suffering the cruelties of the paganism of the ancient Anglo-Saxons, but have the light of the gospel of a glorious Redeemer, because of Foreign Missionaries. Any Christian who says he doesn't believe in Foreign Missions actually says he counts of no value the gospel of Christ and the light of the Bible; in fact, he is a very ignorant Christian or no Christian at all, for all of us Christians in America are the direct product of Foreign Missions.

2. I believe in Foreign Missions because Christianity is unique among the religions of the world. In fact, I agree with Dr. Robert E. Speer who says that if other ethnic faiths are religions then Christianity is not a religion, and if Christianity is a religion, then these others are not religions, for there is no comparison between them. I have come into direct contact in my journeying around the world with the products of Mohammedanism, Buddhism, Confucianism, Shintoism, five of the great so-called religions of the world. Among the great religions Hinduism is the only one with which I have not come into personal contact. From what I have seen and heard and from my studies of comparative religions, I can truthfully say that there is no truth anywhere that is not already in Christ, and in Christ in its fullest and richest form. The Christian gospel offers all that the Vedanta offers and infinitely more. Our Bible is far beyond the Koran, the Buddhist Bible, the Analects of Confucius, the patriotic emperor rituals of Shintoism, or the superstitious ceremonies of Animism. Not only are the truths of all other religions in Christianity, but they are there balanced and corrected as they are not in the non-Christian faiths.

"Hinduism teaches that God is near, but it forgets that He is Holy. Mohammedanism teaches that God is great, but forgets that He is loving. It knows Him as King, but not as Father. Buddhism teaches that this earthly life is fleeting, but it forgets that God sent us to do work, and that we must do it while it is day. Confucianism teaches that we must live in a great frame-work of sacred relationships, but it forgets that in the midst of these we have a living help and a personal fellowship with the Eternal God, in whose lasting presence is our home. What the other religions forget, or never knew, Christianity tells us in the fullness of its truth." When anyone tells you that we should never interfere with another person's religion, that whatever it is, if he believes in it fully, it is good enough for him, for all religions lead to God, it simply is not true. Sincerity does not prevent the tragedies of error. The physician may be perfectly sincere and honest in prescribing castor oil for what he thinks is a stomach upset, but peritonitis will take his patient away. Getting on the wrong train, however much we may think we are right or even at the guidance of the station-master, will not land us at our desired haven. Purchasing worthless stocks at the direction of our best friend is not atoned for by his sincerity and honesty. Sincerity, faith, earnestness, sacrifice are not enough, if we have fundamental error. Christianity is unique among all faiths in having all truth and no error. It is a faith we can live by and die for.

3. I believe in Foreign Missions because of its fruits. I've seen with my own eyes the fruitage in redeemed lives in Japan, Korea, and China, and I've read of many, many such in other lands. Take the classical example of Darwin and the Patagonians, who, he thought, would make good "missing links" when first he saw them, but on his return the missionaries had worked such a change upon them that he sent a contribution to the Foreign Mission Society. Time would fail to tell of the marvelous change that has recently been wrought in New Guinea or in Borneo. The fuzzy-wuzzies there have proved to be angels to our soldiers. There is no longer a "wild man of Borneo." He is only found in America among those whom Home Missions have not yet touched. Paton and the New Hebrides, where once the mariner dreaded to have his ship stop for fear of the cannibals, but not now—the church spires all over the land inspire confidence. Mackay in Uganda, Hudson Taylor in West China, Motte Martin in the Congo have produced men like our own Tsinunga Daniel, the greatest colored preacher in Central Africa; Chang Poling, whom I met in Tientsin, or Pastor Kil, whom I met in Pyeng Yang, or Kagawa, whom I visited in Kobe. "By their fruits shall ye know them."

4. I believe in Foreign Missions because of the stock I have taken in it. I've invested in it and received dividends. You can't tell me it doesn't pay. I know better for I've tried it. I'm like the little boy who gave his nickel to

the missionary and on his return several years later the still small boy said to his mother, "I want to go hear that missionary and see what he's done with my nickel."

I attended the first Laymen's Missionary Movement Convention in Birmingham in 1909. I'll never forget Dr. Bradley telling us about our Southern Presbyterian Hospital of Sutsien, China, 6 feet square, thatch roof, dirt floor, with no X-ray, beds, sheets, instruments, or nurse. "Aren't you men proud of it?" he cried, and one fellow took him up. He shouted out: "Dr. Bradley, how much would it cost to put you up a good hospital in Sutsien?" "About $10,000," said the doctor. "All right, I'll be one of a hundred men to put up $100 right here, to put up a good hospital for Dr. Bradley. Who'll join me?" Mr. Rowland, the chairman, said, "Men, we have met here for information and inspiration and not to take up a collection." "Sit down, Rowland," said the delegate, "You've run this meeting for 3 days; now we're going to run it." And run it, he did. He appointed a secretary and took down names and addresses and sums of money pledged. He came down to $75, then to $50 and I began to sweat. I had just started out my boys' school, and that was about a month's salary. Could I ever pay it? One dollar had been my maximum gift to Missions. The Holy Spirit whispered to me, "Do something big for Jesus once in your life." The Devil said, "You'll regret it. Don't get excited and let your feelings run away with you. Wait a while and others will raise it all." I thank God I plunged. I took a $50 share. After ten months it was paid. Five years later, as my mother's guest, I visited China and I saw that hospital at Sutsien. "Dr. Bradley, what would be about a $50 part of that hospital, "I asked. He said, "I think that dormer room up on the third floor would cost about $50." "Anybody in it?" I asked. "Sure, come and see for yourself;" and I did. An old man who had crawled into the hospital on his hands and knees, for he had been deserted to die. He couldn't recover physically, but for the first time he had slept between clean sheets, had good food, and tender nursing and had heard the story of the Great Physician and had believed. A small boy who had punctured his side on a picket fence lay in the other bed, and he was getting well. He, too, was thrilled with the story of the One Who said "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

I have never invested $50 better in all my life. I believe in Foreign Missions because I've taken shares in it and it is still producing dividends.

Now for the past five years we have had 5 World Missions Conferences in my church (First Presbyterian Church, Chattanooga, Tenn.) and we have gone from $16,000 in 1952 to $96,000 this year for Foreign Missions alone and from 11 missionaries supported to 61 supported wholly or partly. What's still better, 40 of our young people last November took a stand for serving Christ anywhere He called. Still better, next October 20-27 all 14 Presbyterian Churches in Chattanooga will hold a World Missions Conference in each church using the same leaders, missionaries, and candidates in the effort to double our contributions to missions during 1957. "Only this generation can reach this generation. Every Christian is a missionary and must either go or send a substitute. Why should any man hear the Gospel twice, before all have heard it once?" Men are for missions and missions are for men.

The American-European Bethel Mission, Inc.

founded by Rev. and Mrs. Leon Rosenberg

Our Unique Orphanage in the Holy Land

I. Our Orphanage in Haifa, Israel, is a Memorial to the many boys and girls of Hebrew-Christians in our former Orphanage in Poland who were slain by the Nazis.

II. Our Orphanage is an uncompromising Gospel testimony in the Holy Land, established on uncontested ground, and it is officially registered with the Israeli Government.

III. It is a children's Bible Institute for the preparation of future witnesses.

IV. As a *faith work*, this unique Orphanage *needs* and *deserves* the cooperation, by prayer and practical assistance, of every Christ-loving person.

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. . . But The Marigolds Never Bloomed

By Horace H. Hull

Horace H. Hull. One of the South's leading business men. President of the Hull-Dobbs Company, world's largest group of Ford agencies. President Continental Investment Corporation. Elder in Second Presbyterian Church, Memphis, Tenn.

Not too long since, one of the most consecrated and interested Christian laymen of my acquaintance, who was an officer in the Men of the Church organization, approached me and asked me why I had shown little or no interest in that group. Whereupon I said to my friend, "What do the Men of the Church do?"

He countered, "What do you mean?"

I repeated in reply, "What do you do?"

"Well," he said, "we meet once a month for dinner and usually have an inspirational message from a good speaker."

"Then what do you do," I queried.

"What do you mean," he again asked.

"I mean exactly this: What is accomplished by these repeated meetings?"

To which he said, "Oh, I don't know — nothing that I could put my finger on I suppose, but we have fine fellowship."

I then said to him, "Now you have the answer to your first question as to my interest or disinterest. I can hear inspirational speakers at the Rotary Club, the Chamber of Commerce and the Executives Club and many other places. But I am worn out with speeches. I would rather be at home. And as far as organizational dinners are concerned, I despise them. If the Men of the Church will adopt a program designed to do something constructive, putting men to work to get things done, I'll certainly be on hand to help and support the movement, but as for dinners and speeches, per se, excuse me."

Well, that conversation ended, but it did not stop there. Within a few months the Men of the Church decided to promote within its church the full-time support of more missionaries, foreign and home. They set a goal of one fully-supported missionary ($2,700 per year per missionary) for every 100 members of the church. They put on a mission program, and as a result of the first program funds for the support of 15 more full-time missionaries were pledged. While this was twelve short of one missionary for every 100 members, there is scheduled another mission program shortly and this will be an annual affair. The church is in the midst of a $1,000,000 construction program also and soon this will be out of the way. Then I feel sure there will be funds to support one missionary for every 100 members. And remember, all this after the regular current expense and benevolence budgets, which allot the usual percentage of benevolences to the mission work.

Organizational meetings, dinners, lunches, suppers and inspirational speeches won't get the job done. They are good in their place as an auxiliary but only if employed in connection with a definite and concrete objective; otherwise, they are as sounding brass and tinkling cymbals.

Do you suppose we get so close to the tree that we cannot see the forest?

The late Mr. Henry Ford, founder of the Ford Motor Company, built one of the greatest organizations in this country. He was a shrewd man — a practical administrator and one who had a keen sense of observation. Many times during his career he found sales declining and profits diminishing. Looking for reasons therefore, he found that over-organization was in many instances the occasion. Accordingly, every now and then he would send what was then termed the "wrecking crew" across the country with instructions to cut personnel to the bone. Experience had taught him that a business could become so over-organized that it becomes inefficient. Then it is that disintegration sets in and bankruptcy is the result. The only cure is pruning.

Several years past my wife and I were out in our flower garden observing among other things a row of luxuriant marigolds and I remarked how fine they were. But she saw them through different eyes and said that she was having them dug up for they were not blooming and never would. I asked why, and her reply was that sometimes plants grow rank and never bloom because they are over-tended and over-fertilized.

Are our church organizations growing rank with over-organization, with too many chiefs and not enough Indians?

I heard our sales manager tell a group of salesmen a few days ago that they weren't selling, not because they did not know how to

sell, but because they had forgotten to do what they knew to be necessary to sell.

There is much work that the Men of the Church can do that nobody else in the church can do. The harvest truly is great, but the laborers are few. If every laymen's organization will definitely adopt a worthwhile objective, I do not believe that there will be any lack of enthusiasm for I have observed that there is always enthusiasm where there is something worthy of accomplishment.

Suppose each member of the various men's organizations in our churches had as his objective the task of bringing one soul each year to a knowledge of Jesus Christ, and did just that, then I say we would really have a men's organization.

"Men Ought Always To Pray and Not Faint"

By Col. Roy LeCraw

Col. Roy LeCraw. One time Mayor of the City of Atlanta. Colonel in the U. S. Army, World War II and Korean War. Formerly Director Program of Progress of our Church. Elder North Avenue Presbyterian Church, Atlanta, Georgia.

The greatest weakness of the Southern Presbyterian Church is not organizational. We have, from a worldly standpoint, an excellent organization from top to bottom. Some think it is too good. Nor is our weakness our preaching. We have doctrinally sound, highly trained and, in the main consecrated preaching. Nor are we weak in our financial structure, the number of our churches, or the size of our congregations. All of these things are parts of the machine. What we are weak in is the power that makes the machine go — the power of "fervent effectual prayer". In fact, I am absolutely sure that the *greatest* weakness of our Southern Presbyterian Church is its lack of a dynamic, agonizing prayer life. We men are simply not comfortable in the searching white light of direct contact with the Lord in prayer nor have we cleared our lives of the scum of self, sin and secularism in order that God's Holy Spirit may have a clear channel through which to flow. After all, prayer is the only channel through which God can transmit His power to man.

Never has Heaven's gate stood wider but it opens only to prayer. Of course, I am directing these words presumably to Christians because it actually doesn't do any good at all for anyone to pray who isn't a Christian other than perhaps praying that one prayer, "God be merciful to me a sinner." However, our Christian men today are meeting more, fellowshipping more, working more and supporting Church services more than they ever have in the past. In fact, we are doing everything in the line of churchmanship more and better, I believe, except this one great thing—praying—and without real prayer, the other things cannot amount to a row of pins.

If you want proof of the need of prayer among Church members, consider this. Church membership in the United States is at an all-time high, I believe, more than one hundred millions, but according to a recent article by the head of the largest insurance company in the country which issues fidelity and surety bonds, embezzlement and dishonesty are tremendously increasing. In fact, the increase has been 40% in the last five years. Also, the American Bankers Association reports a 40% increase in embezzlements in 1956 over the preceding year. Probably a considerable number of these defaulters were prayerless Church members.

There is the story about the little boy who returned to his grandfather's home in the country for a visit. They were out on the road when a great storm came up and washed a bridge out ahead of them and the little boy said to his grandfather, "Hadn't we better stop and pray?" But the grandfather's reply was, "Don't worry, son, I keep prayed ahead for times like these." I don't think we are keeping prayed even with our needs much less ahead.

I think they must get pretty weary in Heaven of those last minute, petitional, monologic prayers — "Lord help me and my son, John; help my wife who hasn't been well; help my business which has not been going good," etc. "Help, help, help." However, there is another prayer which will bring joy in Heaven but it is a dangerous prayer to pray unless you mean it and that is, "Lord tell me, show me, what you would have me to do, and I will do it." I guess I made the mistake (humanly speaking) of praying that prayer once and it cost me three years of hard work for the Church

at a great sacrifice. So don't pray that prayer unless you really mean it because the Lord may hand you a tough job to do which would cause you great sacrifice, but the compensation would be deposits in the bank of life which would bring you great joy.

We men have turned praying over to the preachers and a few women. Most of our Churches, including my own, can get only a handful of men to come to prayer meeting and many of our Churches don't even attempt to have a prayer meeting any more. However, let me say this, if I could not go to but one service a week in my Church, that one would be the prayer meeting service because prayer is more important than preaching, more important than teaching, or fellowship, or any other Church activity and the preaching alone cannot save me but believing prayer can. The facts are that a man can be actually hardened under Christian preaching or Sunday School teaching. The preacher's sermon sows the seed out on top of the ground of our lives but we, ourselves, must plow it under with prayer. If we leave it on the surface and do nothing about it, if we fail to pray, if we do not plow it into our hearts and let it germinate and work, then God's Word itself can actually put a veneer of sophistication and hardness around our hearts, making it more difficult for the next sermon to work its way in.

The scientist often loses God in his scientific search, forgetting the fact that nature is nothing but God's handiwork. The preacher sometimes loses God in his sermon if he has prepared the sermon through his intellect and not on his knees. A preprayed sermon is much better than an intellectually prepared sermon. Today we are in danger of displacing grace with ability, piety with eloquence, holiness with rhetoric, and prayer with theological study.

Our great lack is not in head intelligence but in heart surrender. It is a fact that almost any man of ordinary intelligence has sense enough to teach and preach the Gospel but very few have grace enough to live and pray it out.

Someone has said that talking to man for God is great but talking to God (in prayer) for man is greater. However, it is also harder to do effectively; consequently, we avoid it.

The President of the Women in one of our large Churches remarked recently that if she wanted to put on a dinner, she could get fifty women to serve but if she asked them to come and pray, which she did twice a month, that she did well if she got six or eight.

The purpose of prayer after all is not only to get the answers to life's problems. Its greater purpose is to get hold of God Himself. We need to get our hands on Him, actually get a grip on Him so that the materialistic world cannot shake us loose. And remember that God's acquaintance is not made hurriedly — not in a half-minute blessing before dinner or in a three minute "quickie" prayer before going to bed. Anyone who is too busy to spend thirty minutes a day conversing with the One with whom we expect to spend eternity is — too busy.

"Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not." Jeremiah 33:3.

Quit You Like Men

By Gregg Singer, Ph.D.

Dr. Gregg Singer. Formerly teacher at University of Pennsylvania, also Head of the Department of History, Wheaton College. Now Vice- President of Belhaven College, Jackson, Miss.

It is most fitting that an Assembly-wide Convention should be held by and for the men of the Southern Presbyterian Church. It is even more fitting that at such a time their attention should be directed to their purpose and function as organized Presbyterian laymen. It is good for them to hear the challenge once again: "Arise, O Men of God", and to have presented to them the great tasks and privileges which await those who have named the name of Christ and who have taken upon themselves the solemn obligations and duties of members of the Church of Jesus Christ.

However, all too often the impression is given that the Church is languishing in its mission and is waiting for men to rise up and make her great, and that failure must be hers unless the men can be rallied to the Cause. Whatever the psychological effect such an appeal may have, it is certainly not Biblical and contains within serious implications which deny the great truths of Christianity. Such an appeal is a temptation for men to think of themselves more highly than they ought, to feel that God and His Church stand in need of what they have to offer. It may be flattering to think that the

alleged weakness of the Church may be turned into strength by the more active participation of the men in the affairs of Christ's Kingdom, but it seriously distorts the Biblical doctrine of the Church. Christ has given the promise that He would build His Church and that He would be its strength. The human tendency to substitute numbers and ecumenical organizations for the work of Christ stands in sorry contrast to the Biblical view of the nature and power of the Church. Organization and well developed programs have their place and are necessary aspects of Christian activity, but the strength of the Church is not derived from such human inventions, however ingenious, but from the Lord of the Church Himself. Not we, but the King, makes it great.

In I Corinthians 16:13, the Apostle Paul nowhere implies that the dynamic of the Church comes from its men or splendid programs and organization. Neither does he appeal or command us to enter its service with such a purpose in view. Rather does he tell us to stand fast in the faith and quit ourselves like men. The whole point of this admonition is to awaken us to the necessity of being strong in the faith, an entirely different kind of an approach from that so often heard at conventions and other gatherings where psychological appeals take precedence over the plain statements of Scripture. We are to strengthen our faith in Christ by the appropriate means of grace and when we are quitting ourselves like men we are standing fast in that faith once delivered to the saints. We are upholding it in our every activity, by what we say, by what we think and by what we do as Christians. This is not an optional choice for us, but as Presbyterian laymen we are pledged to uphold the historic Christian faith as it is in the Scriptures and in our Westminster Confession. The vigorous defense of this is the vital issue of the day. Any convention or assembly which fails at this point, must fail at all other points, even though it passes delightful and timely resolutions on various issues which have little or nothing to do with the proclamation of the Gospel.

The fellowship at such gatherings may be very good and even exhilarating and inspirational, but unless it is rooted and grounded in that faith delivered once and for all and to which we are committed, its effect will be ephemeral and transient and the inspiration of the moment will be replaced by that lethargy for which it was but a temporary substitute. Its affirmations may reflect the popular opinions of the times or the positions of those in places of leadership, but unless they at the same time are Biblical in their nature, they will have little effect either within or without the Church. They will be duly noted by the press and radio and then filed.

The men of the Presbyterian Church have a tremendous opportunity to weld themselves into an effective Christian fellowship bound together by those ties of doctrine found in the Confession of Faith for the purpose of Christian service, not because the Church stands in need of us, but because we need the Church, its ministry, its fellowship and its power. We can add nothing to its greatness or its strength, but it can add much to our effectiveness in our Christian life. May we not turn aside to waste our time and our talents on the trivial and the transient, but may we again dedicate ourselves to serve the King of Kings as Christian laymen.

"Before It Is Too Late"

By J. Julius Scott, Jr.

J. Julius Scott, Jr., Senior, Columbia Theological Seminary. Director of Camp Westminster, Atlanta, Ga.

Once a farmer and his wife started home with their young son through a large wheat field. Both thought the other had the child. When they finally realized that neither had him they searched all night without finding the lost child. The next day they asked a couple of friends to help. The day following that they asked more to join in the search. On the fourth day the father said, "Let's ask the whole town to help us, and let's join hands and comb the field." When this was done the child was found —but found too late, he was dead. The grief-stricken father, holding the lifeless body in his arms, lifted his eyes to heaven and cried in a trembling voice, "O God, the child is dead. Why didn't we join hands before?"

Today in our country many parents of juvenile delinquents lift up a similar cry, "It's too late, why didn't we join hands before."

The agencies and organizations that are attempting to do something about this mounting problem are a dime a dozen. There are clubs and places of supervised amusement trying to

get the kids off the street. Committees and officials everywhere are studying the problem. In the majority of cases only the symptoms are dealt with; the real heart of the problem is left untouched.

Juvenile delinquency, as well as any other type of evil, is caused by the sinful nature present in every person born into the world since Adam. The solution lies not in patching up this old nature, or a reorientation of it, but in regeneration — having a new nature as a result of the saving work of Christ in the heart and life of the individual.

Of the groups and organizations working with young people today only the Church attempts to deal with the fundamental problem. Humanly speaking the odds against the Church are tremendous. It stands alone in a world of sin and disorder. With so many others clamoring for the interest of the young people, the church has difficulty in even getting a hearing.

The ideal situation, from the Church's standpoint, would be one in which it could have the child to itself for a while; away from radio, T.V., and other interests, in an environment in which the Church could more or less set the atmosphere.

Such a situation is presented in the Christian camp. During the camping period the Church has the more or less undivided attention. Here the church cannot only present its teachings but through capable leadership live these principles before the young people in a 24-hour a day setting.

Today, for the Christian Church Camp, is the day of small beginnings. Camp meetings and conferences which lay a heavy emphasis upon class sessions and meetings with little attention to the well-rounded character of the Christian life are somewhat more numerous, but true Christian camps are few and far between.

The problems of the Christian camp are numerous—staff, buildings and equipment, finances, and many others. Despite these obstacles, however, the Christian Camping movement has and is being greatly blessed of God.

This writer has been with Camp Westminster, owned and operated by the Westminster Presbyterian Church of Atlanta, since its opening three years ago. From a small beginning this camp is rapidly growing. This past year in our different camping sessions almost 200 different persons from eight states flocked to camp. There was not enough space to meet the demand. Many were turned away. Camp Westminster, although not in the budget of the sponsoring church except for the Easter Offerings, has grown from one medium size dining room building and one dormitory cabin to a camp with nine cabins, double the original dining room space, a beautiful new tabernacle that will seat upwards of a thousand, parking lot, athletic fields, and other facilities. This year the services of some of the finest leaders from Ohio to Florida were secured. Has the Lord blessed? Physically? Yes, the additions mentioned above testify to that. Spiritually? Well, over 70 young people accepted Jesus Christ as their Saviour, others dedicated their lives to Him for any type of service He has for them, parents continually tell us of the changes they see in their children.

Who is doing this work in the heart of the Georgia woods? Westminster Church? No. The staff? No. This is the Lord's doings, it is marvelous in our eyes.

The field is open before us. The need is springing up around us on every side. Boys and girls are being lost to society, the church, and to the gospel of Jesus Christ. It is time for us to join hands and reach them on their own grounds. At Camp Westminster we are praising the Lord for what He has done, but also looking to the future. We are thinking of those young people we had to turn away because of the lack of room and facilities.

The things of this life continue to demand the attention of our young people. Constantly they are offered man-centered philosophies which kill the soul. Temptations to crime and vice almost daily show their ugly head. Without the power of the risen Christ through the indwelling Holy Spirit they have no strength to resist.

It is imperative that we meet our young with the claims and challenges of Christ. This is no time for pitting one agency of the church against another or Christian against Christian. We must use every tool that the Lord has placed in our hands. The Church, the Sunday School, the Christian schools and colleges, the Christian home, and the Christ-centered camp must all join together to put up a solid front against the onslaughts of Satan.

The job before us is tremendous. Our young people are daily being lost for eternity. No one church or group can cover the whole field. We must join hands before it is too late.

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Order from The Journal

Preparing To Study First Corinthians

By Rev. Robert Strong, S.T.D.

Dr. Strong is Pastor of The First Presbyterian Church of Augusta, Ga.

Only the most radical critics have denied that First Corinthians is a genuine epistle of Paul. Even the Tubingen school did not do this. F. C. Baur and his followers tried without success, about the middle of the 19th century, to assert a disrupting controversy between Peter and Paul, but these men of Tubingen all accepted the Corinthian letters, Romans, and Galatians as genuine. Here, then, in First Corinthians is a tremendously important testimony to the content and methods of first-century Christianity.

Let us listen to Dean Alford's appreciation of this letter: "No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom he selected for the Apostle of the Gentile world, or shows us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. . . . He praises, reproves, exhorts, and teaches. He is tender, sarcastic, ironical. Where he strikes, he heals. His large heart holding all, when he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle—perhaps better than from any other, because this embraces the widest range of topics,—what marvelous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men."

Paul came to Corinth, capital of the Roman province of Achaia, which embraced nearly all of Greece and Macedonia, in 50 A. D. An inscription found at Delphi mentions Gallio, the proconsul of Achaia, and enables archaeologists to date his term of service. Paul left Corinth a short time after Gallio arrived there, probably 52 A. D. The date of I Corinthians would be about 54 A. D. As 16:8 tells us, the letter was written from Ephesus.

Corinth at this time was a city of more than 600,000, the larger portion of the population being slaves. Its magnificent harbors were crowded with ships. Travelers and merchants came from every land. R. D. Shaw says: "Even in that old pagan world the reputation of the city was bad. At night Corinth was made hideous by the brawls and lewd songs of drunken revelry. In the daytime its markets and squares swarmed with Jewish peddlers, foreign traders, sailors, soldiers, athletes in training, boxers, wrestlers, charioteers, racing-men, betting-men, courtesans, slaves, idlers and parasites of every description. The corrupting worship of Aphrodite, with its hordes of temple courtesans, was dominant, and all over the Greek-Roman world, 'to behave as a Corinthian' was a proverbial synonym for leading a low, shameless and immoral life. Very naturally such a polluted and idolatrous environment accounts for much that has been recorded of the semi-pagan and imperfect life of many of the early converts."

Acts 18 is to be read to gain the story of the founding of the church at Corinth.

While at Ephesus Paul learned through members of the household of Chloe of disorders in the Corinthian church. He wrote his instructions, but this letter, mentioned in 5:9, has not survived. Later came a deputation from the church (16:17) with fuller information: Stephanas, Fortunatus, and Achaicus probably took back our epistle with them.

In broadly outlining the letter a division into three parts is often suggested: 1. chapters 1-6; 2. chapters 7-10; 3. chapter 11-16.

1. Chapters 1-6. After the salutation with its thanksgiving for the grace bestowed upon the Corinthian believers, Paul denounces (1:10-13) the petty partisanship among them. He defends his own ministry in a passage (1:14-2:16) that advances one of the truly notable features of the epistle, namely, the exaltation of the cross of Christ as the power and wisdom of God unto salvation. He returns to the spirit of faction in chapter 3, showing its absurdity in the light of God's grace and power as given in His Son. Chapter 4 is a moving appeal to them to remember that they are his beloved children begotten through the gospel. Chapter 5 deals with a shocking case of incest and warns against countenancing immorality. Chapter 6 rebukes the practice of Christian brethren taking their disputes before pagan courts.

2. Chapters 7-10. In chapter 8 questions concerning marriage are dealt with; verse 14 is of great interest to Presbyterians with its implied avowal of the doctrine of the covenant and,

therefore, of infant baptism. Paul had been asked about the eating of meats offered in sacrifice to idols, and this issue he discusses in chapters 9 and 10, presenting the principle of Christian liberty and offering as the guide to its exercise the constraining idea of concern to do nothing that would hurt a weak brother or hinder his edification.

3. Chapters 11-16. The deportment of women in the church is treated in 11:1-16, the latter part of the chapter being given to a discussion of the proper observance of the Lord's Supper. In chapter 12 the rich endowment of the Corinthian church in spiritual gifts is hinted at and the proper use of these gifts is entreated. The excellence of love over all other spiritual gifts is hymned in chapter 13. Chapter 14 prescribes the correct use of spiritual gifts in the church with special attention to speaking in tongues. The 15th chapter principally deals with the theme of the resurrection of the dead: a future fact presupposed in the resurrection of Christ, that well attested event on which the faith of the Christian is grounded; a future event vital to the carrying out of God's plan of salvation; an event opposed from considerations of its mode and from the nature of the resurrection body, but opposed irrationally; an event in which believers surviving till the coming of Christ will share through an instantaneous transformation into the life of the resurrection. The last chapter deals with the collection to be taken for needy Christians in Jerusalem, makes several affectionate personal references, and closes with the apostle's personally inscribed farewell and benediction.

The lines of Hedinger have the flavor of another century, but they are very much to the point indeed: "We may learn from this Epistle: 1. Paul's wisdom and foresight in convicting and reproving; his zeal against open offenders; his care that a great evil might be warded off in season. 2. In the Corinthians, (a) How a good beginning may not hold out, and how easily persons may be turned from the simplicity which is in Christ, if they do not keep a wakeful watch over themselves; (b) What damage is done, if a person yields too much to his own reason, or relies on his secular wisdom, or allows himself to be ensnared by the artful words of carnal teaching. 3. What a blessing it is to have a faithful teacher. 4. How necessary and useful church discipline is. 5. How difficult it is steadfastly to refrain from sins to which a person has been accustomed, and which he formerly considered not sinful. 6. How high an estimate should be put upon every believer, and what care should be taken not to offend the weak. 7. That Satan regards nothing as too sacred to be turned by him to the advantage of his kingdom and to the injury of Christ's Church, as, for example, spiritual gifts (and the Lord's Supper). 8. How dangerous it is to err in fudamental truths and how necessary to instruct others concerning them."



LESSON FOR OCTOBER 20

By THE REV. J. KENTON PARKER

The Christian Minister

Background Scripture: I Corinthians 9
Devotional Reading: Acts 26:12-23

It is most fitting that our Devotional Reading should be the short autobiography of the Apostle Paul as he defends himself before King Agrippa. No one doubts that Paul was one of the ideal Christian Ministers. It would be hard to find his equal. In his speech before Agrippa he reveals some of the qualifications for this "high calling of God in Christ Jesus."

First of all the call to the Gospel ministry is a heavenly vision and a heavenly call. It may not be as spectacular as was this conversion and call of Saul of Tarsus. There are a few men who were set apart in this special way: men like Moses, and Samuel, and Isaiah. There were others who heard the voice of Jesus say, Come ye after me and I will make you fishers of men. They, too, heard and obeyed. But whether in a shining light from heaven, or in a quiet voice from earth, the call is the same, for the calm words of Christ are the words from the Lord of the skies.

Then, there must be an obedient response: Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision. This is our part; to obey.

The call is to be a minister and a witness. Paul, in after life, often called himself a "servant" of the Lord Jesus Christ. We are to be His servants. He was the Suffering Servant of Jehovah, and we are to follow in His steps. He said, the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many. In the Upper Room, with the basin of water and a towel, He gave us an example and said, I have given you an example that ye should do as I have done. I am afraid that some have forgotten and have tried to be exalted rather than humble, and lords over God's heritage, rather than examples to the flock. Church history often makes sad reading in this respect.

The Christian Minister has a Message. He is to be a "witness". Ye shall be witnesses unto Me. They are to testify concerning Jesus Christ. His testimony is based on the Bible or on personal experience. Paul says that He witnessed to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles. This testimony has a personal note. Paul's greatest sermons were the accounts he gave of his own conversion. Equipped with the Bible and his own soul's rich experience of saving grace, the minister is amply qualified to follow his calling. He can call on men to repent and turn to God and do works meet for repentance. In his farewell address to the elders from Ephesus Paul enlarges upon this work. (See Acts, Chapter 20.) Oh that all of us could say with him, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." "How it shames us to look at Paul," says one of our great Bible expositors.

The chapter we study today has many lessons for those who would be Christian ministers, and indirectly, for all Christians who wish to serve the Lord Christ.

I. *Our "rights" as ministers:* 9:1-18.

The world is all stirred up today about "human rights". Nobody wants to have his "rights" infringed upon. Paul is a bit stirred up about his "rights" as "an apostle", as being "free". It seems that some in the church at Corinth were questioning some of his rights, and he is defending himself. He mentions three of them that he might have insisted upon: his right to eat and drink, his right to marry, and his right to quit working at his trade and be supported entirely by the church.

As to the first of these, he has already treated it in chapter 8 when he comes to this conclusion, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend (stumble)". He gladly gave up this right to eat and drink things which had been offered to idols, because of his weaker brethren. There are some things which the modern minister should refrain from doing because his doing these things will be misunderstood and cause more ignorant and weaker members of his church to stumble. Is it asking too much of us to surrender some "right" we have because some "little one", some babe in Christ, might misunderstand and be hurt? There are many "questionable" things which we are inclined to quibble over. Why not take the sensible and noble stand of Paul in this? We will not be hurt, and our brother will not, either.

Then, his right to marry. The other apostles were married. Peter, one of the leaders, was. Why not Paul? His very good reason was that with the kind of life he had to live as a missionary, often suffering hardship, it was not expedient and best for him. He has discussed this pretty fully in chapter 7. Many Christians were being persecuted and he rather discourages marriage: So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The normal life is the married life, for the minister as well as the ordinary Christian. One of the most serious sins of the Roman Catholic Church, and one that has led to many other sins, is their insistence upon the celibacy of the clergy. There is absolutely no grounds in Scripture for such an abnormal and cruel edict. The minister should set the example in married life and in the making of a Christian home.

His right to be supported by the church. This was a right which the Old Testament priests enjoyed. The tithe went to their support. Paul, however, had always supported himself by working at his trade of tentmaker. He is proud of this. One reason, I suppose, was the fact that he was a pioneer, a missionary, and there was no Board of World Missions to support him. He was sent out by the church at Antioch but there is no record of their pledging their financial support. I would think that his friends there would give him some money, and later on, as we know, different churches sent him gifts, and he gladly accepted them. But on the whole, and until he was imprisoned, he worked at his trade. But he makes it plain that he had the right to be supported by the church: Even so hath the Lord ordained that they which preach the gospel should live of the gospel. There are some consecrated Christian workers today who support, or partly support, themselves, especially while they are organizing a new Mission, and all honor to them, but as a rule the church should support the minister and let him devote himself to the work.

II. *"Servant unto all":* 17-23.

Paul was free from all men, yet made himself a servant unto all that he might gain them for Christ. In this he was following in the steps of his Master Who emptied Himself and took the form of a servant, and became obedient unto death. He made himself all things to all men. He put himself on a level with those whom he was trying to reach. The true minister today will do the same.

How varied and interesting is the work of a minister! I have three churches and all of them are different. I have something over four hundred members in these three churches and no two are alike. I have about one hundred families and no two homes are similar. Each church, each home, each individual has its own problems and its own weaknesses and its own burdens. To be "all things to all men" is not easy. To put ourselves in the place of the person we are trying to help is no simple matter. For instance, it is hard for me to be patient with a man who drinks. I have never had the slightest temptation to drink, and know nothing of the "pull" of the bottle. In our churches we have old Christians and young Christians, weak Christians and strong Christians; rich Christians and poor Christians. In one day we may find ourselves in a shabby hovel or a lovely mansion. We may have to deal with ignorant people and cultured people. All sorts of people came to Jesus. He could deal with a Nicodemus one day and a Samaritan woman the next. To weep with those who weep and rejoice with those who are rejoicing. Let us remember that each soul is precious in His sight. It is the minister's privilege to adapt himself to all men. We are servants unto all. The Gospel is for all men, and he is a minister of that Gospel.

III. *"But I keep under my body":* 24-27.

James puts it this way; pure religion and undefiled is to visit the fatherless and widows in their affliction and keep himself unspotted from the world. The danger that comes to the minister is in his mixing with all sorts of people; to eat and drink with publicans and sinners, as Jesus did, and yet keep himself free from any taint of sin, is a very real and ever present difficulty and danger. Jesus did it; Paul did it, and we can do it in the power of the Spirit. "It takes grace, all the grace that God can give, simply to live, my brother, simply to live." Ministers are human. They have bodies like other men. These bodies can be the instruments of sin. We must keep them in subjection. We have the appetites and passions of other men. We must yield our bodies to our Lord.

We, too, are running a race. We must be temperate in all things. There are things which we must refrain from doing for the sake of the Gospel. It is entirely possible for a minister to preach the Gospel and save others through his preaching, and yet be rejected himself. Saul, the rejected king, "prophesied" at one time, so that they said: Is Saul among the prophets? The preacher should set the example in regard to his body as well as in the other ways. There were some in the church at one time who separated themselves from their fellowmen and lived as hermits. They were trying to keep under their bodies. This is not the ideal held up by Christ or by Paul. Jesus prayed that His disciples be "in the world", but "not of the world". He mingled with the worst of men—with sinners of all kinds — and He was without sin. Paul mixed with the crowds in market places and on the street, but he kept his body in control. Keep thyself pure, he wrote to Timothy, and in every way be an example in purity.

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CHILDRENS Page



"All The Way For Christ"



Once there was a lamb that wandered away from the flock and got lost in the mountains, and when the Shepherd brought the flock into the fold that night the lamb was missing, so he went back to find it. He searched the mountain side, but no lamb could he see, and finally he gave it up, because he was tired, and came back without it. But the little sheep all the time was out there, its foot caught in the rocks and could not get out. If the Shepherd had gone a little farther he would have found it, but the lamb was left to die in the cold. The Lord Jesus is our Shepherd, and He went "all the way" to the Cross and died there in our place. He could have stopped short at Gethsemane, but He went on! That is why we can have eternal life; and that is why we will go "all the way" for Him. "For the Son of man is come to seek and to save that which was lost" Lk.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR OCTOBER 20

By THE REV. B. HOYT EVANS

"What Is The Difference?"

Scripture: Hebrews 10:1-22

Suggested Hymns:
"The Church's One Foundation"
"Faith Of Our Fathers"
"How Precious Is The Book Divine"

(We are beginning a unit of two programs on Protestant - Roman Catholic relations. In addition to the formal material given for the programs, ask the boys and girls to bring their questions to the meetings, and ask your minister to be on hand to help with the answers.)

Program Leader's Introduction:

The main question we are trying to answer in this program is this: "What is the difference between Protestant Christianity and Roman Catholic Christianity?" We assume that there is a difference, but not too many of us have a clear idea about it.

First, perhaps, we should observe that we Protestants have several things in common with Roman Catholics. We both accept the Apostolic Creed and the Nicene Creed. We both have the same belief as to the nature of God the Father, God the Son, and God the Holy Ghost. We both share fifteen hundred years of common history, from the time of Christ until the Protestant Reformation. We both celebrate Christmas and Easter, and we agree on observing the first day of the week as the Christian day of worship. In a general sense we share the name "Christians." However, many former Roman Catholics who are now Protestants insist they were not Christians in the true sense of the word while they were members of the Roman Church.

When all the similarities are noted, it still appears that there are some very real and serious differences between Roman Catholics and Protestants. It behooves us to know what they are. Sometimes it seems that Roman Catholic people know more about the teachings of their church and have stronger convictions than we do. Although we cannot agree with them, we can commend their zeal, and we shall do well to increase our own zeal for our faith.

First Speaker:

The basic difference between Roman Catholicism is the matter of authority. For Protestant Christians the final and unerring authority in matters of faith and life is the Bible. Every question of belief or conduct is to be determined by the teaching of Scripture. Roman Catholics, too, accept the Bible as an authority, but not as the only authority. That is where the difference comes in. One of the official catechisms of the Roman Church teaches that the church itself has infallible authority for teaching and governing its people. By "the Church" is meant the Pope and the bishops. In 1870 an official statement was issued which declared that the Pope spoke with infallible authority when he spoke officially, that is, "when in discharge of the office of pastor and doctor of all Christians." The claim was to apply to all popes past and future. The effect of such a statement is to accept as authority that which is independent of the Scriptures and often contradictory to them. It is to accept "as doctrines the commandments of men" in direct defiance of the clear teaching of God's word. All of the teachings and practices of the Roman church, to which we, as Protestants, object, are the result of supposedly authoritative pronouncements of popes and councils. We believe that the church has no right to teach or require anything apart from what God teaches and requires in the Scriptures.

Second Speaker:

Another practice of the Roman church which differs markedly from our belief is their use of a priesthood and the mass. The Roman church claims that its priests are successors of the apostles and receive from them authority to forgive sins. The Roman belief is stated in these words, "The priests who forgive our sins are legitimate successors of the apostles and derive their power from them". We do not believe that the Scriptures teach any such thing, but rather, that we are permitted to approach God directly through Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." I Timothy 2:5,6. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as

we are, yet without sin. Let us therefore come bodly before the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

The mass, which is the focal point of Roman Catholic worship, is said to be "a continuation of the sacrifice" of Christ. Through symbols, signs, and pageantry the sacrifice of Christ is reenacted. It is claimed that at a certain point in the service the bread and wine become the actual flesh and blood of Christ. These practices and beliefs have their basis in the supposedly authoritative traditions of the church, and not in the Scriptures. The Bible speaks of the all-sufficient sacrifice of Christ, our high priest, when He is described as the one, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Hebrews 7:27. Christ is our priest, and we need no other sacrifice than that which He has made and which He offers continually before His Father.

Third Speaker:

Still another point of serious difference between our belief and that of the Roman Catholics is the place of honor they give to Mary and the "saints". Prayers are addressed to Mary as the "mother of God". Of course, Mary is not the mother of God. She was the mother of Jesus' human nature, but the Son of God has existed from eternity. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us . . . " John 1:1, 14. The Bible teaches us that we are to pray to the Father, in the name of the Son, through the help of the Holy Spirit. Nowhere are we told to pray to Mary or the "saints", or through them. We are expressly told not to give honor to any creature, even to angels, which belongs to God. We are also told not to bow down before any image of man or god. "God is a spirit, and they that worship him must worship him in spirit and in truth." John 4:24. As for the "saints", the Bible refers to all Christians as saints, and there is no justification for reserving that title to any particular group of believers which the church may set apart.

Program Leader:

(Give the young people opportunity to raise questions and have discussion about any other Protestant - Roman Catholic differences they may think of. If the matter of mixed marriages comes up, tell them that we shall be dealing with that problem in next week's program.)

NEWS of CHURCHES around the World

ALABAMA

Birmingham — Birmingham Presbytery of the Presbyterian Church, U.S. has expressed deep regret over recent "inflamatory incidents" between whites and Negroes, and the Presbytery has called upon its members and Christians of all denominations to "join in a united approach to this common problem."

East Alabama Presbytery met at Prattville, September with 31 ministers and 27 Ruling Elders present.

Rev. Murray E. Love preached the opening sermon on "Christ the Door."

Dr. A. C. Windham is critically ill at Emory University Hospital. Dr. J. W. Stark was elected Acting Stated Clerk and Treasurer. Rev. James Somerville Acting Permanent Clerk.

The relations between Rev. A. R. Cates and Clio and Pea River Churches was dissolved and he was dismissed to Florida Presbytery.

Revs. Robert Barron of Southwest Georgia and H. Keith Hill of Lexington-Ebenezer Presbytery were received and called to Union Springs and Andalusia Churches. The following commissions to install, Revs. H. E. Russell, M. C. Patterson, N. G. Barron, James Somerville, K. C. Willis Elders K. M. Varner, Roy H. Jones, and Revs. H. W. McClure, J. Calvin Chesnutt, H. E. Russell, J. C. Whitner, Elders Joel E. Johnson, Stanhope Elmore.

The minimum salary was raised from $4,000 to $4,200. A ten acre tract adjoining the Veterans' Hospital was purchased from the Government.

A petition from 53 persons at Shawmut for the organization of a church was granted. The commission, Revs. H. E. Russell, W. K. Blake, J. C. Laughlin, James Somerville, Elder J. J. Durr and a like number from Atlanta Presbytery invited.

Dr. Claude H. Pritchard, Secretary of Home Missions, addressed Presbytery on this cause.

Elder Collie G. Smith of Prattville was nominated for Moderator of the next meeting at Wetumpka. Conferences on Evangelism were set for Dothan and Trinity, Montgomery, October 16 and 17 at 7 p.m.

J. W. Stark, Acting Stated Clerk

FLORIDA

Tampa—A special committee, with R. D. Robinson of Orlando as chairman, has met in Tampa to consider plans for construction of a Presbyterian Home for Senior Citizens, to be built in Bradenton by the Synod of Florida.

Attending the planning session were Dr. T. P. Johnston of Dunedin, president of the Synod's corporation which will undertake the project; Dr. A. R. Larrick, Plant City, second vice-president of the

corporation; Dr. B. L. Bowman, Sarasota; Lewis H. Hill, Jr., Tampa, and Edward D. Wyke, Bradenton, architect employed by the committees.

Mr. Wyke presented initial plans for the building and tentative approval was given by the group at its special meeting.

The building is designed to house 144 persons, and will consist of a one-story administration unit connected to a five-story dormitory unit. Proposals call for it to be constructed of concrete and steel, and to be completely fireproof. There will be both double and single unit apartments.

Estimated minimum cost will be $750,000. The Bradenton site consists of a four-acre plot and was purchased from the Kiwanis Club with money from local citizens. Of the original $12,000 cost, $2,000 was donated by the Kiwanis.

The Synod of Florida has given official approval to this project, and the Home will receive perpetual financial support from the Synod.

GEORGIA

Stockbridge — The Stockbridge Presbyterian Church has now been enjoying a full-time ministry for one and a half years. The Church has grown steadily under the leadership of the pastor, the Rev. George E. Dameron. In 1954 we had a membership of 70 and today we have 111 members. The Sunday School has grown from about 60 members to 125. We suddenly find that our Educational facilities are no longer adequate to handle our growing Sunday School.

Our Church has just recently been selected as the Number One Opportunity in our District of Atlanta Presbytery, which means that during the Church Extension Season, we will receive 80% of the contributions given by the Churches in our District. It is because of this selection that we are able to commence work on our much needed Educational Building.

On Sunday, September 15th, we broke ground in a very impressive ceremony. Dr. Bonneau H. Dickson, Executive Secretary of Atlanta Presbytery, preached a very excellent sermon, after which the congregation was led by the ministers and the choir to the place of the ceremony. The Choir sang "The Church's One Foundation" and the Rev. George Dameron brought a short message on the text "There is a time to build . . ." After this message a most impressive ground-breaking service was witnessed by approximately 155 persons.

Immediately following the Benediction and Doxology the Women of the Church spread a most sumptuous dinner and everyone enjoyed the fine food and fellowship.

This Building is just the first phase of the Greater Building Program in the Presbyterian Church of Stockbridge. In the future, if God continues to bless us as He has in the past, we hope to complete the second floor of this Educational Building. Eventually we hope to build a Church to tie into this Educational plant.

However, our most pressing need at the present time is Sunday School Rooms and that is what we are providing. The building will be 75 feet long and 36 feet wide of concrete block and brick veneer construction. In it will be seven large class rooms and a pastor's study. The building will be capped off to be completed when needed. This building, along with the one that we already have will make it possible for us to enroll 275 to 300 in our Sunday School.

God has greatly blessed our Church and we give Him all the glory and praise for what we have been able to do to further His Kingdom here in the community of Stockbridge.

Atlanta—The Rev. O. V. Caudill, Secretary of Church Architecture Department of the Board of Church Extension, and Mrs. Caudill, were in an automobile accident at Morganton, North Carolina, on the evening of September 6th.

Mr. Caudill was en route to a speaking engagement at Lexington, Virginia.

Mrs. Caudill has been hospitalized at Grace Hospital in Morganton, for injuries sustained in the accident. Mr. Caudill was released from the hospital after two days.

Atlanta—Miss Minnie D. Thomas will retire from active duty with the Board of Church Extension on October 1, 1957, after 34 years of continuous service. Though still short of the usual retirement age, Miss Thomas has felt it necessary to take this step now on account of her health. Because of her intimate knowledge of the history and work of this Board and its predecessor agencies, she will be retained on a consultative basis for any service her health will permit her to render.

Miss Thomas began her work for the Executive Committee of Home Missions in October, 1923, while the late Dr. Samuel Leslie Morris was its Executive Secretary. According to the records, she has taken the Minutes of every meeting of the Executive Committee and Board of Church Extension since 1929. In this respect she has probably set a record for any employe of the General Assembly.

Rome—A $50,000 campaign to develop a camp site on Lake Allatoona, was approved by Cherokee Presbytery, meeting at Cedartown, Tuesday, September 17, 1957. Other actions included the adoption of the largest benevolent budget in the history of this Northwest Georgia Presbytery, and the acceptance of goals for the Church Extension season, including the erection of new churches and purchase of future church sites.

Ruling Elder E. H. Anderson, of the LaFayette Presbyterian Church moderated the meeting, and the featured speaker was Dr. P. D. Miller, Executive Secretary of the Board of Church Extension.

Candidate Ridley G. Smith, was examined by Presbytery and Sunday, September 22, 1957 set as the date of his ordination in the Parkview Presbyterian Church, Marietta, Georgia where he has been called as pastor.

Mrs. Charles Cowan, of Cartersville, Central Treasurer of the Cherokee Presbytery, resigned from office following her three year term, having served the Presbytery efficiently and faithfully. The Rev. Robert C. Pooley, Jr., of Rome, Georgia was elected to replace her.

Ruling Elder D. L. McWhorter, of the Summerville Presbyterian Church, was nominated to serve as Moderator at the Stated Winter Meeting of Presbytery, to be held January 21, 1958, in the Chickamauga Presbyterian Church.

Robert C. Pooley, Jr.
Stated Clerk

Recommend The Journal To Friends

NORTH CAROLINA

Winston-Salem — The Presbytery of Winston-Salem convened for its 78th Stated Meeting at the Southminster Presbyterian Church, Winston-Salem, September 24, 1957. The roll call showed an attendance of 24 ministers and 25 Ruling Elders. The devotional service was conducted by the Rev. R. L. Berry. Rev. James S. Bearss, Pastor of the Cooleemee Church was elected Moderator.

The Rev. John Robert Smith of the Presbytery of Dallas was received by transfer and formally installed as the General Secretary of the Presbytery. He will have oversight of all the aid-receiving churches of the Presbytery under the direction of the Committee on Church Extension, will render a certain service in the work of Christian Education and will take over January 1, 1958, the work of Stated Clerk and Treasurer of the Presbytery.

Dr. John Watson Moore spoke to the Presbytery on the forthcoming financial campaign for Queen College.

The sermon of the Retiring Moderator was delivered by Ruling Elder Robert W. Marshall after which the Communion Service was conducted by the Revs. R. E. Hildebrandt and Dawes B. Graybeal.

The Rev. James E. Bearss spoke on the Synod's campaign for Campus Christian Life and Presbytery approved the campaign.

The council presented the "askings" of the assembly, Synod, and Presbytery for 1958 showing an increase of approximately 25% over last year's "askings." The Presbytery adopted a recommendation that these be set before the churches of the Presbytery as "Goals" and that the E. M. C. be conducted on "Pre-budget" plan.

The Rev. Ralph Underwood, Pastor of the host church, and his members entertained the Presbytery most graciously. Presbytery was much interested in the splendid improvement of the church in the addition of an educational building.

The next regular meeting will be held January 21, 1958, the place to be selected by the Moderator and Stated Clerk. The Presbytery adjourned with prayer by the Moderator.

Statesville—Nearly 400 young people, with 50 adult advisors, attended the fall rally of the Senior High Fellowship of Concord Presbytery at the First Presbyterian Church here, yesterday afternoon. Some 35 churches of the Presbytery, from Old Fort to Concord, were represented.

The "singspiration" was led by Miss Kay Lapsley, Director of Christian Education, First Presbyterian Church, Lenoir.

President Bill Workman, of Davidson, led the worship service, challenging the group to take stock of their spiritual goods and, with Divine help, to arrive at their own convictions in matters of faith in which they had been trained.

The twelve young people and adult leaders who went on a Caravan to Mexico in August reported on their visit to the Presbyterian mission stations there. They will never forget the glowing spirit of the Mexican Christians they met in the Presbyterian Churches. They say that their singing and their enthusiasm excels that of most congregations they know in the U.S.

Banner Elk — Dr. Joseph Carter, head of the Bible Department at Lees-McRae College here, has been selected to serve as acting president of the Edgar Tufts Memorial Association until a new president is named.

The association governs Lees McRae College, Grace Memorial Hospital, and Grandfather Home for Children — all Presbyterian-sponsored institutions.

Robert Hayes of Concord, N. C., was elected chairman of a committee which will begin a development program at the three institutions.

OHIO

Wooster—Patrick D. Miller, Jr., of Atlanta, son of Dr. P. D. Miller, Executive Secretary of the Board of Church Extension, and Mrs. Miller, has been elected president of the United Student Christian Council. The 14th General Assembly of the USCC was held recently at Wooster.

Mr. Miller is a second-year student at Union Theological Seminary in Richmond, Va. As president of the United Student Christian Council he succeeds Paul Schrading of Munhall, Pa., senior at Yale Divinity School.

SOUTH CAROLINA

Clinton—A total of 525 students are enrolled at Presbyterian College for the 1957-58 session, the registrar's office announced today.

Approximately 180 of these are new students attending PC for the first time.

Five new faculty members, three new coaches and two changes in the military department greeted the incoming students.

Two professors joined the English department. Fulbright scholar Ross Bush replaced John W. Stevenson as associate professor of English, and Warren Couth succeeded Norman McLeod as an instructor.

P.C. and the Synod of South Carolina jointly sponsor a Vocational Guidance Center on the campus, and L. B. Pope took over as new director from the Rev. Clarence R. Thayer. He also will teach in the education department.

DEATH OF REV. HENRY RANKIN

Rev. Henry Rankin, pastor of the Presbyterian churches of Summerton and Pinewood in Harmony Presbytery in South Carolina for 26 years, died following an illness of several months on August 28, 1957, aged 72 years. He was a native of Philadelphia, born on April 29, 1885. He was the son of Luther Rankin and his wife Katherine Munich. He was educated in the schools of Philadelphia and the Reformed Episcopal College. Upon deciding to enter the ministry, graduated from the Reformed Episcopal Seminary. He then spent one year in the Presbyterian Theological Seminary at Princeton, N. J. He was invited to supply some churches in Georgia, and was ordained by Savannah Presbytery in 1908. He served the churches of Keller, Bryan Neck and Flemington until 1911. He was pastor of Dorchester and Walthourville from 1911 to 1922. He then preached at Walterboro and Stoney Creek Churches in Charleston Presbytery from 1922 to 1931. He was called to the Summerton church in 1922 and remained there until his death. He was also pastor of Pinewood church. For eighteen years he was Stated Clerk of Harmony Presbytery.

He married Miss Ida Corey, of Keller, Ga., May 10, 1911, who with one brother survives him.

The funeral was held in the church on August 31, conducted by Rev. John C. Bailey, assisted by Revs. DeForest Wade, H. A. Knox, Russell W. Park, Sr., and P. H. Biddle. His body was interred in the City Cemetery.

TENNESSEE

Bristol — King College begins its ninetieth year this fall with a record enrollment of 280 men and women.

After a four-day program of orientation for new students, classes at King began on September 14. The student body this year has representatives from seventeen states and ten foreign countries. Seven new faculty members have been added to the college force for the 1957-1958 academic year, as announced by President R. T. L. Liston. Major Felie W. Clark of Gainesville, Fla., comes to King as librarian, and Mr. Milton W. Cushman of Athens, W. Va., joins the history department. Miss Barbara Frye of Concord, N. C., is the new acting assistant professor of English, and Mr. Leonard H. Gibbs of Bristol, Tenn., will serve as instructor in biology. Mr. Ezra D. Heyler comes to King College from Troy, Ala., as acting professor of economics, and Dr. Douglas Hix of Winchester, Tenn., is associate professor of philosophy. Miss Marguerite Pflug joins the King faculty as associate professor of modern languages.

The formal reception honoring these new faculty members at King will be held on October 5, and the celebration in honor of the 90th anniversary of the founding of the college is scheduled for November 29-30.

TEXAS

Change—William F. Henning, Jr., from assistant pastor, Westminster Presbyterian Church, Beaumont, Texas, to Pastor, Robbins Memorial Presbyterian Church, Beaumont, Texas. Address: 195 Iowa Street, Beaumont, Texas.

VIRGINIA

Salem—On Monday, September 16, 1957, Montgomery Presbytery met, in a Called Meeting, in the Salem Presbyterian Church of Salem, Virginia. There were 19 ministers and 5 ruling elders.

Rev. Walker B. Healy was received from Fayetteville Presbytery and arrangements made to install him as pastor of the First Presbyterian Church of Roanoke, Virginia.

Rev. J. Stanton Blain was received from Winchester Presbytery and arrangements made to install him as pastor of the Glasgow Presbyterian Church of Glasgow, Virginia.

Richmond—Mr. Robert W. Kirkpatrick of Union Theological Seminary, Richmond, has been named to head a survey of the use of radio and television in the Presbyterian Church, U.S. Dr. Kirkpatrick is professor of homiletics and director of the audio-visual center at Union Seminary.

Dr. Kirkpatrick will study how other denominations have been using radio and television, what their future plans are, and what changes may be expected in the radio and television industry in the next ten years.

Under the direction of Dr. Kirkpatrick, Union Seminary has set up broadcasting facilities, and has established an outstanding library of recorded sermons and addresses.

Charlton Heights — Falls View Presbyterian Church has completed the construction of its new educational building at a cost of approximately $36,000. The educational building has nine classrooms and the pastor's study. The building will accommodate a Sunday School enrollment of over 300 persons and the Fellowship Hall will provide dining facilities for 150. A kitchen was added in the new area.

The sanctuary was also enlarged, increasing the seating capacity from 110 to 200. Present membership of Falls View Church is 185.

The church was organized in 1950, with 86 members and became self-supporting in 1955. The Rev. Lewis V. Boyle is pastor.

WEST VIRGINIA

Huntington—Walter Carter, a member of the First Presbyterian Church, Huntington, and a senior at Huntington High School, has been elected Moderator of the Synod of West Virginia Youth Council.

The election took place at Massanetta Springs, Va., at a Youth Leadership School.

Buffalo—Buffalo Presbyterian Church here celebrated its centennial with special services on August 18th. Over two hundred persons were present for the Homecoming Day when many former members and relatives of charter members were present. Among those attending the special occasion were Mrs. Charles Couch and Mrs. John Harris, daughters of the Rev. John C. Brown, the first regular pastor of the church in 1866.

The Rev. Paul B. Long, a missionary to the Belgian Congo, and a great-great grandson of Mr. and Mrs. W. A. Alexander, charter members of the church, delivered the sermon which marked the occasion. Mr. Long spoke on the marks of "Spiritual Adulthood", challenging the members to remember their history and press toward the future and the high calling of Christ.

Dr. H. H. Orr spoke on the history of the church, and the host pastor, the Rev. D. T. Lowman, Jr., presided at the Sacrament of the Lord's Supper.

Buffalo Church was dedicated on August 22, 1857. Recently the building has been restored to appear as nearly as possible as it did when it was dedicated 100 years ago.

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BOOKS

DEVOTIONAL PROGRAMS FOR MEN'S GROUPS. Leslie Parrott. Zondervan. $1.50.

The meditations in this series of lessons are based on Christ's Sermon on the Mount. They follow in succession through 18 divisions of that message. The author shows that the problems Christ dealt with then are the same problems we face today.

THIRTY YEARS A WATCH TOWER SLAVE. William J. Schnell. Baker Book House. $2.95.

This book may be called The Confessions of a Converted Jehovah's Witness. It shows how after 30 years of slavery the author found peace of soul and became a free man in Christ. He points out that the Jehovah's Witness religion is one of the most totalitarian systems of the 20th Century. In this volume he reveals to the world the inner workings of the Watch Tower Society. The author shows that this group denies most of the major Biblical truths, including the Trinity, the Deity of Christ, the physical resurrection of Christ, and the physical return of Christ. This group yearly lures thousands into its fold and with its ingeniously devised system of proselyting. The book is a powerful warning to any who may be approached by the misnamed "Jehovah's Witnesses." This is a much needed book.

GOD AND COUNTRY. Charles Schoenfeld. Philosophical Library. $3.00.

The fundamental purpose of this work is to try to determine why man's moral and social values have lagged so far behind his technical skills, that the prevention of the destruction of the human race has become a problem of immediate and profound concern to thinking people in all parts of the world. To this end the author attempts to analyze some of the most pervasive beliefs, practices, and institutions of modern American society. This examination, says the author, reflects clearly the emotional immaturity of the average present-day American.

I PETER. John Brown. Sovereign Grace Book Club. $4.00. Volume 2.

The Sovereign Grace Book Club series is giving to us the cream of the Puritan writers of the golden age of theology. This volume was written by John Brown of Edinburgh who is well known to theological students not only as an extraordinary expositor but a hard working prolific writer. His works have been widely read both in Britain and America. Whether one reads this volume for inspiration or in preparation for a sermon, he will find it filled with the kind of manna the Holy Spirit provides for our daily needs. These expositions are filled not only with light, but with the warmth of the love of God shining on every page.

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ALL YE THAT LABOR. Lester De Koster. Eerdmans. $1.50.

This volume is a study of the grave errors of Marxist social philosophy with its fundamental departure from reality.

The author realizes that the western world is engaged in the age-long quest for the explanation of evil in the world, especially that evil which comes to expression in human relations. How does malignancy get into society and in myriad ways corrupt men's relations with each other? Why should it? It is to this mood that communism speaks. Karl Marx gave an explanation of that evil and he proclaimed a cure. The jaded 20th century listened to what Marx has had to say. This essay is an attempt to examine Marx's views as an explanation of and proposed cure for human evil in the light of Christian understanding of sin and salvation.

The author concludes that the question at issue between the Christian view of history and the views of economic liberalism and of Karl Marx is not one of autonomy versus servitude. It is rather one of a choice as to which good men will serve. Of the three alternatives, it is Christianity alone which because of its recognition of the image of God in man respects the right of man to choose responsibly among the options presented to him. The only hope for man to escape the control of selfishness, says Dr. De Koster, is by dedicating himself to God and pledging his possessions in stewardship. It is in this dedication that the Christian finds freedom, peace and joy. The author's analyses and conclusions are decisive and effective.

VISITATION EVANGELISM. Horace Dean. Zondervan. $1.00.

This volume will serve as a definite aid to a large number of pastors and laymen to further the ministry of visitation. There are 11 practical chapters.

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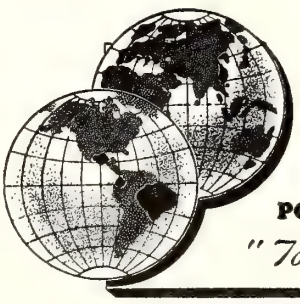


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EDITORIAL

A Rude Awakening . . . It Is *Much* Later Than We Thought

The launching of the earth satellite by Russia is potentially the most significant event since the explosion of the first A Bomb over Hiroshima. That this should have been effected by Russia carries with it implications which are sobering and revealing for it indicates a technological advancement not previously suspected; it confirms the possession of an intercontinental missile adequate to launch such a satellite; and it carries with it a psychological effect which could cause serious repercussions.

Russia has made partial use of captured German scientific brains and know-how. But within Russia herself there have been tremendous strides in the area of scientific achievement and this successful launching of a satellite is obviously but an evidence in part of that of which she is capable.

The most dangerous psychological effect can be an increased clamor for further rapprochement with Russia. Should such be the case the ultimate destruction of America and of the Free World could hang in the balance.

Already we are paying the price of the recognition of Russia more than a quarter of a century ago. A review of that which has taken place since that time shows that such recognition has worked almost entirely to the advantage of the Communists. World communism has one objective — world domination. Diplomatic recognition, and later United Nations membership, have given Russia added prestige and advantages without corresponding advantages to the free nations, and without the restraints which should be exercised by those nations. Why this pessimism? Because we have consistently refused to recognize Russia for the enemy that she is. For some strange reason we have thought that we could ignore her known objectives and methods while at the same time hoping against hope that the courtesies and treatment accorded normal nations would pay off in dealing with thugs and gangsters. Despite the fact that her intrigue, infiltration and suppression of the wills of other peoples have been an open book for all to see, we have blindly continued on a policy of recognition, and even appeasement.

Now we are face to face with a nation which has attained scientific know-how in the production and use of the ultimate weapon and we certainly have ourselves in part to blame. Had Russia been ostracized, isolated and outlawed from the very beginning of her godless program there is every reason to believe that her influence in the world today would be far less.

Facing this threat to the free world we find internal dissention, moral degeneration and physical softness plaguing our own nation. The mad desire for soft living is sapping us of both patriotism and the will to stand for those moral and spiritual values which in generations past made us great. We have wanted peace more than right, ease more than self-discipline, and a man-made Utopia more than a world where God is given His rightful place. When we decided to recognize a nation which stands in open defiance of God and His Christ we made a choice history may show to have been the acme of folly.

The writer makes no pretense to knowing the answers. We may be wrong in the position stated above. But this is an indisputable fact — Russia has gained in territory, power and world influence during the time when we have recognized and appeased her. This momentum is gaining, not lessening. It could be that we as a nation should completely revise our policy, as difficult as that might be. Grave damage to the world has already been done. We may have reached the place of no return for we may now lack the will to righteousness, regardless of where such a course might lead.

The God of history was our father's God. Stamping "In God We Trust" on our coins and printing it on our bank notes is good but

He must be the One in whom we, as individuals trust, and He must be the Lord of our hearts if this is to be a reality rather than a slogan. This God of history, with Whom we have to do, has held men and nations responsible according to the light and blessings which He has accorded them. Never in history has there been a more favored nation than our own. That we have accepted these good things at His hand carries with it a danger and a responsibility. That many of us worship Him with our lips while our hearts are far from Him carries even greater danger.

Our desperate need is to face the sins of our nation — greed, lust, selfishness, prejudice and all the rest and cry out to God for forgiveness. Greed and the love of softness and ease are turning "gracious living" into disgraceful living. Lust and the worship of sex are making of our literature, art and entertainments a stench in the nostrils of a holy God. Selfishness and prejudice are leading us into paths of personal irresponsibility and political expediency until truth and right are sacrificed on the altars of self-interest, and love of America is measured in terms of what we can get and not what we can give.

A harsh indictment? Perhaps too much so. But we are deeply concerned that in both our domestic and international relationships we shall put God and His holy will first.

We do not believe that such is the case now, and we are concerned lest the judgment of a holy and just God shall fall upon us, a sinful people of whom it may be said as it was of Israel: *"They feared the Lord, and served their own gods."* (II Kings 17:33)

We have been in grave danger of thinking ourselves secure because of geographical location, natural resources, scientific know-how and being the recipients of special consideration from God. Russia's successful launching of this earth satellite can dispel some of our complacency. But what is needed even more is a sense of our sins before our God and a confession of and turning to the One Who has healing in His wings.

A rude hand has set forward the clock of the world. We need to place our hands in the nail-pierced hand of Calvary and learn of Him. He has the solution of our personal problems and of the problems of the nations.

It is high time that we stop trying to walk alone.

—L.N.B.

What Is Theology?

If one takes the word etymologically it means a unified discourse or a systematized doctrine concerning God. Now such a definition has both its usefulness and its dangers. It has been useful in indicating a conviction that God has revealed Himself and given us enough information about Himself to form a unified or systematized discourse concerning Him. So theology has been called the queen of the sciences.

One of the most radical teachers under whom I ever studied vigorously opposed the word theology because he saw that it implied special revelation. Being opposed to special revelation he rejected the word theology and insisted that one could not find enough material in the philosophy, the psychology, and the practices of religion to make a systematic presentation thereof. This professor wished the name of his institution changed from a theological or divinity school to some such title as a school of religion. We rejoice that the Word has testified for a special revelation of the living God, that is, to His revelation in Jesus Christ.

On the other hand, the word in its formation is Greek and with its etymological meaning invites teachers to systematize its revealed data according to one or another human logical system. The tendency has been to present it in a form agreeable to Aristotle's syllogisms, or Peter Ramus' divisions, or Hegel's dialectics. And any such process is likely to modify the content in order to fit it into the alien container. It has been said that one reason the Heidelberg Catechism is so good is that one of its two authors was Aristotleian in logic and the other a disciple of Peter Ramus — each man's logic acted as a break on the other man's. It is this formation of logical systems which has had something to do with the intense polemics of theology.

At the present time there is a reviving interest in theology as an outgrowth of a revived study of the Word of God. A part of this new concern is expressing itself in new definitions of theology. These do not follow the etymology of the non-biblical word, theology, but rather the essential content of the faith. Thus Professor G. C. Berkouwer of Amsterdam has written in *Christianity Today* that "theology is a believing reflection upon the truth of the Christian faith". The Swedish Lutheran scholar, Anders Nygren says that "the real purpose of

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theology is to help man in attaining the core of the gospel message." We commend these current statements that our theology may not only keep us in a special revelation but also hold the form nearer to the Gospel content — that content and container may both be closer to God's revelation of Himself in Jesus Christ.

—W.C.R.

Caleb: Who Wholly Followed the Lord

—Joshua 14:8,9,14.

We meet Caleb at Kadesh-Barnea, a hero there at forty. We meet him again at Hebron, a hero there at eighty-five. What of the forty-five years between?

Who is the greater hero? a man standing for the right in a crisis; a man attempting a hard task at eighty-five; or a man following the Lord for forty-five years?

We honor the hero of Kadesh-Barnea and Hebron, but what of the hero who patiently and courageously followed the Lord through the wildernesss?

Those were forty-five hard years. Caleb's disappointment at the cowardice of Israel was great. He might have let it spoil and sour his whole life.

The Israelites were very hard to deal with. They tried the patience of Moses, and they grieved God. They had not even gotten across the Red Sea before they began to murmur and complain. They wanted to return to Egypt and slavery. They tired of the bread from heaven and became thirsty. Some started a rebellion and had to be destroyed. Even Aaron and Miriam became jealous. They yielded to the temptations which Balaam suggested to Balak.

These were the companions of Caleb. He might have become discouraged and quit. But he did nothing of the kind; he wholly followed the Lord. I can see him helping others, not complaining of the food and lack of water. He was not rebellious or jealous. For forty-five years Caleb wholly followed the Lord. What a record! What a life of heroism!

Calebs make Good Citizens. Men who are loyal to their country, and who are always found on the right side. Men who vote as they pray, and who do not murmur and complain when the way is not smooth. America needs millions of Calebs.

Calebs make Good Neighbors. Neighbors who do not change, and who love us as they love themselves. Neighbors who wholly follow the Lord, and can be counted on to be kind, helpful, and sympathetic. Such neighbors are worth far more than silver and gold.

Calebs make Good Home-Builders. Our Wedding Day is a Great Day, and our Golden Anniversary is a Day of Days, but these two days do not build a home. It is the fifty years between that tell the story. It takes a lot of living, and men and women of the "Caleb Caliber" to build real homes.

Calebs make Good Christians. The Day when we accept Christ as Lord and Saviour is a Glorious Day. The Day when we cross the river is a Delightful Day. But the days between are the testing days. Those were Glad days when Saul of Tarsus met Jesus and when he went to be with Him. But the days of hardship and trial, of journeys and imprisonment, of scourging and pleading were the days that made Paul a great hero.

So it is with us. There are two verses, one in Isaiah 40 and one in Galatians 6 that we should remember. In Isaiah, "They shall walk and not faint"; in Galatians, "Be not weary in well doing."

—J.K.P.

What Dr. Norman Vincent Peale Left Out

By Rev. Wm. Cooper Cumming

On the night of September 30th some 2,000 people, who had paid over $4,000, heard Dr. Norman Vincent Peale in the new Auditorium of the Texarkana Junior College. He began by saying that "A person can be more than he ever imagined he could be . . . people who are defeated, overcome with difficulty, and tempted to give up because life is hard, can rise above defeat. By faith, prayer and confidence human nature will begin to flower again as the parched lands of West Texas flowered after the rains came." He said, "We must learn to use our heads, for 'As a man thinketh in his heart so is he'." And "If you are not satisfied with what you are you can change what you are by changing the prevailing thoughts that pass through your mind, and by thinking positively instead of negatively." He said also, "You can make each new day the greatest day you ever lived."



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Maxton North Carolina

His message was well received and the audience apparently thought that it was worth the $4,000. The stories that he told were interesting and to the point and without question there was much good in his message and many things that we might all put into practice. However, something essential was lacking. For example, in diagnosing man's trouble there was nothing said about sin, and in prescribing the remedy there was nothing said about salvation in the sense of being reconciled with God. There was nothing about the cross, and nothing about Christ as Saviour, and there never is in any of the books, writings, or sermons, of Norman Vincent Peale as far as we have been able to observe.

Dr. Peale's basic idea seems to be that man's trouble comes from wrong thinking and wrong attitudes of mind, and that to be happy and successful all that is necessary is for us to think differently and to think better. A Christian who is depressed, moody or gloomy might well be helped by what he says, but one who is not a Christian needs much more than the message of Norman Vincent Peale. For example he needs to know that sin is his basic trouble, and that the essence of sin is disobedience to the will of God. He needs to know that the way to get the peace of mind for which he longs is to be reconciled to God. He needs to know of God's interest in him and love for him, and needs to hear His gracious invitation such as "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon (Isa. 55:7). He needs to know furthermore that the way to God is through Christ, who said, "I am the way, the truth, and the life, no man comes to the Father but by Me" (John 14:6). He needs to know that the reason Christ is the Saviour is because He gave His life to make atonement for our sins: "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (Matt. 20:28). And therefore the answer to the question, What must I do to be saved is, "Believe on the Lord Jesus Christ" (Acts 16:31).

As one of our gospel hymns has expressed it, "By Christ on the cross peace was made, my debt by His death was all paid, no other foundation is laid for peace, the gift of God's love." And as the Apostle Paul said in Romans 8:1 "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." "They that are in the flesh cannot please God, but ye are not in the flesh but in the Spirit if so be that the Spirit of God dwell in you" (Ro. 8:8,9).

Dr. Peale gives credit to Bible reading and to prayer to give calmness, peace and poise, and indeed it does, but it does it by a method that Dr. Peale never mentions, namely, by bringing lost souls to Christ their Saviour, where they find salvation through the atonement of His shed blood and the peace of God which passes all understanding through the presence of the Holy Spirit who indwells the true believer. If Dr. Peale came to us as a psychologist or a psychiatrist we would not expect him to say more than he did, but since he comes as a Christian minister we expect him to say much more than he says, for what he leaves out is the essential of the gospel, without which no one can be saved. Therefore we appraise him as Jeremiah appraised certain of his contemporaries by saying, "They have healed the hurt of my people slightly, saying, 'Peace, peace, when there is no peace." (Jer. 6:14).

The Sun and the Moon Stood Still

By J. V. N. Talmage, B.E.

Chapter 10 HIATUS IN THE NEAR EAST

In the last chapter we noted that the HIATUS in western Europe caused by the FLOOD began about 7000 years ago and lasted 1000 years or more. In this chapter we will begin the discussion of the far more difficult subject, that of the HIATUS in places nearer Ararat, where Noah disembarked from the ark. We naturally expect it to be shorter than that in western Europe, for as the population increased after the FLOOD it spread out more and more.

The writer had unthinkingly assumed that all of Noah's family were present at the fiasco of the Tower of Babel (Jemdet Nasr), but only last spring he found convincing evidence that this was not the case, for restless members of the family had early left the home circle and "gone west." This may explain why some of the nations of the world are not mentioned in the lists of peoples in Genesis 10. These splinter tribes have interesting histories, and the writer is deeply grateful for the Oriental Institute of the University of Chicago for the use of the library, and thus getting the latest information regarding them.

It is surprising how much is known about the times just before the Bronze Age, but it is all described by men and women who know nothing about the Biblical account of the FLOOD or purposely reject it. Moreover there is great confusion among the archeologists themselves. The writer had anticipated a difficult problem in completing his studies of the FLOOD and the HIATUS, but to his great surprise, because of the abundant data supplied by many specialists and by geophysical correlation, within two weeks the problem of fitting

the Biblical accounts into the archeological series was satisfactorily concluded.

This was due not to any particular skill of the writer but to ordinary common sense and the Bible, with the help of God's Spirit. The readers will agree that the following theorem is common sense. During normal times, in places where there is knowledge of God, cultural progress is more or less continuous, but in abnormal times, culture is liable to be retarded or decline. For instance, after the time of the FLOOD the family of Noah was few in number and could not possibly begin the complete economic cultural organization of antediluvian times. The Bible tells us that the formerly wealthy and educated Noah began to be a farmer (the ASV translation is unscientific and inconsistent). However, because of the widespread knowledge of God, cultural progress kept pace with the rapidly increasing population. When splinter groups left the main body from time to time, they carried with them only that degree of culture regained at the time of departure. Thus the more adventurous and earliest to leave had the least culture, the next group a little more, and so on. Because of this theorem the writer did hesitate to do something which he normally fears to do, that is, make changes in the order of archeological cultures proposed by excellent archeologists where their order was based on the shaky theory of continuous cultural progress. Even then, the change was made only when supported by geophysical evidence. By the change the more primitive culture was dated later than the more advanced. (Dr. G. E. Wright of McCormick Theological Seminary feels this is improper, and of course he cannot find evidences of the FLOOD.)

In Palestine particularly the rapidity of postdiluvian cultural progress from a new start is astonishing as compared with the static and decadent antediluvian economy of antediluvian Jericho, this comparison testifies to the wisdom of God in sending the FLOOD.

(In the next chapter we will tell more about the splinter groups and the interesting discovery of the writer. It is to be regretted that we have not more space to explain the work and theories of Dr. Wright.)

A little girl was lost in the downtown section of a great city. She could not tell the policeman her full name. She did not know where she lived. As to her name, all she could say was, "My father is Daddy." But at last her face lighted up, and she said: "If I can find the Church I can find my home." Happy the Church that is such that a lost child, going there, will be on the way home.—*From the Hazelwood, N. C., Church Bulletin.*

Here They Come

The CHILDREN'S PAGE in the *Journal* issue of September 25 invited "the kiddies" to send in their names, ages, pets and hobbies, promising to "Jett" them in subsequent issues. The response has been spontaneous. In the first week eight states are represented in the replies—Alabama, Florida, Georgia, Louisiana, Mississippi, Ohio, Tennessee and Virginia. It was our purpose to insert one each week on the Children's Page, along with the Bible story; but we will have to devote the whole "Page" to this first group of replies, as doubtless the kiddies are eagerly watching for "personal Jetts" and we do not want to disappoint them.

Below are extracts from the letters:

Talladega, Alabama: My name is Katherine McAlpine Toole. I am nine years old and live in Talladega. My pet is a black and white Collie by the name of "Cindy." I like to swing in the hammock in the side yard with my little friends who visit me. "Cindy' is always with us, enjoying the fun.

Palmetto, Florida: I am 6 years old and in Second Grade. I love birds and have one named "Pete.'
—Gay Carney

Woodstock, Georgia: Our favorite animal is a large black cat with white spots and a very long tail. He looks so wise we call him "Socratese."
—Ann Elizabeth, 4, and Susan Power Johnston, 2.

Metairie, Louisiana: My name is John Marvin Pope and I live in Metairie. I am eight years old. My favorite pet is a Beagle dog; his name is "Ruffy," he is lively and very cute. I am in Fourth Grade. Have recited the Child's Catechism and received a New Testament. "Ruffy" has a long tail with a white tip on the end of it. I learned to swim this Summer.

Jackson, Mississippi: My name is Bobby Singer. I am five years old and live in Jackson. My favorite pet is a Cocker Spaniel; his name is "Rebel" and he is bob-tailed. I would like to see a Jett of him and me on the Children's Page. By grandmother is making the Children's Pages into a scrapbook for me and I will keep it always.

Chardon, Ohio: We are Billy (9), John (6) and Paul Scheele (5) and we live in Chardon. Our pet is a tame Crow. He comes and sits on our heads and eats out of our hands. He can say a few words such as "Hello." Our Daddy, Bill Scheele, is director of the Natural History Museum in Cleveland. Our Mama makes good home made bread and we love it.

Kingsport, Tennessee: We would love to have you "Jett" us on the Children's Page, with a beautiful Irish Setter, named "Myrrh." We love the Children's Page. Love.
—Harriett (7) and Ellen Kibler (6)

Lynchburg, Virginia: My name is Leighton W. Strader, age 7. My dog is a Boxer, named "Smokey," with a bobbed tail, a fine playmate. I love to ride my Daddy's tractors. Thanks and best wishes. Your little friend of the "Jetts."

TEACHER WANTED for Christian School. Wire or call W. E. Hill, Jr., Hopewell, Virginia.

CHILDRENS Page



And Here They Are

So many little friends, we have to skip the regular story this week. There is Katherine McAlpine Toole of Talladega, Ala., who has a black & white collie named "Cindy." Kathy is 9 years old.



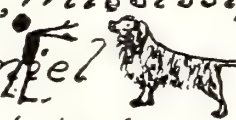
And Gay Carney, of Palmetto, Fla. 6 years old; She loves Birds & has one named "Pete". Elizabeth (4) and Susan Power Johnston (2), of Woodstock, Ga., have a large black cat named "Socrates".



John Marvin Pope, of Metairie, La. (8 yrs.) His pet is a Beagle named "Ruffy" - lively and very cute.



And Bobby Singer, (5 yrs.) of Jackson, Mississippi. His favorite pet is a Cocker Spaniel named "Rebel," and there are Billy (9), John (6) and Paul Scheele, (5) of Chardon, Ohio, whose pet is a tame Crow. "He lights on our heads and says "Hello!"





And there are Harriet (7) and Ellen Kibler, (6) of Kingsport, Tenn. their pet is an Irish Setter, named "Myrrh"





And Leighton Strader, (7), of Lynchburg, Va. whose pet is a Boxer, named "Smokey"





and don't you know these kids have fun with their pets! E.

Bible Translations And Bible Translators

By Dr. David W. Baker

This is the third in a significant series of articles on Bible Translations by Dr. David W. Baker. Dr. Baker is a graduate of Coe College, Princeton Theological Seminary and the University of Pennsylvania Medical School. Later he was a Fellow in Urology in the Lahey Clinic in Boston and is now engaged in the practice of his specialty in Philadelphia. At the same time he is active as a Christian minister and carries on a prodigious amount of writing, both in the medical and theological fields.—The Editor.

III

"How accurate is your New Testament?" asks Ernest Cadman Colwell. "The translator may diminish, but he cannot materially increase, the accuracy of the particular Greek New Testament from which he makes his translation. In the matter of accuracy, therefore, the primary question is, 'How accurate a New Testament was it translated from?'" *What Is the Best New Testament?* by Ernest Carman Colwell, (The James W. Richard Lectures in the Christian Religion at the University of Virginia, 1947) The University of Chicago Press, Chicago, 1952.

This is the specific problem with which J. Reuben Clark, Jr., deals in his *Why the King James Version.* From many points of view he could not have selected a worse title. Whereas it does have merit in capturing one's interest, and in stating very succinctly the conclusion of his studies, it does not by any means indicate the exceedingly important fact that this is a very excellent guide or handbook to the Greek texts which lie behind the principal English versions, namely the Textus Receptus (TR) and that of Westcott and Hort (W-H); and therein lies its greatest value to the average reader.

Colwell gives a list of 17 modern translations of the New Testament in English, of which 14 have been made from the Greek. Of these 14 versions, 11 were based on the text of Westcott and Hort or its equivalent. It is well known that the English Revised Version (ERV) of 1881, and the American Revised Version (ARV) of 1901, and the Revised Standard Version (RSV) of 1946 all relied upon it very heavily. They did not use it exclusively, however, for they were not altogether freed from the Textus Receptus, the traditional text on which the King James (KJ) or Authorized Version (AV) was based.

Colwell has also taken the Textus Receptus and the text of Westcott and Hort as the basis for an extensive evaluation of new translations, by showing the degree to which they have relied upon the one text or the other. These "two forms of the Greek text were selected," he tells us, "as being generally regarded by scholars as the best or most accurate text in the case of Westcott and Hort, and the worst or most corrupt text in the case of the Textus Receptus. The ranking of the translations would not be changed appreciably if Tischendorf or Nestle were substituted for Westcott and Hort. The contrast between any modern scholarly edition and the Textus Receptus would have the same proportions." He places Goodspeed's version at the top of his list, and the KJ at the bottom.

It is evident that J. Reuben Clark's selection of the Textus Receptus and the text of Westcott and Hort as the basis for his discussion of the Greek New Testament underlying most English versions was exactly right. One should not get the idea, however, that this book, which treats so well the problems of the text of the Greek New Testament, can only be appreciated or read by one who understands Greek. He pays high tribute to Sir Frederick Kenyon, whose writings he quotes frequently and who gave him great personal encouragement in this matter by writing in *Our Bible and the Ancient Manuscripts* that "any intelligent reader, without any knowledge of either Greek or Hebrew, can learn enough to understand the processes of criticism and the grounds on which the judgments of scholars must be based."

J. Reuben Clark, Jr., describes his book as "a series of notes, neither treatises nor essays, dealing with certain elementary problems and specific Scriptural passages, involved in considering the preferential English translations of the Greek New Testament, whether the King James Version (the Authorized Version) 1611 - British; or the British Revised Version, 1880's; or the American Revised Version, 1900-1901; or the American Revised Standard Version, 1946-1952." He is very insistent in denying that his book is "a treatise; it is not a series of essays. It is a collection of notes, somewhat classified, giving essential facts that the author wished to have available for himself, accompanied by

his own reflections thereon as his work developed." "Thus," he says, "these notes will be in no small part a matter of 'paste-pot and scissors.'" But seldom have "paste-pot and scissors" been used to better advantage in presenting so many of the essential facts of an exceedingly important subject. Seldom, too, have mere notes been edited so skillfully, and printed and bound in a manner so pleasing to the eye.

"The problem covered by these *Notes* is: Shall the King James Version . . . be abandoned and a Revised Version . . . be adopted in its stead? . . .

"The King James Version is a translation into English of a Greek text of the New Testament (also of the Old Testament) that had for some thousand or twelve hundred years come to be the accepted Greek text in the Greek-speaking and later the Protestant world. Notes; Vital Omissions and Differences Between Authorized and Revised Versions; Revised Standard Version; Some Critical Omissions from the Changes Made in the King James Version by the Earlier Revised Versions and Retained and Added to by the Revised Standard Version. Added to these are several appendices, an extended and annotated bibliography, biographical notes, an index of subject matter, and also an index of Scriptural references."

"The Revised Versions are translations into English of Greek texts of the New Testament that had virtually disappeared during this period of the thousand or twelve hundred years, but which came into prominence following critical agitation in the first half of the last century. . . .

"The direct attack on the King James Version (after . . . two hundred years of supremacy) which finally led to the Revised Versions began with Lachmann, a noted philologist and critic, and a professor in Berlin, who proposed in a two-volume work (the first appearing in 1842 and the second in 1850) to discard the King James Version in favor of a new version to be founded on a supposedly lost fourth century Greek text but now discovered. His work is spoken of as 'breaking the monopoly' of the King James Version. His claims were based on two Greek manuscript texts now principally considered, the one now called Alexandrinus (designated A) of the fifth century, now in the British Museum; and the other the Vaticanus (designated B) of the late first half of the fourth century, i. e. by 350 A.D. This manuscript was then and is now in the Vatican at Rome. He had a few additional, but not important, other manuscripts."

Lachmann was followed by Tregelles, an Englishman, and then by the great German scholar Tischendorf, who discovered another Greek manuscript of approximately the same age as the Vaticanus. This manuscript has been called Siniaticus, from the place of its discovery, and is designated by Aleph, the first letter of the Hebrew alphabet.

"The final enemies of the King James Version, up to the beginning of the last quarter of the last century, were two professors of Cambridge . . . Brooke Foss Westcott, D. D. . . . and Fenton John Anthony Hort, D. D. . . . Relying principally on Siniaticus and Vaticanus these two scholars fabricated a new Greek text, which became the basis of the Revised Versions. . . . To these have been added, in the preparation of the Revised Standard Version, the rather recently discovered Egyptian papyri, the Chester Beatty manuscripts, which date from the early third (200 A. D.) to the fourth centuries, — the earliest considerable manuscripts thus far found. To what extent they were used is not definitely indicated."

It should be emphasized that for the average reader, unable to read Greek, Clark has provided one of the most exhaustive and valuable collections of pertinent facts now available, and certainly that which is by far the most readable. His volume includes thirty-four extended notes, such as: The Language of the Earliest Recovered New Testament Records; Kinds and Groupings of Manuscripts; Textual Criticism; Development of Modern Criticism; Summary of Some Important Text Eliminations of the Extreme Textualists; Manuscripts Underlying Our New Testament; Versions and Fathers; English Versions; The Authorized Version or the King James Version, 1611; The Revised Versions, British and American; The Byzantine Text; Reliability and Characteristics of Codices Siniaticus and Vaticanus; Westcott and Hort's New Greek Text; The Use and Misuse of Marginal Notes; Vital Omissions and Differences Between Authorized and Revised Versions; Revised Standard Version; Some Critical Omissions from the Changes Made in the King James Version by the Earlier Revised Versions and Retained and Added to by the Revised Standard Version. Added to these are several appendices, an extended and annotated bibliography, biographical notes, an index of subject matter, and also an index of Scriptural references.

It will be seen at once that what I have indicated as the chief weakness of Professor Taylor's book *The New Bible — Pro and Con,* namely, his failure to attack the text which the RSV translators have selected as the basis for their translation, has been vigorously accomplished by Clark. It is amazing that he has been able to make so much clear to any man of average intelligence, though he may not know a word of Greek!

One of the points of real strength in Clark's book, and certainly a feature of it which greatly enhances its value, is its extensive quotation from well-recognized scholars, who have a standing in these matters to which Clark himself makes no claim. The works of some of these men have been almost unobtainable for many years, and Clark has done us an immeasurable service in calling them again to our attention, and in making large excerpts from them available. The scholars from whom he quotes most extensively are: Scrivener, Burgon, Edward Miller, and Sir Frederick Kenyon. Dr. Scrivener and Dr. Hort were the two most learned textual critics of their day, and it was Dr. Scrivener who put the British Revised Version of 1880 through the press, though "he strongly opposed certain changes made in the Greek text by Hort."

Burgon has been described as a "doughty controversalist," who "struck hard and made deep wounds." It may be true that "the unquestionable learning" of some of his articles "was largely neutralized by the extravagance and intemperance of their tone." But some years after his death, the great scholar H. C. Hoskier said of him: "Burgon's position remains absolutely unshaken. He did not contend for the acceptance of the Textus Receptus as has so often been scurrilously stated. . . . What Dean Burgon was chiefly concerned about was the lack of a scientific basis for our textual criticism. . . . He maintained that Aleph-B (Siniaticus and Vaticanus) had been tampered with and revised, and proved it in his *Causes of Corruption.* He sought the truth wherever it might be recovered. . . . The material discovered since his day has not shaken his position at all." (H. C. Hoskier: *Codex B and Its Allies.* Bernard Quaritch, London, 1914. Page 415.)

We shall have occasion to observe how this 1914 estimate of this "doughty controversalist" is even more true today, and how most of the things for which he fought in the closing days of the last century have slowly been accepted today, though neither his early championship of them or their implications as to the text of the Greek New Testament are hardly ever admitted.

Edward Miller was the author of *A Guide to the Textual Criticism of the New Testament.* He edited Burgon's *Causes of the Corruption of the Traditional Text of the Holy Gospels,* and brought out the 4th edition of Scrivener's well-known *Plain Introduction to the Textual Criticism of the New Testament.*

Sir Frederick Kenyon, formerly Director and Principal Librarian of the British Museum, has authored many books, of which the following are among his best known: *Handbook to the Textual Criticism of the New Testament, Our Bible and the Ancient Manuscripts,* and *The Bible and Archeology.* Clark describes him as "a scholar recognized by the modern Extreme Textualists as not only of great ability, but as standing in a position of leadership amongst them, a sort of *exemplar.* His conclusions on critical matters seem generally accepted and his critical analysis of manuscripts adopted without serious question by the Extreme Textualist group."

The substance of Clark's findings is that the Westcott and Hort text of the Greek New Testament, which has been the text used by so many modern translators, and which is responsible for so many of the faults which proponents of the old King James Version have found with their translations, is by no means *The New Testament in the Original Greek,* as claimed by Westcott and Hort, and has been shown to be full of errors, and frequently unreliable.

This is an amazing indictment, with fabulous implications. What is the evidence on which he bases it?

Just where did Westcott and Hort get their text? Some time before the issuance of the British Revised Version in 1880, Hort gave an important new turn to the controversy regarding the most accurate text of the Greek New Testament by postulating the existence of a so-called "Neutral Text" which he believed carried on the text of the original autographs in its purest fashion. The leading witness to this "Neutral Text" he believed to be Codex B or Vaticanus. He welcomed support from other manuscripts when he found it, especially that of Aleph or Siniaticus, but he preferred the readings of Codex B, and adhered to them, even when they were obviously in the minority among the manuscripts, and sometimes when they stood alone.

E. C. Colwell says: "He published his text without citing the manuscript evidence along with the text, although he did cite the evidence for some noteworthy readings in an appendix." And Colwell also observes: "His conclusion was generally accepted. This is not altogether due to the convincing nature of his arguments. His arguments were so involved and obscure that many students failed to refute them because they were mentally exhausted in the effort to understand them."

There was a time when Codex B was considered one of the most excellent of manuscripts. It lies in the Vatican Library in Rome in a beautiful state of preservation, as I myself can testify, having examined it there myself. It was early noted that this manuscript was characterized by many short, abbreviated readings, and for a time it was thought that that was a mark of excellence. For it was generally held that additions to a manuscript on the part of a copyist, intent on giving a full and intelligible text, were more likely to occur than omissions.

The number of words and clauses omitted by Codex B in the Gospels alone has been given as follows: Matthew, 330; Mark, 365; Luke, 439; John, 357. In addition there are said to be 384 in Acts, and 681 in the Epistles, making a grand total of 2556 in the entire New Testament! Then it became evident that this manuscript was not only full of omissions, but of many carelessly repeated words and clauses as well. This obvious carelessness made it appear that many of the omissions might have been due to carelessness also, and could not be attributed to the shortness of the "purer text" which it was supposed to represent.

The myth that the shorter reading is generally the best was exploded in a rather unexpected quarter. A. C. Clark, Corpus Professor of Latin at Oxford made a study of the manuscript tradition of the Greek and Latin classics which he published in 1918 under the title *The Descent of the Manuscripts.* In this he proved conclusively that the error to which most copyists were prone was not addition but accidental omission. B. H. Streeter in his book *The Four Gospels,* which F. C. Burkitt says is the most important book written on the subject "for half a generation" comments at some length on this startling conclusion, and says: "Hitherto the maxim . . . that the shorter reading of two readings is probably the original, has been assumed as a postulate of scientific criticism. Clark has shown that, so far as classical texts are concerned, the facts point entirely the other way."

H. C. Hoskier in his *Codex B and Its Allies,* published in 1914, some thirty years after the appearance of the text of Westcott and Hort, exposed the supposed affinity of Vaticanus and Siniaticus by listing in detail some three thousand differences between them which he found in their texts of the four Gospels alone! He also charged that Vaticanus itself was not "Neutral," and that "in many places it is as far removed from 'neutrality' as day from night."

He went on to show in a most carefully documented study that the readings of Vaticanus in a great many passages of extreme importance were opposed to those given by the very earliest Fathers of the Church, namely, Ignatius, Clement of Rome, Hermas, Polycarp, and Justin Martyr, some of whom are known to have been associated with the Apostles themselves. He paid high tribute to the earlier work of Burgon, saying: "His indictment of B as a false witness is abundantly proved."

Not all scholars may agree with Hoskier's opinion that the "maligned Textus Receptus served in large measure as the base which B tampered with and changed," but few can gainsay his general conclusion as to the influence of the Westcott and Hort text which was largely based upon it. "The text printed by Westcott and Hort has been accepted as 'the true text,' and grammars, works on the synoptic problem, works on higher criticism, and others, have been grounded on this text. If the Hort text makes the evangelists appear inconsistent, then such an such an evangelist errs. Those who accept the W-H text are basing their accusations of untruth as to the Gospellists upon an Egyption revision current 200 to 450 A. D. and abandoned between 500 to 1881, merely revived in our day and stamped as genuine."

In this connection, it may be worthy of note that Dr. Salmon in *Some Thoughts on the Textual Criticism of the New Testament,* after expressing his appreciation for its use of this early Egyptian revision of the Greek text as a guide for the possible recovery of the original, says that he is nevertheless glad that the Revised Version had not in his day, 1897, replaced "the Authorized Version in our churches. For if it had, the result might be that things would be accounted unfit to be read in the churches of the nineteenth century which were read in Rome in the second century, during the lifetime of men who had seen members of the apostolic company who had visited their city."

All these facts and observations went hard against the authority of Codex B and the so-called "neutrality" of the text of Westcott and Hort. Streeter says: "B has more wrong readings than Hort was ready to admit."

Kenyon has written: "The discoveries of the last fifty years have shaken the exclusive predominance which Westcott and Hort assigned to the Vaticanus-Siniaticus text." (Sir Frederick Kenyon: *The Story of the Bible.* Page 131.)

Again he writes: "There is no royal road to the recovery of the original text of the New Testament. Fifty years ago it seemed as if Westcott and Hort had found such a road, and that we should depart from the Codex Vaticanus (except in the case of obvious scribal blunders) at our peril. The course both of discoveries and of critical studies has made it increasingly difficult to believe that the Vaticanus and its allies represent a stream of tradition that has come down practically uncontaminated from the original sources. Based as they have been on a multitude of different rolls, it would have been a singularly happy accident if all had been of the same character, and all deriving without contamination from the originals. The uniformity of character which on the whole marks the Vaticanus and Siniaticus is better explained as a result of skilled editing of well-established authorities on a definite principle. Therefore, while respecting the authority due to the age and character of this recension, we shall be disposed to give more consideration than Westcott and Hort did to other early readings which found a home in the Western, Syriac, or Caesarean texts." (Sir Frederick Kenyon: *The Story of the Bible.* Page 143.)

Leo Vaganay of the Theological Faculty of Lyons, France, in his *Introduction to the Textual Criticism of the New Testament* (Sands and Co., London, 1937) has extensive remarks on the history of the Westcott and Hort or so-called "Neutral Text." After showing how it gained the favorable support of such additional scholars as B. Weiss, A. Souter, C. R. Gregory, and E. Nestle, together with the approbation of the British and Foreign Bible Society, he proceeds to write of its falling reputation: "Certainly their work, as we shall see, was not without its weak points. The title was the first: *The New Testament in the Original Greek;* nowadays our illusions are fewer, or perhaps it would be better to say they have changed. . . . When the Vaticanus and Siniaticus . . . were submitted to a close scrutiny it was found that serious charges could be made against them. For instance, none of their characteristic variants are to be met with in Christian literature before the third century. Moreover they seem to contain tendencious corrections, and to be the outcome of revision by scholars."

Dr. F. C. Grant, writing on the Greek Text of the New Testament, in *An Introduction to the Revised Standard Version of the New Testament,* 1946, says that the "theory of the 'neutral' text has gradually been abandoned."

Ernest Cadman Colwell states categorically: "Hort's 'Neutral Text' was not neutral!" . . . "It is generally admitted now that the 'Neutral' manuscripts may owe some of their excellence to editorial work." . . . "Scholars now believe that most variations were made deliberately."

The amazing thing is that Burgon himself hardly said more! Here is one of his observations, quoted by Clark: "It is easier to find two consecutive verses in which the two manuscripts (Siniaticus and Vaticanus) differ, the one from the other, than two consecutive verses in which they entirely agree."

Here are some other observations of that "doughty controversalist" who "struck hard and made deep wounds," selected from Burgon's *Traditional Text of the Holy Gospels,* George Bell and Sons, London, 1896: "The influence which the writings of Origen exercised on the ancient Church is indeed extraordinary. The fame of his learning, added to the splendor of his genius, his vast Biblical achievements, and his real insight into the depths of Scripture, conciliated for him the admiration and regard of early Christendom. . . . A prodigious reader as well as a prodigious writer, his words would have been of incalculable value, but that he seems to have been so saturated with the strange speculations of the early heretics, that he sometimes adopts their wild method; and in fact has not been reckoned among the orthodox Fathers of the Church. . . .

"Origen's ruling passion is found to have been textual criticism. This was at once his forte and his foible. In the library of his friend Pamphilus at Caesarea were found many Codexes that had belonged to him, and the autograph of his Hexapla, which was seen and used by St. Jerome. In fact, the collection of books made by Pamphilus, in the gathering of which at the very least he was deeply indebted to Origen, became a center from whence, after the destruction of copies in the persecution of Diocletian, authority as to the sacred Text radiated in various directions. . . .

"The celebrated library of Pamphilus exercised great influence in the province of Textual Criticism; and the spirit of Origen was powerful throughout the operations connected with it, at least till the Origenists got finally into disfavor and at length were finally condemned at the Fifth General Council in A. D. 553."

Be that as it may, Burton says further: "The fact is that B and Aleph were the products of the school of philosophy and teaching which found its vent in Semi-Arian and Homoean opinions. . . . According to the verdict of all critics, the date of these two manuscripts coincides with the period when Semi-Arianism or some other form of Arianism were in the ascendant in the East, and to all outward appearance swayed the Universal Church. . . . It is a circumstance that cannot fail to give rise to speculation that the Vatican and Siniatic manuscripts had their origin under a predominant influence of such evil fame. At the very least, careful investigation is necessary to see whether those copies were in fact free from that influence which has met with universal condemnation. . . . The emergence of the Orthodox School from oppression and the settlement in their favor of the great Nicene controversy was also the time when the text of B and Aleph sank into condemnation. The Orthodox side under Chrysostom and others became permanently supreme; so did the Traditional Text. . . .

"Are we then to assume . . . that at first heresy and the pure text, and afterward orthodoxy and textual corruption, went hand in hand? . . . That upon so fundamental a matter as the accuracy of the written standard of reference, there was precision of text when heretics or those who dallied with heresy were in power, but that the sacred text was contaminated when the Orthodox had things their own way? Is it indeed come to this, that for the pure and undefiled Word of God we must search, not amongst those great men who under the guidance of the Holy Spirit ascertained and settled forever the main Articles of the Faith, and the Canon of Holy Scriptures, but amongst the relics of those who were unable to agree with one another, and whose fine-drawn subtle-

ties in creed and policy have been the despair of historians, and a puzzle to students of Theological Science? . . .

"It is therefore a circumstance full of significance that the Codexes B and Aleph were produced in such untoward times, and fell into neglect on the revival of orthodoxy, when the Traditional Text was permanently received."

Hoskier did not commit himself to all that Burgon wrote, but in the preface to his *Codex B and Its Allies* he says: "My thesis is then that it was B and Aleph and their forerunners with Origen who revised the 'Antioch' text." The so-called "Antioch" text is another designation for the Traditional Text, later to be known as the Textus Receptus. Hoskier continues: "Although there is an older base than either of these groups, the 'Antioch' text is purer in many respects, if not 'better,' and is nearer to the original base than much of that in vogue in Egypt."

But let us return to Burgon, as quoted by J. Reuben Clark, Jr.: "Let no one suppose that we deny their extraordinary value, — their unrivaled critical interest, — nay, their actual *use* in helping to settle the truth of Scripture. What we are just now insisting upon is only the *depraved* text of codices Aleph - A-B-C-D, — especially of Aleph-B-D. And because this is a matter which lies at the root of the whole controversy, and because we cannot afford that there shall exist in the reader's mind the slightest doubt on *this* part of the subject, we shall be constrained once and again to trouble him with detailed specimens of the contents of Aleph-B, etc., in proof of the justice of what we have been alleging. We venture to assure him, without a particle of hesitation, that Aleph-B-D are *three of the most scandalously corrupt copies extant*: — exhibit *the most shamefully mutilated* texts which are anywhere to be met with: — have become, by whatever process (for their history is wholly unknown), the depositories of the largest amount of *fabricated readings,* ancient *blunders,* and *intentional perversions of Truth,* — which are discoverable in any known copies of the Word of God."

No wonder Burgon made many enemies! But these quotations do not really reveal Burgon at his best. It would have been fortunate indeed if Clark had included an excerpt from his brilliant monograph on *The Last Twelve Verses of the Gospel According to St. Mark,* James Parker and Co., Oxford and London, 1871. This was the work of which he first gained recognition as a textual critic.

Scrivener speaks of it in the highest terms as having "thrown a stream of light upon the controversy. . . . We may fairly say that his conclusions have in no essential point been shaken by the elaborate and very able counterplea of Dr. Hort." Scrivener gives this further word of introduction to the problem: "Out of all the great manuscripts, the two oldest (Aleph-B) stand alone in omitting verses 9-20 altogether. . . . Besides these, the twelve verses are omitted in none but some old Armenian codices and two of the Ethiopic, *k* of the Old Latin, and an Arabic Lectionary." For the sake of clarity and completeness, it should also be noted that one manuscript of the Old Syriac also omits them.

After showing that the reading found in Aleph was later than that of Codex B, he proceeded to show that it easily could have been derived from Codex B — even Tischendorf was of the opinion that parts of these two manuscripts were made by the same scribe. Tischendorf had also shown that that page in the Siniaticus (Aleph) which omits these verses was not written by the same scribe who wrote the body of the New Testament in that manuscript, but by one of his colleagues, one who wrote part of the Old Testament, and actually the same scribe who wrote Codex B! Tischendorf is famous, not only as the discoverer of Siniaticus, but also as the one who made the most specialized study of it ever undertaken.

Commenting on what Tischendorf himself had claimed about the identity of the scribe responsible for Codex B and that part of Siniaticus which omits the last twelve verses of St. Mark's Gospel, Burgon says: "This person appears to have cancelled the sheet originally written by the scribe of Aleph, and to have substituted for it the sheet we now have, written by himself. A correction so extensive and laborious can only have been made for the purpose of introducing some important textual change, too large to be effected by deletion, interlineation, or marginal note. Thus we are led to infer that the testimony of Aleph is here not independent of that of B, but to suspect that this sheet may have been cancelled and rewritten in order to conform its contents to those of the corresponding part of B." (J. W. Burgon: *The Traditional Text of the Holy Gospels.* Page 299.)

Having disposed of the supposed independence of these two witnesses by a much more extensive statement in his famous monograph than the above, which for the sake of brevity in presentation was taken from one of his other books in which the subject of the last twelve verses of St. Mark is also dealt with, Burgon goes on to examine the evidence of Codex B: "To say that in the Vatican Codex (B), which is unquestionably the oldest we possess, St. Mark's Gospel ends abruptly at the 8th verse of the 16th chapter, and that the customary subscription (kata marcon) follows, — is true;

but it is far from being the *whole* truth. It requires to be stated in addition that the scribe, whose plan is found to have been to begin every fresh book of the Bible at the top of *the next ensuing column* to that which contained the concluding words of the preceding book, has at the close of St. Mark's Gospel deviated from his else invariable practice. He has left in this place one column entirely vacant. It is *the only vacant* column in the whole manuscript; — a blank space *abundantly sufficient to contain the twelve verses which he nevertheless withheld.*

"Why did he leave that column vacant? *What* can have induced the scribe on this solitary occasion to depart from his established rule? The phenomenon, — (I believe I was the first to call distinct attention to it,) — is in the highest degree significant, and admits of only one interpretation. The *older manuscript* from which Codex B was copied must have infallibly *contained* the twelve verses in dispute. The copyist was instructed to leave them out, — and he obeyed; but he prudently left a blank space *in memoriam rei.* Never was blank more eloquent! By this simple expedient, the Vatican Codex is made to *refute itself* even while it seems to be bearing testimony against the concluding verses of St. Mark's Gospel, by withholding them: for it forbids the inference which, under ordinary circumstances, must have been drawn from the omission. It does more. By *leaving room* for the verses it omits, it brings into prominent notice at the end of fifteen centuries and a half, a more ancient witness than itself. The venerable author of the original codex from which Codex B was copied, is thereby brought to view. And thus, our supposed adversary (Codex B) proves our most useful ally: for it procures us the testimony of an hitherto unsuspected witness." (J. W. Burgon: *The Last Twelve Verses of the Gospel According to St. Mark.* Pages 86-87.)

B. H. Streeter in his currently popular textbook *The Four Gospels* says that Hort "was right in regarding the Textus Receptus as a descendant of the revision made by Lucian of Antioch about A. D. 300. And he was right in his contention that in the main this revision was based on earlier texts which we can still identify." But, he observes, "We may feel a little less confident than he that Lucian possessed no manuscript containing ancient and possibly correct readings not found in our surviving authorities. But then comes the really fundamental question: was Hort right in reprinting almost in its entirety the oldest Egyptian text? Or was Lucian right in the principle, if not in its detailed application, of framing an eclectic text, adopting readings now from one text, now from another, presumably on the combined grounds of extent and antiquity of attestation and of 'internal probability'?

"To this question one must, I think, answer that the eclectic principle of deciding in each separate case of grounds of 'internal probability' what appears to be the best reading is, in spite of its subjectivity, *theoretically* sounder than the almost slavish following of a single test which Hort preferred."

And this is also the current opinion of F. C. Grant: "With the best will in the world, the New Testament translator or reviser of today is forced to adopt the eclectic principle; each variant reading must be studied on its merits, and cannot be adopted or rejected by some rule of thumb, or by adherence to such a theory as that of the 'Neutral Text.' It is this eclectic principle that has guided us in the present Revision. The Greek text of this Revision is not that of Westcott-Hort, or Nestle, or Souter." (*An Introduction to the Revised Standard Version of the New Testament.*)

But Grant goes on to remark on how often the revisers have nevertheless agreed with Westcott and Hort. And then there is this statement: "If anyone will take the trouble to go through the footnotes of the new Revision, and list the chief authorities for the reading in the text and for the alternatives cited in the margin, noting especially the passages where we differ from the American Revised Version, he will find that we have followed B-Aleph-Chester Beatty (or some one or two of them) in the following important passages:" . . . of which he lists forty-seven! And it need hardly be added that here we have the same old manuscripts, with the exception of the Chester Beatty papyri, which were the basis of the old Westcott and Hort text, namely the Siniaticus and Vaticanus, and that all of them, including the papyri, represent the Egyptian-type text.

As for the results of the use of the so-called "eclectic" principle by the translators of the RSV, even one who is not unfavorable to their critical point of view, Ernest Cadman Colwell, and who himself states that the "best New Testament . . . must be chosen verse by verse" is exceedingly critical of their work: "The Revised Standard Version has published an explanation of the source it used which indicates clearly that no particular text was accepted as standard. It is thus impossible to make a general evaluation of the accuracy of the base . . . One of the faults of the Revised Standard Version is an unnecessary inconsistency. In general, it does not show the result of careful attention to the problem of accuracy in the source which is to be expected in a recent work."

What, then, is one to do? Go back to the Textus Receptus and the Traditional Text, and proceed from there? Some have recommended just that. Professor Taylor with his impassioned plea that we continue to use the King James Version until a better one comes along, because "we know the main King James errors," is

certainly of that school. For all the currently available English translations, the King James follows the Textus Receptus most closely. I think it is fair to say that J. Reuben Clark, Jr., is of the same opinion.

Most scholars, however, contemplate this prospect with real horror, even though "most of its readings existed in the second century," as Colwell admits. Nevertheless, he continues: "No scholar today employs this text for any scholarly purpose except as he may use it in writing the history of the Greek New Testament. The King James Version is undoubtedly the most inaccurate English New Testament in common use today."

After admitting that *theoretically* an eclectically produced text, such as the Textus Receptus — for he believes that that text was produced by such a method by Lucian about A. D. 300 — is much to be preferred to such a text as Hort's, Streeter hastens to add: "But this in no way means that we return to the Textus Receptus." He nevertheless goes on to state the great need at this present moment for a new critical text of the Greek New Testament, and says that he believes that the text to be printed above the *Apparatus Criticus* should be, not a text "constructed by the editor himself, but the Byzantine text (Textus Receptus)"! And he proceeds to discuss a number of reasons why he feels that the Textus Receptus should be made the base of future operations in these matters!

Vaganay tells us that discussions among the scholars as to the basic text for the new critical edition of the Greek New Testament found them hopelessly divided. The English preferred the Textus Receptus for practical reasons, for much work has already been done with this text as the basis. But the Germans said: "Any text but the Receptus!" The result was a deadlock. That was in 1937.

In December 1948, however, on the recommendation of its Textual Criticism Seminar, the Society of Biblical Literature endorsed a great international project to establish a new critical apparatus of the Greek New Testament. An editorial board was appointed which included such well-known names as: Robert P. Blake, L. O. Bristol, Robert P. Casey, Kenneth W. Clark, E. C. Colwell, Morton S. Enslin, Floyd V. Filson, Jacob Geerlings, Edgar J. Goodspeed, Frederick C. Grant, W. H. P. Hatch, Carl Kraeling, Mrs. Silva Lake, Bruce M. Metzger, Merrill M. Purvis, Henry W. Sanders, and Allen P. Wikgran. One of the first things undertaken was the issuance by the University of Chicago Press of Lloyd's edition of the 1873 edition of the Textus Receptus, for the use of collators and students!

We have not yet heard the end of the Textus Receptus and the King James Version!

How does your church choose its church school literature?

The Session in each of our Presbyterian churches carries full responsibility for the choice of curriculum materials to be used in Christian teaching. It can be assumed that the Session will work closely with the pastor, superintendent, and its Committee on Christian Education. The choice of curriculum materials is too important to be left to the personal choices of individual teachers, of the superintendent, or of the pastor. The responsibility of choice rests finally on the Session.

12 questions to consider:

Attitude toward the Scriptures

1. Is the Bible central?
2. Do the writers share the basic assumptions of the Scripture itself, and do they have the scholarship necessary for sound and intelligent interpretation?

Knowledge of God

3. Is the literature in harmony with the Confession of Faith?
4. Does it clearly affirm the full deity of of Christ?
5. Does it bear witness to the resurrection of Jesus Christ?
6. Does it set forth the great Reformed doctrine of salvation by faith alone?
7. Does it have a clear understanding of the work of the Holy Spirit?

Understanding of the Church

8. Does the curriculum recognize the Church as the body of Christ, the instrument of His redemptive work in the world today?
9. Does the literature relate the local church to the program of the denomination?

Educational procedure

10. Is it based on a sound understanding of the task of Christian education?
11. Does a genuine learning experience take place as the literature is used?

Relevance to Life

12. Is God's revelation looked upon as truth unrelated to life, or does the literature seek to help learners discover its relevance to the lives they live?

These and other criteria are listed in "Choosing Curriculum Materials for the Church School," available from Department of Educational Literature.

Board of Christian Education
Box 1176, Richmond 9, Virginia



LESSON FOR OCTOBER 27

By THE REV. J. KENTON PARKER

The Problem Of Christian Freedom

Background Scripture: I Corinthians 8; 9:19-27
Devotional Reading: Galatians 5:13-25

The words "freedom" and "liberty" are two of the most misused and abused words in the English language. As Paul says in Galatians, they are often used "for an occasion to the flesh" or, as Peter suggests, as a "cloke of maliciousness". (I Peter 2:16). The whiskey men are always whining about our taking away their liberty when laws are passed to curb the use of strong drink. Just recently a man used the 5th Amendment over a hundred times as a hiding place. Men who plot to overthrow our government try to use their "freedom" to cover up their treason. It is a shame to speak of the many things that are done in the name of freedom. We are living in a strange sort of world where men's minds are twisted. It is one thing to advocate freedom of speech, and an entirely different thing to allow our enemies to say what they please. There are limits to liberty, and my liberty ends where another's rights begin. The Law of God is a "Law of Liberty", but it is no less a *Law.* The owner of one of our powerful automobiles might insist on his freedom to drive his car at 100 miles an hour and pay no attention to stop lights, but most of us would feel that the Highway Patrol should take him in hand. The man who drinks might insist on his freedom to drive while drunk and kill a car full of innocent people, but all right-thinking people disagree with him.

There were Christians in Paul's day who abused their "freedom" in Christ. Some said, If I am saved by grace, why not keep on sinning that "grace may abound"? Paul answered this in his characteristic way, God forbid; How shall we who are dead to sin, live any longer therein? Other Christians were causing weaker brethren to stumble because they insisted on their right to eat meat that had been offered to idols. If eating meat is going to cause my brother to stumble, then I will eat no more meat, said the Apostle. There are times when we gladly surrender our "rights" or freedom. We are never to use our freedom for an occasion to the flesh. "The flesh" is Paul's phrase to describe the "old man", or the old human nature. We are to be led of the Spirit, not by the flesh. He gives a list of the works of the flesh and also of the fruit of the Spirit. We walk in real freedom when we walk in the Spirit. We are free: not free to do as we please, but as the Spirit directs. When the Son sets us free, we are free indeed: free to walk the way of the Spirit and the way of Love, for Love is the fulfilling of the Law. If we love our neighbor as ourselves, then our liberty will never interfere with his liberty.

I. *Knowledge and Love compared:* 8:1-3.

There is a vast difference between "knowledge" and "love". There is a great deal of knowledge in our world today, but very little real Christian love. Knowledge puffs up; love builds up. Knowledge is often like a balloon, filled with nothing but air. Love is like a mansion, built up of stone and steel. I remember the sudden destruction of a great dirigible. This disaster put an end to the development of that type of airship and men turned to the airplane made of steel and aluminum. I expect we have all seen samples of men whose heads were stocked with knowledge but whose hearts were cold as ice. Knowledge without love is not merely useless; it is dangerous. Our scientists today have developed deadly weapons of destruction, far beyond even the dreams of fifty years ago. If this knowledge is used without love, it may well mean the destruction of the human race. Such knowledge in the hands of men who hate is too terrible to even think about, and yet we know that there are those today who have this knowledge and who hate God and hate all men who do not agree with them and submit to them.

Knowledge combined with love is a marvelous thing. Holding the truth in love is the way the Bible expresses it. Paul had this wonderful combination. Grace and truth came by Jesus Christ. Grace is love dressed in its most beautiful garment: mercy. If we ever grow up into Him it will be through truth and love.

II. *"We know that an idol is nothing in the world"* 4-6.

Idolatry is senseless. Isaiah describes in a most sarcastic manner the folly of it. He says that a man will cut down a tree, take part of it and cook his food or warm himself, and then make an idol out of the residue. It has eyes, but cannot see; ears, but cannot hear. Elijah on Mt. Carmel tells the false prophets of Baal that perhaps their god is asleep or on a journey. It does look like no one would have so little sense. And yet there are far more idol worshippers in this benighted world of ours, than believers in the One Living and True God. We in America, for instance, have sense enough, knowledge enough, to never make the sort of idols that heathens make. We have our idols, but they are of a different sort. We do not always realize that our idols also are nothing in the world. If we worship them we are as bad off as the heathen.

III. *Some do not have this knowledge:* Verse 7.

Many of the Corinthian Christians had been idolaters. They were but "babes in Christ" and had not gotten entirely free from their old ideas and superstitions. If meat had been offered to an idol they would be tempted to eat it as such and their conscience, being weak, would be defiled. The more advanced Christians knew that the meat had not been affected in any way by such a vain offering up to an idol. They could eat such meat and not offend their consciences. The weaker brother, however, who saw them eating such meat would be hurt. What should the stronger Christian—the Christian who had knowledge—do in such circumstances? Paul said it would be far better for such a man to refrain from eating such meat. He says that by eating we not only sin against the brethren and wound their weak consciences, but we sin against Christ. He sums up his position thus: "Wherefore, if meat make my brother to offend (stumble), I will eat no flesh while the world standeth." As far as knowledge was concerned, he was free to eat, but love would make him think of his weaker brother.

There are some Christians today who claim the right to indulge in strong drink. They boast of their ability to drink in moderation and never get drunk. Even if this is true, they know that there are many who do not have the strength to stop in time. Very often the children of moderate drinkers become out and out drunkards or alcoholics. I read a story of a preacher who opposed Prohibition and said very frankly that he served wine and other drinks in his home. A man got up in the audience—a man whose son was a drunkard—and said, "Yes, it was in your home that my son took his first drink." It seems so clear to me that the only wise thing to do, the only truly Christian thing to do, is to abstain totally. I would go even further in my own beliefs and call drinking, even moderate drinking, a sin and shame.

There are other habits, or pleasures, which we might feel free to indulge in, and feel that they do not harm us. Do they harm our weak brother? Would it not be an awful thing if a young person became a gambler because he learned to play cards in your home? We know that gambling is a sin, and can wreck people's lives completely. I can remember very vividly the first time a pack of cards showed up in our home, and how quickly my mother got it out and kept it out. I can remember, too, how she treated a guest who came and brought his whiskey with him. She broke the bottles and told him just what she thought about his bringing it into her home where there were children. A good question to ask is the one that Paul asks here. Will some weaker brother be hurt by seeing me indulge in some pleasure or habit which may not injure me, but will hurt him? It is a terrible thing to cause someone, especially a child, to stumble over us. I worked for a man once who was very immoral and profane. I believe that my mother's prayers, and her example in the home, saved me from his evil influence. He was not a Christian. If he had been, or pretended to be, the danger to me would have been greater. A Christian cannot be too careful. And what about parents? Many judges in our juvenile courts are openly blaming the fathers and mothers for the waywardness of their children. To realize that your son or daughter stumbled over you and landed in jail, or in a drunkard's grave would be an awful feeling, would it not? I saw a cartoon once which pictured a father walking in the snow, and behind him, his little boy stretching his legs to step in the tracks of his father. "I'm following right in your tracks, Daddy," he cried out. If he does, will he be led to heaven or hell?

IV. *"Servant unto all":* 9:19-23.

This selection from chapter 9 was used in connection with the duties of a minister. It is also applicable to all Christians. By love serve one another. Put ourselves in our brother's place. If he is weak, then try to help him in his weakness. We are not free to do as we please. We must think of others and try to win them to Christ. We should do it for the sake of Christ and the Gospel. In Matthew 25 we are taught this lesson: Inasmuch as ye did it to the least of these my brethren, ye did it unto me.

V. *"I keep under my body":* 9:24-29.

The man who runs in a race is a free man, but he is free only as he obeys the rules. If he wants to win, he will be temperate in all

things. He will watch what he eats and drinks. He will train regularly and faithfully. He will not indulge in anything that will make him physically unfit to do his best. These athletes do this to win an earthly reward. We, as Christians, have a far better and richer reward. Let us never make our liberty, or freedom, our excuse for breaking the rules and hurting ourselves and others, too. The body is a wonderful house in which to live while on earth. Let us keep it pure and clean and healthy.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR OCTOBER 27

By THE REV. B. HOYT EVANS

"*What Every Protestant Youth Should Know*"

Scripture: Ephesians 5:22-33

Suggested Hymns:

"Jesus, Thou Joy Of Loving Hearts"

"O Perfect Love"

"Love Divine, All Loves Excelling"

Program Leader's Introduction:

Of course, there are many things that every boy and girl needs to know, but in this program we are thinking about a special area. Every Protestant boy and girl should know what is involved when a Protestant marries a Roman Catholic. The best time to gain this knowledge is before there is any opportunity of falling in love with a boy or girl who is a Roman Catholic. It is a relationship which is beset with many problems when a young person goes into it with his eyes wide open, but the difficulties are confounded when a young person is not aware of all that is involved.

There are always just enough satisfactory Protestant - Roman Catholic marriages to make it appear that no serious difficulty exists. You can be sure that wherever there is a successful mixed marriage it has called for a great deal of patience, understanding, and love. They have succeeded by overcoming handicaps and barriers that many marriages are not strong enough to endure. There is always a heavy price exacted in a mixed marriage, and every young person should know how high is the price, and should consider seriously whether or not he or she is willing to pay it. The purpose of this program is show what a mixed marriage is likely to cost.

First Speaker:

A great many people will tell you that "all churches are just about alike". It may be that some of us feel this way ourselves, but this definitely IS NOT the attitude of the Roman Catholic church. The official position of the Roman church is that "All are obligated to belong to the Catholic Church in order to be saved". It is their belief that no church except the Roman church is a true church. The Protestant who marries a Catholic is regarded by his partner's church as a pagan. It may be that you would think of your Catholic partner as a good Christian, but your partner's church would not allow him to think of you as a Christian. Your Catholic children would not be allowed to think of you as a Christian. Every Protestant who marries a Catholic ought to give serious consideration to these matters.

Second Speaker:

Marriage is regarded by the Roman church as a sacrament, so it must be performed by a priest. Any persons who are not married by a priest are considered to be living in adultery. It can readily be seen why Catholics insist on being married by a priest.

When a Protestant does marry a Roman Catholic according to the requirements of the Roman church, the Protestant must take some very serious vows. We ought to know now what these vows are.

1. The Protestant must promise that he will in no way seek to obstruct, hinder, or persuade the Roman Catholic in the practice of his religion.

2. The Roman Catholic must promise to do all in his power by word and example to bring about the conversion of the Protestant party to the Roman religion.

3. Both parties must promise that the children of the marriage must be baptized and educated in the Roman Catholic faith, even though the Catholic party should die.

4. Both parties must promise that a civil or Protestant marriage ceremony will not be conducted.

More and more it is required that both parties promise that no effort will be made to

limit the number of children born to the marriage, unless the limiting be done in the way approved by the Roman Catholic church.

One quick reading of these promises will reveal that they violate our every concept of fairness. How must a young person feel who has fallen in love with a Roman Catholic and suddenly discovers that he must agree to these harsh demands before his intended partner's church will agree to their marriage? He is surely likely to feel that he has been trapped. Is it any wonder that there should be bitterness and resentment in a marriage which has such a beginning? As has already been observed, a mixed marriage is difficult enough when all the facts are known beforehand, but it is far worse when a young person does not know what is involved. For this reason we must know these things ourselves and tell them to our friends.

Third Speaker:

Our considerations so far have assumed that any Protestant - Roman Catholic relation should involve a person who is a devout Catholic. There are many nominal Catholics who do not hesitate to attend Protestant church services and who would be willing to be married by a Protestant minister. To do either of these things is to sin grievously in the sight of the Roman church. Sometimes Protestant young people feel they are perfectly safe in marrying a Catholic who is so willing to incur the disfavor of the Roman church. It is not safe. The Roman church does not give its members up easily. In such a situation the Roman church makes every effort to convince the Catholic that he is guilty of adultery, that he must come back to the church, that he must be married by the church, and that he must bring his partner into the church. Many a marriage has been sorely strained and others have been broken when a nominal Catholic experienced a revival of loyalty to his religion. The only way a person can marry a Catholic and be sure of avoiding these stumbling blocks is for the Catholic to renounce Catholicism and to join an Evangelical church *before* the marriage.

Program Leader:

If some of the things we have been saying sound harsh, we must recognize that it is better to face facts now than to be sorry later. (Ask the young people for their questions and comments, and allow time for discussion of them.)



Bible Study for Circle Bible Leaders on *"Jesus and Citizenship"*

Prepared by Morton H. Smith,
Professor of Bible
Belhaven College, Jackson, Mississippi

Lesson 11 "By What Means"

The Lesson in Outline

Introduction

I. Knowledge of the Gospel Essential
Before we believe we must have knowledge.

II. Faith in Christ Essential
Unless we ourselves are Christians, we cannot hope to apply Christianity.

III. The Commission of all Christians — the Great Commission of World Evangelization — Mt. 28:18-20 Considered.
A. Christ's authority
B. His command to us: "Go . . . make disciples"
C. The means of Grace — the Sacraments and the Word.
D. His promise to us.

During this year we have been studying the various aspects of Christian citizenship. In these last lessons we are seeking to bring this series to a close by considering the subject as a whole, and the teaching of the Bible as to our over-all approach to Christian citizenship. Last month we considered the proper Christian spirit in which our citizenship should be practiced. This month we are to consider the very practical matter of the means by which we are to exercise our citizenship. As we consider this, we are seeking to determine what means God has given and prescribed in His Word for us to use in realizing the high goals of Christian citizenship. In other words, we are not discussing here the matter of the use of the vote, of charitable giving or of hospital work, etc. Of course, these are direct means in par-

ticular situations, but our study is dealing more with the foundational means that deal with the root problems of citizenship. How are we to live our own Christian lives so as to be better citizens and to draw others to our Lord?

I. *Knowledge of the Gospel Essential*

It should not be necessary to say this, and yet it seems that many are confused at this essential point. Before a person can be a good Christian citizen he must first be a Christian. To be a Christian involves more than a blind committal to something that is unknown and unknowable. It involves first of all knowledge, knowledge of God as our Maker to whom we owe all our allegiance, knowledge of ourselves as sinners who have come short of the glory of God, and finally, knowledge of the wonderful plan of salvation that the God of mercy has so graciously offered to us in Christ Jesus. We cannot come to Him in faith until we know of Him. Perhaps the greatest need within Christendom today is that of more teaching and education in the basic facts of the Gospel and of the Word. Hosea condemned his people because of their lack of knowledge. He preached in a time of great external prosperity, of great national power and national prestige, and yet in a period of great moral degeneracy, a period of poor citizenship. "Hear the word of Jehovah, ye children of Israel: for Jehovah hath a controversy with the inhabitants of the land, because there is no truth nor goodness, nor knowledge of God in the land." "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children" (Hosea 4:1,6).

It takes little imagination to see how similar our own times are to those of Hosea, and to make the application of God's Word to our own situation. Truly we can scarcely expect God's blessing upon our efforts, or upon our citizenship so long as we remain ignorant of the Gospel which He has given to all of us in His Word. What a tremendous responsibility rests upon us in this land where we all have free access to the Bible. Other peoples in other times and lands without the Bible may have some excuse for not knowing or receiving the Gospel, but none of us has that excuse. We do not recognize the greatness of the blessing that God has given to us in this land and in the return of the Bible to all men in our Protestant heritage. We are all too prone to sit and to listen to our radios and television sets when we should be spending time in prayer and study of God's Word.

II. *Faith Is Essential*

Knowledge of the Gospel is essential before we can seek to apply it. But this is not enough. We must not only know the facts, but must also believe them to be true. That is, we must assent to the truth of the Scripture, but even this assent is not sufficient. There must come that time of personal committal, of trust in the Saviour God has given us. This after all is the essential core of the Gospel. Without this we are not Christians. Without this we are without hope. Without this there is no such thing as Christian citizenship. May God help each one of us to examine our own hearts to see if we truly know and trust in Jesus Christ alone for our salvation. For any who may have doubts about this matter, may we suggest the careful and prayerful reading of the Gospel of John.

If all of this is true, namely, that there is no such thing as Christian citizenship unless we are first Christians, then it is evident that the Christian's goal in citizenship is ultimately not just the social and political reforms of the world, but rather the spiritual reformation of the hearts of individuals which prepares them not only for this world but also for the world to come. In other words, true Christian citizenship ultimately is Christian evangelization of the world. For this we have the warrant of the Word in the Great Commission given by Christ just prior to His ascension. It is with this great commission that we shall concern ourselves in the remainder of this lesson.

III. *The Commission of all Christians* — Exposition of Mt. 28:18-20

> "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" — Mt. 28:18-20.

A. Christ's authority — "All authority hath been given unto me in heaven and on earth." Jesus opens His address to the disciples with these words concerning Himself. They are not to be taken as though Jesus had ever lost His Deity. We must realize that to say that Jesus is God implies that He was infinite, eternal and unchangeable in all of His attributes. Deity cannot be set aside. Thus in His coming into the world it was not a setting aside of His Divine nature, but rather a concealing of that nature by taking on human nature. In His Divine nature Jesus was and is in no way subordinate to the Father. On the other hand, in His Messianic office He voluntarily submitted Himself to the Father. In this office He, who was God Himself, became the servant. (Read the beautiful servant passages of Isaiah 42, 49, and 53). It was as reward for the completion of the Messianic work of salvation that He

received the power given to Him. This is the power that is His as the Mediator King. It is upon the ground of His having all authority, both in Heaven and in earth, that He commissions His disciples and His Church to go forth into all the world with the Gospel. As Dr. William Childs Robinson so beautifully says, "By raising Jesus from the dead God reversed men's verdict and vindicated Christ and His cause. Yes, He has endowed Jesus with all authority in heaven and on earth. God's Kingdom is in the hands of the Lord Jesus. And Jesus is governing the Kingdom in the interest of that mission on which He sends the disciples. The panoply of heaven is organized for the world mission. Clad with illimitable authority Christ comes from vanquishing His foes to press the mission which shall spread God's Kingdom from sea to rolling sea." (*Our Lord,* p. 89).

B. His command to us: "Go ye therefore and make disciples of all nations." Notice that the first word of commission is a word of activity. It is not enough that we simply sit and receive the Gospel. We must be moved by the Gospel to respond, first in a response of faith, and then in a response of service. We are to carry the Gospel that we have been given so undeservedly by God to those around us even unto the uttermost parts of the earth. The Apostle Paul speaks of our mission duty as a debt to those around us. "I am debtor, both to Greeks and to Barbarians, both to the wise and to the foolish." (Rom. 1:14). Basically our debt is to God, but because we owe all to Him and He has commanded that we "go" to others with the Gospel, we may well look upon this as a debt not only to God, but also to our fellowmen.

We cannot be content until this Gospel has gone forth to all men of all nations and races. Next to our own acceptance of the Gospel of Christ this is our most important duty. There is a very real sense in which every one who has come to know Christ as Saviour is ready for Heaven, and that the reason for his remaining on earth lies in the fact that God would have him to serve and glorify Himself. This can be done only as we obey God's commands. This great commission of Christ to the Church is the primary task that He has given to the Church. The Church that fails to fulfill this task in any way can scarcely justify its existence as a Christian Church. The Christian too who does not seek to be a witness for Christ in both word and deed is indeed a very poor Christian, if He is a true Christian. Jesus said just before the ascension, "Ye shall be my witnesses . . . " (Acts 1:8). Like it or not, we are all bearing witness by our words and actions of what is within our hearts. How has your witness been?

C. The means of Grace — baptizing and teaching. The primary task that we are called upon to perform is to make disciples; but then the text goes on to elaborate on the means by which we accomplish this work, namely through the proper administration of the sacraments and the proper preaching of the Word. These are commonly called in Reformed theology the "means of grace." Actually here in the text before us only the initiatory sacrament of baptism is mentioned. But the other sacrament of the Lord's Supper is certainly included among the things that Jesus has taught us to do and to observe. Thus, we may infer that we are to use both sacraments as well as the preaching of the Word in making disciples.

It is interesting to note that baptism is set forth as first and then the teaching of the Word. This is the normal order for the child born in the Covenant. He is to receive baptism even before he can understand the preaching of the Word. Baptism is the sign of our faith that as God has given the child to Christian parents, and as they are faithful in bringing him up in the nurture and admonition of the Lord, then we may claim God's covenant promises for him, and he will be brought to faith by God's Holy Spirit. In this connection, it is of great importance to realize that the parent enters into a most holy obligation to bring his child up in the nurture of the Lord. In our Church he promises that he will endeavor to set before the child a godly example, that he will pray with and for him, that he will teach him the doctrines of our holy religion, and that he will strive, by all the means of God's appointment, to bring him up in the nurture and admonition of the Lord. I wonder how many parents really take this vow seriously? One facet of Christian training that has been greatly neglected in most of our country in recent years and that is coming to renewed prominence again in many of our churches is that of the general education of our Covenant children. We have been content to turn them over to the state for their education. But with the increased governmental controls on our public schools, especially in the barring of all religious instruction, many Christian parents and Churches have returned to Christian Day Schools, either parochial or privately controlled. This is a field that needs far greater thought by Christian peoples today. (For information concerning the Christian Day School movement may we suggest that the National Union of Christian Schools of Grand Rapids, Michigan, be consulted. Our Christian Reformed brethren have been operating a private Christian School system for over a century, and if any are interested in establishing such schools in our areas, it would certainly be wise to consult their association offices.)

Baptism is not all that is required. It is only the beginning. We are to teach all things

that Christ has commanded us. It has often been said that Christianity is caught and not taught. This passage certainly proves that this is not true. The Christian faith must be taught. As we have already seen, knowledge is essential before we can come to faith in Christ.

The Christian Faith is essentially intellectual. It is based on fact. And even more, it is not only historical and based on fact, it involves doctrine or the interpretation of those facts. This is clearly seen in the summation of the Gospel that Paul gives in I Corinthians 15:3-4 — "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures." The historical facts are that Christ died, was buried, and rose again. The doctrinal interpretation is that His death was "for our sins". From this it is evident that Christianity rests upon both historical fact and a doctrinal interpretation of those facts. Without either Christianity loses its significance, but with both it is the power of God unto salvation, the most glorious good news ever proclaimed to sinful man. How important it is that we *teach* the Gospel! Only by teaching it can we expect to bring others to an understanding of it and an acceptance of it.

Of course, it is not enough to profess with our mouths a faith by which we do not live. Notice the fact that the commission says that we are to teach the world to observe to do all things which He has commanded. In other words, all who would be disciples of Jesus Christ must be "doers of the word, and not hearers only" deluding themselves (James 1:22). Let us recognize that the commission does not permit either speaking or living the Gospel, rather it demands both speaking and living. What a tremendous responsibility is ours to be the salt of the earth, the light of the world!

Before leaving the teaching element of the commission we must speak of the only standard that God has given to us for teaching and living. It is His own infallible Word. In the Bible, and in the Bible alone, we have God's infallible rule for our faith and practice. Not the traditions of men, nor the feelings of our own hearts, but only the Bible is to be the standard for all true Christian instruction and living. This is the ultimate means of Christian living and of Christian citizenship. For it is only in the Bible that we learn of God's grace to us in the Gospel. It is only here that we learn how He would have us to live to His glory and in enjoyment of Himself. The Bible then is our sole rule book. How very important it is that we strive to learn more and more of the Word! Only as we learn and apply it to ourselves are we truly becoming better Christian citizens in the highest sense of the word. May God help each one of us to return afresh to the Word for the rich blessings that He has in store for us there, and may He open the Word unto us and our hearts unto it.

D. His promise to us — "And lo, I am with you alway even unto the end of the world." Who can fully grasp the significance of this statement? This is the King of Glory, who has all authority in Heaven and in earth as His own possession, promising to be with us, His lowly servants! If only we would realize what this means, then we would boldly move out into the world around us and find ourselves victorious over it, even as the disciples of old did. They understood these words, for they were changed from a cowardly crew who followed afar off to a courageous band who defied the world with their message. And not only did they defy the world, they conquered it! They carried their glorious good news all the way from Jerusalem to Rome, and to all known parts of the world. In fact, within three centuries the Gospel had conquered the ruler of Rome without raising a sword.

That Gospel has not changed. The Lord who spake these words has not changed. But I fear that all too often we have failed to take Him at His word. May God open our eyes that we may go forward in faith, knowing that as we are faithful witnesses unto Him He promises to be with us even to the end of the world.

Bible Story Books

The Child's Story Bible
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NEWS of CHURCHES around the World

Board of Church Extension

Budget for 1957	$1,518,225.00
Receipts to date September	$577,116.16
Percentage of Annual Budget received to date	38.01
Balance needed for the year	$941,108.84

Billy Graham Team Plans Caribbean Area Tour in January; Nine Countries To Be Visited

New YORK CITY *Special* — Evangelist Billy Graham announced here that the next scheduled series of evangelistic meetings following the close of the New York Crusade on September 1, would be a tour of nine countries in the Caribbean Area beginning in mid-January 1958.

Included in the tour will be meetings in Jamaica, Puerto Rico, Barbados, Trinidad, Panama, Guatemala, Venezuela, Costa Rica and Mexico. The exact dates and sites for the meetings have not been announced, but will be decided upon after representatives of the Graham Team visit the area later this Fall. It is anticipated that the tour will take approximately five or six weeks.

Tour Director will be Rev. Kenneth Strachan, Director of the Latin America Mission in San Jose, Costa Rica. The invitations from Church leaders in the various countries were submitted to Mr. Graham through Mr. Strachan.

An intensive program of evangelism will center around the tour, with Associate Evangelists of the Billy Graham Team conducting evangelistic crusades of from ten days to two weeks duration in advance of the visit by Mr. Graham. Sharing in the advance meetings will be Rev. Grady Wilson, Rev. Leighton Ford, Rev. Joseph Blinco and Mr. Howard Butt.

In the countries where Spanish is the predominant language, Mr. Graham will preach through an interpreter as he has done in his tours of Europe and the Far East.

SOUTH CAROLINA

Charleston Presbytery met September 24, 1957, in the John's Island Church. There were 20 min-

isters and 18 elders in attendance. The Rev. Wayne R. Aughinbaugh was elected Moderator and the Rev. T. W. Horton, Jr., Temporary Clerk. The Rev. J. L. Russell was received from Atlanta Presbytery and arrangements made to install him pastor of the Allendale Church. Approval was voted for the proposed amendment to the Book of Church Order relative to candidates for the ministry. Approval was voted to a request for the organization of a Church on Hilton Head Island and a commission appointed to perform this duty. The next stated meeting will be on January 28, 1958, and the place will be announced at a later date.

Frank B. Estes, Stated Clerk.



BOOKS

SECOND THOUGHTS ON THE DEAD SEA SCROLLS. F. F. Bruce. Eerdman's. $2.50.

Books on the Dead Sea Scrolls continue to appear with remarkable frequency. There is a great deal of public interest on this subject. The secular press realizes that the Dead Sea Scrolls are news and people want to know about them. Readers who desire to know more on this subject will find these two volumes trustworthy and yet not too technical.

It has been pointed out that the name 'Dead Sea Scrolls" is not a good one. The truth is, much of the material is no longer in the form of scrolls but only fragments. Furthermore, the discoveries were not made in or on the Dead Sea. Some prefer to call these fragments "Qumran Manuscripts," but the "Dead Sea Scrolls" perhaps will stick because this is a term that is familiar in popular usage. The discovery of the Qumran Literature has fired the imagination of many scholars and raised many questions in the minds of members of the church. We are now getting our best results from the interpretation and evaluation of what has been discovered.

Dr. F. F. Bruce, the author of "Second Thoughts On The Dead Sea Scrolls" is a lay teacher in a secular university. He enjoys the high reputation as a Christian scholar in Great Britain and increasingly so in the United States. He has spent a great deal of time in research on Christian origins.

Dr. Bruce reminds us that these manuscripts which have come to light from time to time since the spring of 1947 in a number of areas lying northwest of the Dead Sea are receiving large attention at this time but we should not overlook the fact that other finds of a similar nature have been made in the same region at much earlier times and these earlier discoveries are also discussed in this volume.

Dr. Bruce shows how the Qumran covenanters set themselves to fulfill the role of the Servant in the Old Testament, but they do not appear to have thought of any of their Messianic figures as fulfilling it. Jesus, on the other hand, took the fulfillment of the Servant's role upon Himself as the very essence of His Messianic mission. He combines in His one person the functions of prophet, priest and king; Servant of the Lord, Son of Man, and Teacher of Righteousness. In Him the hope of Israel finds its consummation but in a way which exceeds all expectation. Noble as the mission of the Qumran community was, Dr. Bruce says, to fill the role of the Servant of the Lord, that role could never be adequately filled by withdrawal from contact with sinners. It was Christ the perfect Servant who invited sinners and associated with them, because if sinners are to be delivered from their sin and changed into new men and women, it must be done by one whose friendship toward them is real, unaffected and unlimited. The author closes with this affirmation, "But Jesus not only interpreted Old Testament prophecy; He carried His interpretation into effect and so became Himself a living fulfillment of Old Testament prophecy. Nor does this fulfillment come to a full stop with His death and resurrection: it goes on in His abiding ministry through His followers so long as they carry out in His Spirit the charge laid upon the Servant long ago. (Isaiah 49:6)"

THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION. Theodor H. Gaster. Doubleday. Hard cover, $4.00; Paper bound, 95c.

The **Dead Sea Scriptures in English Translation** has been written to provide a complete and reliable translation of the Dead Sea Scrolls insofar as the original Hebrew texts have yet been published. Everything that is sufficiently well preserved to make connected sense has been included. This book is addressed to laymen. It is not intended as an independent scholarly contribution to the problem of the Scrolls, nor as a survey of or introduction to the current controversy about them. It is concerned only with what the Scrolls themselves have to say and not what has been or is being said about them.

The minister who is just beginning a study of this subject or the layman who desires first steps for the understanding of the Dead Sea Scrolls, these two books together provide excellent material for such a study.

John R. Richardson

THE THEOLOGY OF CALVIN. Wilhelm Niesel. Westminster Press. $4.00.

Dr. Niesel undertakes in this volume the task of explaining Calvin. He gives a systematc exposition of the doctrinal teachings of the Genevan Reformer. This work was originally introduced to a German audience but has now been translated for the benefit of English-speaking theologians and ministers.

Dr. Niesel holds that the real problem of Calvin's theology springs from the fact that it attempts seriously to be theology. The author declares, "This means in Calvin's doctrine it is a question of the content of all contents—the living God. The effort to bear witness to him makes itself felt both in structure and substance."

Adopting for his examination the order of topics established in the Institutes, Dr. Niesel expounds the principal Calvinistic doctrines, devoting a separate chapter to each. Beginning with the knowledge of God, he proceeds in turn to the Trinity, creation and providence, sin, the law of God, the Old and New Testaments, the Mediator, and the grace of Christ. He discusses the life of a Christian man, prayer, God's eternal election, the Church, the sacraments, and secular government. In each of these chapters we see that Calvin is concerned primarily about one thing—the God revealed in flesh, namely Jesus Christ the Saviour. The author observes that in Calvin's theology "Jesus Christ controls not only the content, but also the form of Calvinistic thought."

This volume makes illuminating reading for the theological student. We are indebted to this brilliant scholar of the Reformed Churches in Germany for a number of insights into Calvin's thinking.

John R. Richardson

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OCT 25 1957

—EDITORIAL—

And They Wondered Why! !

A Happy Ending

"The Haunted House"

By C. Newman Faulconer, D.D.

Bible Translators and Bible Translations

By Dr. David W. Baker

Sabbath School Lessons for November 3 and November 10, 1957

Young People's Department Programs for November 3 and 10, 1957

Children's Page — News of Churches — Book Reviews

In this issue we have two Sunday School Lessons and two Young People's Programs so as to get ahead with our schedule and get the material to our readers in better time for use. The second class mail does not reach some of our readers in time for its best use on the schedule we have been using.

In the next issue we will have a splendid coverage of the Messages of the Men's Convention in Miami by Dr. John R. Richardson who represented the Journal at this meeting.

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EDITORIAL

And They Wondered Why! !

Imaginary

A group of doctors were talking. They had been losing a great many patients and the surgeons among them were having a series of infected cases. They were pessimistic, troubled because of their failures, confused because their patients were leaving them and trying to figure out what the trouble was and how it could be rectified. In this group was one young man, admittedly brilliant and connected with an outstanding medical school although they all thought he was a little queer and only tolerated his presence because they had no valid excuse to exclude him.

After these doctors had outlined their failures and woes, and the gloom in the air was so thick it could be cut with a knife, this young man (whose education and experience was actually more than most of the others present), asked: "Have you thought of studying and laying emphasis on the germ theory? These infections and diseases are caused by germs and viruses. What are you doing about them?"

There was a stunned silence and then an icy voice said: "If you are going back to the myths of the past I do not believe we can get together for a solution. We must approach this problem in the light of the latest theories, not in a middle-age concept of medicine."

Absurd? Yes. Fantastic? Absolutely. Did it happen? Of course not.

Should such a situation be discovered in medical circles every physician guilty of such folly would immediately be disciplined by his medical society and if necessary the State Board of Medical Examiners would be requested to revoke his license to practice medicine.

Actual

In one of the leading educational centers in America, in an area where three or four of our greatest universities are located, a group of ministers whose responsibilities largely centered in student work were meeting. They represented several of the major denominations and were all trained for their particular work.

These men were bemoaning the fact that they found little interest on the part of the students, that only a handful attended the discussion groups and other meetings which they arranged. They inveighed against the coldness and cynicism of the students of this generation.

There was present a young man who had engaged in student work for eight years. His educational qualifications were higher than most of the other men. However, his presence was merely tolerated for he was looked upon as "reactionary" in his theological viewpoint. Furthermore, he was employed by the largest church in the city, a church noted for its evangelistic zeal and world mission vision.

After a little while this young man asked casually: "Have you thought of having Bible study and discussion groups for the students? These men are restless and keenly aware that they need something. I had 200 of them at such a meeting the other night."

The reply was instant. "Oh now there you go. Unless you have a Bible class where the latest findings of the higher critical scholars are presented it is not fair to these men. Why get them involved in all those Old Testament myths?"

Instantly the reply was: "Well, for the time being let us disregard these 'Old Testament myths' to which you refer. Let me raise just one question — what about the resurrection of Jesus Christ?"

There was a long silence and then some very candid admissions. *Not one of those men believed in the physical resurrection of Christ.*

And yet they wondered why they had no power, no message, no interest, no results. Com-

pared with these men, who have been theologically brain-washed, think of the early disciples who went out to turn the world upside down. The heart of their message was the resurrection. It was the sign and seal, the validation of the redemptive work of Christ on the Cross.

Absurd? Absolutely. Fantastic? Utterly so. Did it happen? It did.

We report this incident with a sorrow we cannot adequately express. How we all need to realize that the Christian message cannot be emptied of its vital truths and continue to be the Gospel story. One cannot tamper with facts having to do with the person and work of our Lord and retain spiritual power.

Hosea, prophesying in the last days of Israel, when spiritual and moral decay had set in and when God's judgment was about to fall on the nation because of their sins, said: *"My people are destroyed for lack of knowledge because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."*

The death and resurrection of our Lord are at the very heart of the Gospel. Deny the meaning of His death and explain away the fact of His resurrection and there is no Gospel to preach.

May God drive us to our knees in repentance, confession and a return to preaching God's truth as He has revealed it to us.

What folly to do otherwise!

—L.N.B.

A Happy Ending

Have you ever stood with a great crowd of people watching one of our giant passenger airplanes come in—a plane which has been having trouble. Anxious hearts are in that crowd and as the plane glides safely to a stop a sigh of relief goes up, and perhaps a cheer. It has made a safe and happy landing: all on board are alive and well.

We have just finished a story which had a very Happy Ending for the whole household of Jacob—the story of Joseph. It is a great thing for a life to have a Happy Ending. It takes two to make this possible.

One is God. In no other biography do we see the Providence of God more clearly and beautifully illustrated. In every particular, from dreams to stirring drama, we see the controlling and guiding Hand of the Supreme Ruler of the Universe, touching the smallest as well as the biggest events. The simple explanation is found in the words: "The Lord was with Joseph, and he was a prosperous man." Paul puts it this way: "All things work together for good to them that love God, to them who are the called according to His purpose," and, "If God be for us, who can be against us?"

A man will have a Happy Ending to Life, if the Lord is with him.

The other is Man. Joseph was a man who trusted God and loved God. He committed his life to God, and when his end was near he, by faith, saw beyond the grave, and "gave commandment concerning his bones". His life had a very Happy Ending. He knew the meaning of the promise: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." When a man like Joseph is linked with God, there is bound to be a Happy Ending to his life.

Is this not what Jesus meant when He called men to follow Him, telling them that if they tried to save their lives, they would lose them, but if they lost them by committing them to Him, they would save them? Paul found out this secret. I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him.

Have you committed your life to Him? If so, you, like Joseph, can Make a Safe and Happy Landing, and say with Paul, "Henceforth there is laid up for me a crown." J.K.P.



PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.

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LOUIS C. LAMOTTE, PRESIDENT
Maxton North Carolina

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The Haunted House

By C. Newman Faulconer, D.D.

Text - Matthew 12:43-45.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

An old empty house usually provokes curiosity and frequently instills fear. There was a time when the house meant home, comfort, shelter, laughter, companionship, and life; but for some reason the owner of the house has moved out and has emptied it of all its contents. It may have been that he moved because the house needed renovation, or it may have been because of death or sorrow or sadness. It may have been due to plague or disease. It may have been because of domestic troubles. But whatever the reason, the house is now empty and unoccupied. One hears no voices, no laughter, no foot-steps. The only sounds are the gnawing of mice, the rattling of doors and shutters and the creaking of joists. The old empty house has become the habitat of rats, and bats, and spiders; and everywhere one sees the mouldy fingerprints of the hand of decay.

In the story of our context, we find one of the most fascinating parables which has come from the lips of Jesus. It is the story of a haunted house; and the house of which He speaks is the temple of the spirit, the body in which the soul lives. According to the story, this house has become inhabited by an evil spirit. The owner of the house determines that he will cast out this demon, and so he commands the evil spirit to leave. When the unclean spirit is gone out of the man he wanders through desert places seeking another place in which to live, and, finding no other home, he creeps back one night and, as he peeks through a window, he discovers that the house is empty, swept, and garnished. There is no furniture in the house. There is no one living in the house. It is completely bare and empty, so, with a feeling of glee, he goes back into the desert and finds some of his evil cronies, seven other devils. The text tells us that these seven other spirits were more wicked than himself. Then this devil, with his seven devilish friends, comes back to the house where he once lived and all eight of them move in and take possession; and Jesus says, "The last state of that man is worse than the first."

In this parable which we call "The Haunted House", we may learn four important lessons concerning the problem of evil. Herein Jesus speaks to us concerning the *Presence* of evil; the *Persistence* of evil, the *Precursor* of evil and finally, the *Prevention of evil.*

I. *The Presence Of Evil.*

This story tells us, first of all, that we live day by day in the presence of evil, in the presence of hostile forces, subtle, diabolical, powers that are striving to possess and to destroy men's souls. According to the word of God, evil is not just some figment of man's imagination, it is hard, tragic fact and reality. So, regardless of where you live or when you live, the Bible tells us that we live in the presence of evil. It was Paul, who so deeply conscious of these subtle forces of devilish power, wrote in his letter to the Ephesians, "For we fight not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Martin Luther became so vividly aware of the presence of the devil, that on one occasion, you will recall, he picked up an ink bottle and hurled it at his satanic majesty.

A little boy brought his report card home from school but tried to hide it. His father finally persuaded him to turn it over, and, as the father looked at the report card, he saw an "A" on English, an "A plus" on Arithmetic and a "B plus" on Spelling. Thus he exclaimed: "Why Jimmy, this is a good report card," but as the father kept reading he came to the bottom of the report card where he saw that the teacher had indicated — "Conduct - Unsatisfactory." The father looked up and saw the eyes of Jimmy staring into his eyes, and he asked: "Well son, what do you have to say about your conduct? Why did you get such a low mark on deportment?" Jimmy sheepishly replied: "Daddy, Conduct is my most difficult subject." Even youngsters learn early in life that we live in the presence of evil, satanic forces, subtle, diabolical powers that strive for the mastery of our souls and our spirits.

People frequently ask: "Is the world growing better or worse?" Just recently you heard a sermon from this pulpit which paradoxically may

have indicated to you that in this age of increased church attendance and interest in religion it is a strange contradiction that at the same time our drinking bill and our crime bill are higher than ever before. So perhaps it would be proper to say that the world is at the same time growing better and growing worse, some people and things growing better and some people and situations growing worse. There are temptations peculiar to every age; to childhood, to youth, to middle age, to old age. Surely Jesus would have us to understand that evil is a tragic fact; that as long as men live in mortal flesh, they live in the presence of evil.

II. *The Persistence of Evil.*

Jesus also would teach us a lesson concerning the persistence of evil, for when this evil spirit was cast out of the house he wanders around in the desert for a while and then comes back and brings with him seven other devils. The devil never gives up. Evil never admits defeat. In the story of the temptation of Jesus we are told that when the temptation was ended Satan left him "for a season." But you can be well assured that he returned again and again and again. Many of us have already learned by experience that, regardless of how difficult it is to expel evil or cast evil out of our lives, it is far more exceedingly difficult to *keep* evil out of our lives. Talk to any man who is burdened with the problem of alcoholism. He will tell you that it is a relatively easy matter to make a resolution whereby he says, "I am going to quit this evil habit." For a day, for a week, for a month he succeeds in keeping his new resolution. But then one day in a moment of weakness, in an hour of trial, the old devil with seven other devils creeps back and the man yields to temptation and succumbs once again to this deadly, destructive habit.

Jesus tells this parable not to discourage us but to warn us and to enable us to prepare ourselves to be vigilant and to be on constant guard. Jesus, you will recall, prayed for his disciples, but in that prayer we hear him say, "Father, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from *evil.*" Sometimes we shake our heads as a gesture of skepticism concerning many of the so called revivals we read about or hear about. The reason some of us are skeptical about revivals is that in many instances people receive a religious vocabulary without receiving a religious experience. They will "hit the sawdust trail" and come to the altar, make a public profession of their faith in Christ, and a public acknowledgement and confession of their sins. In most cases they are sincere in their desire to change their habits and to live a Christian life, but in many cases their revival experience is not one which lasts or which goes deep enough to keep them from yielding again and again and again to these subtle forces of evil constantly striving to drag men down.

It is a relatively easy matter for you parents to take your children into the wash room and scrub their dirty little hands. There they are, spotlessly clean. Easy to wash their hands, not easy to keep them clean; for in five minutes, ten minutes, thirty minutes after you've washed them they are just as dirty again as they were in the beginning. It's an easy matter to put up a sign on your lawn which says "Keep Off The Grass," but it's not an easy thing to keep the feet of little boys from cutting a path across that nice green lawn. It was a relatively easy matter to pass an 18th amendment, but we couldn't keep it on our statute books because of the unrelenting persistence of evil. The unclean spirit comes back and brings with him seven other devils, and in many instances the latter state of life is worse than it was in the beginning.

III. *The Precursor Of Evil*

Then Jesus has a word to say about the precursor of evil which is Idleness. The old adage is right which says "idleness is the devil's workshop." We learn from this story that an empty life is a standing, open invitation for the devil and all his hosts to come in and to take up their abode in our hearts. Yes, idleness is the devil's workshop, so when the unclean spirit came back one night and looked through the windows he was gratified to discover that the house was empty and unoccupied. The empty house was an invitation for him to seek his other cronies and to come back and take up their abode in this dwelling. And so it is in your life and mine. If we continue to live a spiritually shallow life, if we are content to let our lives remain static, empty, and meaningless, we're inviting the forces of evil to come in, not just to come in and live but to come in and destroy. Life abhors a vacuum. It must be filled with something. Not an empty life but an energetic life is a safe life and a satisfying life. It's not the empty life but the energetic life that counts for Christ and counts for you.

A negative sort of goodness is a sterile and dangerous thing. Take for example the golden rule. Long before Jesus spoke His words incorporating the golden rule others had spoken similar words of wisdom. Confucius gave the golden rule to his followers but in the negative form in which he said: "Do not unto others that which you would not have others do unto you." A negative goodness is a dangerous and unproductive sort of a goodness. You know respectable citizens, men of whom it is said: "He is not so bad." You may be right in say-

ing, "He is not so bad"; but isn't it also true that he is not so good either? A negative goodness is a shallow, futile, barren, sort of a goodness. Goodness must be creative, it must be productive, it must be active in *doing* good for the world. It is not enough for a man to be good. He must be good for something.

The rich, young ruler was a man who possessed this negative quality of goodness. He was a decent and respectable citizen. Remember all the good things which could be said about him. But Jesus said to him: You lack something; one vital important thing is missing. Your goodness needs to become positive and productive. Sell your goods and minister to the needs of humanity. And this young man, who took pride in all of his negative goodness, went away sorrowful, for he had great possessions but woefully lacked the positive quality of goodness. In our neighborhood not many weeks ago there was a robbery. The theft took place in a house from which the occupants had moved out. Thieves broke in one night and took the light fixtures from the ceiling and walls because the empty house was an invitation for them to come in and help themselves.

IV. *The Prevention Of Evil.*

This leads us inevitably to speak of what Jesus would have us learn concerning the only prevention of evil. You have already guessed what it is; the only way to keep evil out is to let good come in. Dr. F. W. Boreham tells an interesting story concerning a beautiful village which had a lovely canal running through the center of the community. It was a picturesque canal but the city fathers had great trouble in keeping the channel clear. Noxious weeds constantly grew up and choked and clogged the channel. They went to great expense and used much time and effort to rid this channel of weeds, but year after year the weeds would grow back. Finally someone suggested a better way to rid the channel of weeds. Following the advice of this wise man, trees of a certain type were planted along the banks of the canal. As the roots of the trees began to grow and to absorb nourishment from the water, the growing trees caused the weeds to die of malnutrition. "Be not overcome of evil but overcome evil with good." The Christian life is not a life which is immune to temptation. Be ye well assured that temptation will come. But when the devil comes and knocks on the door of your heart you don't have to answer the door if you are a Christian; for when the devil knocks you can sit in the upper room and Christ will answer the door for you, and to the devil He will say, "You can't come in for I got here first."

Prevention comes from a Latin word, *"Praevenire"*, which means to arrive first, to come before. God's grace precedes human effort. What comfort there is in the doctrine of prevenient grace — a doctrine which tells us that if we let God get hold of us first — if we let Christ come into our hearts first — evil will be crowded out by good. Paul was utterly amazed at himself one day when he noticed the transformation that had taken place in his life. In all humility he dared to say, "There is only one explanation. I'm so different, I'm so changed, I'm so new that it is not I but Christ who liveth in me."

* * * * *

Come into our hearts, Lord Jesus, for there is room in our hearts for Thee. So fill our hearts with love that there will be no room for hate. Keep us so busy doing right that we shall have no time left to do wrong. Cause us to so hunger and thirst after righteousness that, being filled, we shall have no appetite for evil. Lead on, O King Eternal, in paths of righteousness and service so that our feet shall never stray into paths of sin. Amen.

First Presbyterian Church
Greenville, S. C.

And Still They Come

Letters to the Children's Page: Dogs, Cats and Calves.

Dungannon, Va.

Dear Mr. Smith: I would just love to have you "Jett" me and my dogs on the Children's Page. I think the story each week is just dandy. I like to try to see how well I can draw the Little Jetts. Thank you for thinking of us boys and girls. I have a mother Beagle, named "Lady," she has three little puppies and we take walks through the woods. I am ten years old. My daddy is superintendent of the Sunday school and I am so proud of him. God bless you and keep you drawing for many years to come. Your friend, Scottie Boatright.

Memphis, Tenn.

Ruth (5), Mary Ann (2) and Raleigh Jr. Sanford (1) attend the First Presbyterian Sunday school, Memphis, and have a yellow Kitten for a pet. "Sandy" Arthur (4) lives in Albany, Ga., and has a Beagle pup for a pet. Their grandmother, Mrs. S. E. Sanford, lives in Leesburg, Ga., and she is making a scrap book of the Children's Page for them.

Hinsdale, Ill.

Christopher Lee (10) has a black Cocker Spaniel named "Lady." His grandmother, Mrs. Ralph Lee, has already made two scrapbooks of the Children's Page.

Concord, N. C.

Billy Flowe Brown's (10) pet is a Dachshund named "Pokey." He can eat in the kitchen while he wiggles his tail on the back porch.

Statesville, N. C.

Dear Mr. Smith: My name is Linda Georgette McAuley. I am four years old. The thing I like best to do is help my daddy feed the calves and I am trying to write real words. I hope you will be able to "Jett" me. How I do like stories! Your friend, Georgette.

CHILDRENS Page



More Pets



Scottie Boatright, of Dungannon, Va. has a Beagle with 3 puppies she is teaching to hunt. He is ten years old. And there are Ruth (5) mary Ann (2) and Raliegh (1), Jr. Sanford who live in Memphis, Tenn. They have a yellow kitten for a pet, and attend the First Presbyterian Sunday school. Their cousin, "Sandy" Arthur (4) lives in Albany, Ga. His pet is a Beagle puppy. The grandmother of these four, Mrs. S. E. Sanford, lives in Leesburg, Ga. and is making a scrapbook of the Children's Page for them. A 10-year old boy named Christopher Lee lives at Hinsdale, Illinois. His black cocker spaniel, is named "Lady." His grandmother has made 2 scrapbooks. Billy Flowe Brown's (10) pet is a Dachshund named "Pokey". He can eat in the kitchen while he wiggles tail on the back porch. Linda Georgette McAuley (4) of Statesville, N.C. likes best "to help my Daddy feed the calves."



Next week, a Bible Story. E.

Bible Translations And Bible Translators

By Dr. David W. Baker

This is the last in a significant series of articles on Bible Translations by Dr. David W. Baker. Dr. Baker is a graduate of Coe College, Princeton Theological Seminary and the University of Pennsylvania Medical School. Later he was a Fellow in Urology in the Lahey Clinic in Boston and is now engaged in the practice of his specialty in Philadelphia. At the same time he is active as a Christian minister and carries on a prodigious amount of writing, both in the medical and theological fields.
The Editor.

IV

I have selected Eugene A. Nida's *Bible Translating* as one of the four books about which to center my observations on Bible Translations and Bible Translators because it is without doubt the most complete and practical guide for would-be translators of the Bible available in the English language. The material presented in this book is copious, exhaustive, and admirably arranged for ready reference. By no means the least valuable parts of this book are *A Guide for Translators, Revisers, and Editors, Working in Connection with the American Bible Society,* Eric M. North, General Secretary, and published by the Society in 1932; also *The Rendering of Biblical Terms and Measures,* a supplement to the former, also published by the American Bible Society, in 1943.

In his preface Dr. Nida, who, for many years, has been the secretary in charge of translations for the American Bible Society, tells us that the source material for his book has been taken from (1) "the files of the American Bible Society covering problems which have been encountered in the process of checking manuscripts, (2) the experience of the writer on the field in checking manuscripts for the Society, and (3) the experience of the writer's colleagues in the Summer Institute of Linguistics."

One should not get the impression from reading this official-sounding notation that this book is dry. Far from it. It is full of illustrations, and offers a fabulous number of well-chosen and exceedingly keen Scriptural insights.

There is no doubt as to which method of translation Nida recommends. He says that translations fall into one of three principal categories, which are as follows: "(1) literal translations, (2) translations of ideas, and (3) translations based upon closest equivalents." He definitely prefers "translations of ideas," and sometimes "translations based upon closest equivalents."

Others, as we know, have preferred "literal translations." One is reminded of Robert Young, who in the preface of the first edition of his *Literal Translation of the Holy Bible,* first published in 1862, but re-issued in 1953 by the Baker Book House, Grand Rapids, Michigan, describes his preference as follows: "There are two modes of translation which may be adopted in rendering into our own language the writings of an ancient author: one is to bring him before us in such a manner that we may regard him as our own; the other, to transport ourselves, on the contrary, over to him, adopting his situation, modes of speaking, thinking, acting peculiarities of age, race, air, gesture, voice, etc. The latter is incomparably the better of the two, being suited not for the ever-varying modes of thinking of the men of the fifth, or tenth, or the fifteenth or some other century, but for all ages alike. All attempts to make Moses or Paul act, or speak, or reason, as if they were Englishmen of the nineteenth century, most certainly tend to change the translator into a paraphrast — a commentator."

Most modern readers, however, will be inclined to agree with Nida, feeling that his emphasis on the necessity of giving the Word of God to each in his own language is more in accord with the command of Christ, and the methods of the Apostles in taking the Gospel to all nations, than that which would, in a sense, bring all nations back to Jerusalem.

And what about those instances in which a literal translation, however, accurate, conveys the wrong meaning? "In China," says Nida, "the preferred place of honor is on the left and not on the right." What is to be done about the texts which speak of our Lord as "sitting on the right hand of God"?

Other points which Nida makes are as follows: "The real test of the translation is its intelligibility to the non-Christian." "The translation must represent the customary usage of the native language." "The translation must make sense." "The translation must conform to the meaning of the original."

Ninety-one pages of *Bible Translating* are devoted to a study of the translation problems

encountered in the use of specific words, such as: spirit, God, and certain theological and psychological terms and concepts such as faith, justification, heart, spleen, and desire. An interesting and valuable paragraph discusses the problem of giving an adequate meaning to the word for "name." One is reminded of Ronald Knox's comments on the same problem: "To the Englishman there is nothing in a name; a rose by any other name would smell as sweet; but to the Jew . . . it implies the presence of qualities." Nida says: "To the Eskimo, who thinks that each person possesses a body, a spirit, and name, and that together these form the important trinity of each personality, the word 'name' has a meaning somewhat equivalent to Bible times."

Whereas it is the policy of the American Bible Society, and its associate the British and Foreign Bible Society, to allow their translators a choice of texts from which to work, suggesting, for example, the use of either the Greek text of Nestle (essentially that of Westcott and Hort) or that of Scrivener (essentially the Traditional Text or the Textus Receptus) in the translation of the New Testament, together with either the King James Version of 1611, the English Revised Version of 1881, or the American Revised Version of 1901, one is somewhat surprised to find Nida expressing a decided preference for the Revised Versions. "There are several factors which recommend the use of the ERV and the ARV, rather than the AV (Authorized Version) as the basic text for translation purposes." Among these he gives the following: "The texts of the original languages employed for the ERV and ARV are much superior, since they represent, particularly in the case of the Greek, very important textual improvements."

As to the use of any one of the Revised Versions, the Westcott and Hort text of the Greek New Testament, or its equivalent among any of the other Egyptian-type texts, it is perfectly true that any one of them can convey the essentials of the Word of God. Even their severest critic would be thankful to God for any one of them if he had no other. The really essential doctrines are clearly taught in all of them. No one of them can fairly be called an absolutely heretical version or text. But what is the *best* text? What is the *best* version? It may be impossible for either Dr. Nida or the Bible societies to make a more specific choice in these matters than they have. It is perfectly true that they are not textual critics as such. Yet, one cannot help but raise the question as to whether it is in the best interests of those who read the new translations, in whatever language, for translators and those who sponsor them to dodge such a fundamental issue.

As for a translator being absolutely free from theological bias, Nida is honest enough to know that "every translation will to some extent represent the theological view of the translator. It is impossible to avoid this." Even as Ronald Knox says: "You cannot be a translator without being, to some extent, an interpreter." Irwin's bold statement to the contrary in *An Introduction to the Revised Standard Version of the Old Testament* is altogether unrealistic, if not dishonest. For he must know that neither he nor any of his colleagues in the making of the Revised Standard Version really lived up to his ideal. It deviates so far from the actual text that, after remarking on "a number of improvements," Nida also says that because "it is freer in rendering and is less close to the original languages in form, as a basic text, it is of less value to the translator than the ARV and ERV."

What is perhaps the weakest point in Nida's book, and indeed in the policy of the Bible societies with which he works, is that whereas they all insist that a translation convey the interpretation most commonly accepted, as judged by a careful study of reliable commentaries, and rightly so, we read that it should "not contradict the exegetical position of any mission in the field."

From the practical point of view, and on account of the diverse views of those who most generously support their work, it may be unwise, and indeed impossible, to adopt any other policy. However, I cannot help but feel that it is wrong. There are times when controversies are to be most carefully avoided, and private prejudices buried, but is a translation of the Scriptures, especially for use among new converts or the younger churches of the mission field, such a place?

One of the principal weaknesses of the King James Version, though one not often mentioned, was the desire of its translators to avoid controversy in certain matters of church worship and polity, which found expression in the lack of clear-cut, accurate, and consistent translations of many important passages and Biblical terms dealing with these matters. As a result, the King James Version has been associated with the multiplication of sects and denominations in such a manner as has no other version in all history. Some may say that the splittings of the Church within our midst have come about simply because individualism and schism are at once the forte and foible of English-speaking people. The facts are, however, that the bases for the multiplicity of sects are by no means as inherent in the New Testament as the King James Version has seemed to indicate.

If the text of Holy Scripture, when faithfully and accurately translated, makes me yield some of my distinctly Presbyterian and Calvinistic

opinions, or allows the characteristically Methodist view of Christian perfection, disputes the claims of the Baptists in matters which set them apart from the rest of us, encourages Episcopal notions of the Church and church orders, so that major adjustments must be made in Faith and Life and Order, then let them be made! It just might point the way to a solution of the problems of denominationalism which needs desperately to be found, a solution which would be far better and more realistic than that of the least common denominator so widely heralded today. A translation which, by prearrangement, takes care to offend none, and to leave something for all, is not a faithful rendering of the Word of God! Surely, we have something better to bequeath the younger churches. Let us give them our strength, but by all means, let us not burden them with our weaknesses!

So much controversy continues to rage over the Textus Receptus, which formed the basis for the King James Version, that a few words regarding it are probably in order. It is also known as the "Received Text," and has a number of other names, such as the "Greek Vulgate," "Ecclesiastical Text," "Syrian Text," "Koine," "Byzantine Text," "Traditional Text," and "Antiochean Text." Dr. Hort says that it was the dominant text "of the second half of the fourth century"; that is, from 350 to 400 A.D. Streeter has expressed the opinion that it is a descendant of a revision made by Lucian of Antioch about 300 A.D. Colwell has stated that most of its readings existed in the second century. That is not to say that Colwell or Streeter or most of the other scholars are of the opinion that the Textus Receptus as such was in existence in the second century. For, as Streeter explains: "The Byzantine text is 'conflate'; it ingeniously combines the readings of two ancient traditions each of which had good support." Other scholars, such as Burgon, have contended that it not only is, but always has been the "Traditional Text" of the Church. He has not denied that it has been subjected to certain corruptions, and also to revision, but he has insisted that those readings which are most characteristic of this text have always characterized it, and can be traced back to the very beginning.

Be that as it may, the facts are clear that about the middle of the fourth century the type of text then current in Antioch became dominant. Under the influence of Antioch and Constantinople it became the universally accepted text of the entire Greek-speaking Christian world, and continued to reign as the "Received Text" for almost 1500 years, until the critical editions of the 19th century began to appear.

Sometime before the disruption of the Syrian Church, following the Council of Chalcedon in 450 A.D., the Syrian or Aramaic counter-part of this "Received Text," known as the Peshitta, gained complete acceptance among the Christians of the East, and is still universally recognized among them; that is, this version is recognized by *all branches* of the Eastern Church. So completely has the Peshitta dominated the churches of the East that there simply is no other Syriac or Aramaic tradition, except for two rather recently discovered old manuscripts which constitute the Old Syriac. These two manuscripts are very old, and represent a Syriac tradition at some variance with the Peshitta. Most scholars believe that they antedate it. Some, however, like George M. Lamsa, insist that the Peshitta represents a text that is both older and purer. He considers that the Old Syriac manuscripts represent later revisions and corruptions of the "Traditional Text" in Syriac in very much the same manner that Burgon and others consider Siniaticus and Vaticanus as later revisions and corruptions of the "Traditional Text" in Greek. Other Aramaic scholars, such as C. C. Torrey, do not agree, insisting that the Peshitta was translated from the Greek, and that it appeared much, much later than the Old Syriac.

Whatever the solution of this problem, the facts are that in either its Greek or Syrian form the "Traditional Text" was the official Biblical text of the New Testament in the entire non-Roman Christian world for 1500 years, except for some of the Copts in Africa, and that it continues to be so recognized in large sections of the Church today. It is marked by some very obvious harmonistic tendencies, and certain stylistic qualities which appear to be somewhat artificial, and these, as much as anything else, have been held against it.

A very important argument in favor of the "Traditional Text," as set forth by Burgon, is its wide, though not exclusive, use by the Fathers of the Church in all ages, including the earliest. This argument has not been allowed to go unchallenged on the ground that, for all we know, the scribes, who copied the works of the Fathers after the text had been standardized, may have made the Biblical quotations of the Fathers conform to the standard text. Hence it is not necessarily true that the readings of the "Traditional Text" appeared in the writings of the Fathers, inasmuch as they may have been made to appear there by well intentioned later editors, who of course never anticipated our problems in trying to unravel the ancient textual traditions of the Church.

Nevertheless, there are a great many quotations from the early Fathers which do give support to the "Traditional Text," in a manner which cannot be denied. This occurs when the Father in question makes a special point of discussing a reading which even in his day

was disputed, and gives his testimony to the reading which he believes to be correct.

An illustration of this is found in Irenaeus' discussion of the cryptic number 666 which appears in the 13th chapter of the Book of Revelation. Some manuscripts read 616 instead of 666. Among them is the old uncial known as C. Irenaeus says, however, that such a reading was an error, and that 666 was found "in the most approved and ancient copies, those men who saw John face to face bearing witness to it." (Irenaeus: *Against Heresies.* Book V, XXX, 1.)

In Matthew 1:18 Irenaeus reads: "But the birth of *Christ* was on this wise." Of this reading he says further: "Matthew might certainly have said, 'Now the birth of *Jesus* was on this wise;' but the Holy Ghost, forseeing the corrupters (of the truth) and guarding by anticipation against their deceit, says by Matthew: 'But the birth of *Christ* was on this wise;' and that He is Emmanuel, lest perchance we might consider Him a mere man; for 'not by the will of the flesh, nor by the will of man, but by the will of God, was the Word made flesh;' and that we should not imagine that Jesus was one, and Christ another, but should know them to be one and the same." (Irenaeus: *Against Heresies.* Book III, XVI, 2.) In this case his testimony is in support of the reading of the Old Latin and the Old Syriac and against the "Traditional Text"; also against the Egyptian-type text of Westcott and Hort.

The evidence of the Fathers has yet to be fully evaluated. What it may do to the claims of the "Traditional Text" cannot be predicted at this time. It will surely bring us closer to the original readings, whatever they are.

At this point one needs to be reminded that all this controversy about an authentic text should not convey the impression that the New Testament is full of errors, of whose nature no one is absolutely certain, and that the New Testament is therefore unreliable. These questions are trivia when compared to the teachings and doctrines in the New Testament about which there is not the slightest doubt or dispute. We should not forget that, as Dr. Hort has assured us, not even one one-thousandth of the New Testament is involved in any of these questions of textual criticism. They are important, terribly important — but not *that* important!

And lest one suppose that it is altogether a modern controversy, this argument pro and con for new versions of the Bible, and this evaluation of the work of Bible translators, and the reliability of their chosen texts, let me remind you of the great battle that occurred in the days of Queen Elizabeth over the use of English translations made from the Greek and Hebrew, over against the more traditional ones which had been made from the Latin Vulgate. In that case the modern versions were claiming precedence over a later text, and also a revised text, for the Latin Vulgate had been made by Jerome some years after the establishment of the "Antiochean Text" whose more ancient readings the then recent English translators were claiming to follow!

One of the most famous controversialists of that time was Gregory Martin, whose book, bearing the title: "A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of Our Days, Especially the English Secretaries, and of Their Foul Dealing Herein, by Partial and False Translations to the Advantage of Their Heresies, in Their English Bibles Used and Authorized Since the Time of the Schism," was first published at Rheims in 1582. His great protagonist was William Fulke (1538-1589) who wrote: "A Defense of the Sincere and True Translations of the Holy Scriptures into the English Tongue, Against the Manifold Cavils, Frivolous Quarrels, and Impudent Slanders of Gregory Martin, One of the Readers of Popish Divinity in the Traitorous Seminary of Rhemes." He signs himself "William Fulke, Doctor in Divinity and Master of Pembroke Hall in Cambridge." His book was first published at London in 1583, though the copy I have was one re-issued by the Cambridge University Press in 1843.

One should not imagine that all the bitterness of their controversy was expended in the titles of their works. Here is one of Martin's impassioned passages: "I beseech you, what is the next and readiest and most proper English of *idolum, idolatra, idolatria?* Is it not, 'idol, idolater, idolatry'? Why sought you further for other terms and words . . . three words for one: 'worshipper of images,' and 'worshipping of images'?"

Here is Fulke's answer: "If you ask for the readiest and most proper English of these words, I must needs answer you, 'an image,' 'a worshipper of images,' 'and worshipping of images,' as we have sometimes translated. The other that you would have . . . be rather Greekish than English words; which, though they be used by many Englishmen, yet are they not understood of all, as the other be. And therefore I say, the more natural and convenient speech for our English tongue, and . . . for the truth of the thing, is to say, 'covetousness is the worshipping of images, and the covetous man is a worshipper of images.'" That, in a day when the controversy with Rome was turning on these very things!

The use of ecclesiastical words, such as church, priest, sacrament; doctrinal matters, such as

justification, free will, faith, purgatory, Christ's descending into hell, the honor of the saints, and of "our blessed lady" were all dealt with; as was the matter of "adding to the text."

One of the most fascinating arguments was over the words of the Annunciation, which in Latin are the familiar: Ave Maria, Gratia plena — Hail Mary, Full of grace! "What ancient Father of the Latin Church," asks Gregory Martin, "has not always so read and expounded? What church in all the West has not ever so sung and said? Only our new translators have found a new kind of speech, translating thus: 'Hail, thou that art freely beloved,' and 'Hail, that thou art in high favour.' Why this, and that, or any other thing, rather than 'Hail, full of grace'? St. John Baptist was full of the Holy Ghost, even from his birth; St. Stephen was full of grace, as the Scripture recordeth of them both; why may not then our Lady much more be called 'full of grace'?"

Fulke answered: "The salutation of the Virgin may be said still in Latin or English, as well as any part of the Holy Scripture beside; but not to make a popish orison of an angelic salutation . . . We have followed the truth of the Greek word. . . . That the Virgin Mary was justified before God by faith, imputed to her for righteousness, without works or justice, as you will have it called, we doubt no more of her than of Abraham. . . . That she was also sanctified with most excellent graces, and endowed in her soul with all Christian virtues. . . . all . . .will confess as much as is convenient for her honor, so nothing be derogated from the honor of God . . . But this is all the controversy, whether the Virgin Mary were freely accepted and beloved of God, and so by His Spirit endowed with gracious virtues; or whether for her virtues which she had of herself she were worthy to be beloved of God, and deserved that honor whereof she was vouchsafed to become the Mother of God. Athanasius saith expressly, 'that all those graces and gifts were freely given her by the obumbration or overshadowing of the Holy Ghost, which the angel promised should come upon her.' "

Of controversies such as this, there have truly been no end, and as long as men keep making translations of the Word of God they will not end. Nor should they. For men ought always to strive to know the truth that came from God, and it must ever and ever again be re-translated into the living language of a people who are forever growing away from the speech and expressions of their past. One may only hope that, as the *Guide for Translators, Revisers, and Editors* issued by the American Bible Society counsels: "Every translation or revision of a version of the Holy Scriptures . . . be undertaken in the Name of our Lord Jesus Christ, be touched with reverent and loving hands, and be carried on with the utmost fidelity and accuracy, in prayerful dependence on the Holy Spirit. Translators will doubtless remember that they are helping to fashion the religious language of many generations." And as Dr. Goodspeed, in his introduction to his own translation of the New Testament, has so well remarked: "It has been truly said that any translation of a masterpiece must be a failure, but if this translation can in any measure bring home the great, living messages of the New Testament a little more widely and forcibly to the life of our time, the translator will be well content."



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LESSON FOR NOVEMBER 3

By THE REV. J. KENTON PARKER

The Spirit Of Christian Worship

Background Scripture: I Corinthians 11
Devotional Reading: Colossians 3:12-17

In our Devotional Reading we have a beautiful description of the Spirit of Christian Worship. God is a Spirit and they that worship Him must worship in Spirit and in truth. In the Old Testament Isaiah and the other prophets warned Israel against a mere formal approach to God, drawing near with their lips when their hearts were far from Him. The danger of formalism is just as grave in the Church as it was in Israel. The preparation of the heart is far more important than mere outward preparation. It would be well for all of us to read and ponder these words of Paul as we put on our Sunday clothes to go to church. There are some very important garments for the soul which we need far more than our clothes for the body.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies (a heart of compassion) kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." In the verses which precede these Paul has been telling about the old clothes they are to "put off" — anger, wrath, malice, blasphemy, filthy communication out of your mouth, etc. — now he is describing some of the clean and beautiful clothes to put on. It is not fitting to pretend to worship a holy God when our hearts are full of all sorts of evil. Cast off the old soiled rags and put on the robes which belong to us as holy and beloved children of God. Then he says, "And above all these things, put on love which is the bond of perfectness." Love binds all the other beautiful garments together. Then, put on peace and thankfulness. The Word of Christ is to dwell in us richly; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Suppose that all of us had this Spirit of worship when we come to the house of God. Would not every service bring showers of blessing from the One we worship? How careless many of us are in our heart preparation and how we fail too in making our worship Christ-centered. Such a Spirit of worship is the work of the Spirit of God Who alone can prepare our hearts for acceptable worship. The Glory of the Lord will fill the House of the Lord as it did the Tabernacle and Temple when we are thus prepared.

In verse 17 we are told that our worship is to be centered in Christ. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." This is most important. In John fourteen Jesus says, "no man cometh unto the Father but by me." He is the Mediator between man and God. When we pray, we pray in His name; when we give even a cup of cold water it is given in His name. So many today seem to teach that if we worship God it is enough. When we come to the throne of grace we are accepted because of the priestly work of Christ; we have a High Priest Who has opened up a New and Living way. He has finished His atoning work and is now at the right hand of God making intercession for us. Since we have such an High Priest Who has passed into the heavens, even the Son of God, we can come with confidence to the throne of grace to obtain mercy and find grace to help in time of need.

The church at Corinth was a strong, living church. As is often the case in such churches, it is easy for faults and divisions to creep in. Keep in mind that this was a church in a very wicked city and that these Christians had but recently been heathen idolaters. The city of Corinth with its evil practices tried to get into the church. Some disorders had arisen which threatened to destroy the spirit of worship. Paul treats two of these in this chapter. The first concerned the behavior of men and women in the church and the second the observance of their Love feasts and the Lord's Supper.

I. *The Conduct of men and women in Worship:* 2-16.

One of the best comments on this part of the chapter is that in the New Bible Commentary and I wish to quote part of it, "In this section Paul is giving instructions with regard to the proper deportment of Christian men and women. Although on first reading some of his statements are difficult to understand (see e.g. verse 10) yet, as we reflect on the passage, we can see the importance of his general teaching and its need at the present day. The social customs which provide the background for his thoughts are, of course, different from ours; but the factors involved are the same, namely, modesty, propriety and orderliness." Let me give a personal illustration. In Korea when we were missionaries there, it was the custom for the men to sit on one side and the women on the other. This looked queer to us, but very wisely, we made no effort to mix the sexes. It was the custom to sit on the floor. We did not try to force them to get chairs or pews. It was the custom to heat their homes by heating the floor. We did not make them buy stoves. I tried to use a Western stove once in a Korean house where we were having Sunday School, and set the thatch roof on fire the first time I tried it. Eastern people have customs that differ from ours. It seems that some of the Christians at Corinth were trying to upset some of the "traditions" or time-honored customs of the Jews and of Eastern people. There was a good deal of contention and strife over this question. Paul gives his views but ends by saying, "But if any man seems to be contentious, we have no such custom, neither the churches of God." Christianity does not consist in changing customs, but in changing hearts and lives. It would be well for us to remember this. Jesus did not go about trying to change all the social customs of His time. He sought to change the "hidden man of the heart." I think the comment quoted above gives the gist of the matter. Paul states it thus in I Cor. 14:40: "Let all things be done decently and in order." Three things to remember in the *outward* conduct of worship: modesty, propriety, orderliness. The *inward* spirit of worship is beautifully described in our Devotional Reading, as we have seen.

II. *Grave Abuses in Connection with their Love Feasts and the Observance of the Lord's Supper:* 17-34.

Keep in mind the fact that many of these Christians had been used to the heathen feasts which were a part of idol worship. In these feasts all kinds of sins were prevalent. There was no connection between morals and religion; in fact, immorality was a part of heathen religion. Drunkenness and general debauchery and gluttony were a part of the feast.

It had been the custom of Christians to have their "Love feasts" as a part of their fellowship. The "breaking of bread" went along with their teaching and their praying. This practice had been a very simple and sacred thing at first as we see from the first chapters of the Book of Acts. In the Church at Corinth it was being misused and abused. The richer people were putting to shame the poorer ones by the abundance of their food. Instead of breaking bread together and sharing, one would be hungry and another drunken. Paul reminds them that they have houses to eat and drink in. The place of worship was not the place to celebrate a feast such as the heathen had in their places of worship.

In connection with the Love feast they observed the Lord's Supper. This is the more sacred of the two sacraments, and was in graver danger because, unlike baptism, it was observed over and over again. Paul now proceeds to give the "Words of Institution" which are more often used, I suppose, than the accounts in the gospels. It seems such a pity that this simple and beautiful Sacrament, which ought to bind the church together as one Body in Christ has been the means of separating the Church. It has become a battle-ground instead of a "Love-feast." Satan has various devices to injure the Church. This is one of his most cunning. Beware of the "wiles of the devil".

The main point that Paul is pressing home here is not the meaning of the Lord's Supper, but the Manner of its observance. The words of warning in verses 28-34 are directly connected with the way in which these Christians observed the Sacrament. The solemn words, Let a man examine himself, can be applied to the inner condition of the heart and, I think, should be so applied. We should look within, with the aid of the Holy Spirit and see if there is any wicked way within us. We should examine our hearts to see if we are really Repentant, if we hate and desire to forsake our sins. We should look for Faith, that we may indeed discern the Lord's body. We should look for Love and remember the questions Jesus asked Simon Peter: Simon, son of Jonas, Lovest thou Me? Such an examination is needed and very important.

But the main trouble at Corinth seems to have been the manner of their observing, although this would originate in their hearts. The word used is "unworthily", namely, in an unworthy manner. Such a profaning of this sacred institution will be severely judged. Some of them were already suffering punishment. The Lord's Supper is to be observed in a reverent and solemn manner. When we partake in a proper manner with heart preparation it is a rich blessing to us. By faith we feed upon Him and are made stronger to be the kind of Christians that testify by their lives and by their worship that they belong to Him, the Head of the Church.

Concerning Spiritual Gifts

Background Scripture: I Corinthians 12-14
Devotional Reading: Ephesians 4:4-16

Many of the churches to which Paul writes were very rich in spiritual gifts and he has much to say concerning these gifts of the Spirit. There are three chapters of Background Scripture and our Devotional Reading contains enough for a whole Lesson in itself. With such a wealth of material all that can be done is to try and select some of the more outstanding thoughts in connection with our Topic: Concerning Spiritual Gifts.

I would like to stop for a while on our Devotional Reading. There are three important truths which I wish to treat. (1) The Unity of the Church. When we see the Visible Church with its many different divisions we sometimes forget that the Church we see is not the real Church. Our Confession of Faith (see Brief Statement) has this to say: We acknowledge one universal church, the same in all ages, of which Christ is the Head. The church *invisible* consists of all the redeemed. The church visible is composed of all those throughout the world who profess faith in our Lord Jesus Christ, together with their children," etc. Paul tells us in these verses that there is one body, and one Spirit . . . one hope of your calling . . . one Lord, one faith, one baptism, one God and Father of all." Jesus, in His great High Priestly Prayer (John 17) prays that we may be one, even as He and the Father are One. In the Church Invisible there is this vital Unity. In the Church Visible, even though it is separated into various groups, there are Great Truths which bind us together. The simple statements of the Apostles' Creed are repeated in many churches every Sunday morning as a summary of what we believe.

(2) The Diversity of Gifts. The Spirit bestows different gifts upon the members of the church just as the different parts of the body have their various functions. (see Romans 12: 4-8) Even in the leadership of the church we have some apostles, some prophets, some evangelists, some pastors and teachers. When we thinsk of the whole membership of the church we realize that no two Christians have exactly the same gifts. We vary in our dispositions, etc.; we also vary in our gifts.

(3) The purpose and aim of the church is for us all to come unto a fullgrown man, unto the measure of the stature of the fullness of Christ. We are to speak, or hold, the truth in love and grow up into Him in all things. Just as every part of the body has its place in the development of the human body, so every Christian has his place in the growth of the church. These three Truths ought to be kept constantly in mind as we think of the Church: Unity, Diversity, and Growth. Our Spiritual Gifts are not to be a cause of envy and jealousy and wrangling, but the God-given means whereby the whole Body of Christ may grow up into Him and be a vital witness to Him.

I. *Spiritual Gifts:* Chapter 12.

The Church at Corinth enjoyed an abundance of these gifts. There seemed to be a spirit of rivalry and jealousy. Some gifts were thought to be greater than others, and those who had certain ones considered themselves superior to the brethren who did not possess them. Paul spends a good deal of time trying to correct this situation which tended to divide rather than unite the church.

1. He tells them that all of these gifts are bestowed by the One Spirit the same Spirit Who divides His gifts as it pleases Him. There was the one test which settled this: "No man speaking by the Spirit of God called Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." The one test of a Christian is Christ. Jesus had said, "He shall glorify me" (John 16:14); "He shall testify of me" (John 15:26). "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." (I John 4:2,3)

2. These gifts are diverse in many respects. To one man may be given the spirit of wisdom, to another knowledge, or faith, or power to heal, or to work miracles, to speak with tongues. This explains a great deal of what took place in the church at that time. We do not find all the Christians healing the sick or working other miracles, or speaking with tongues or taking places of leadership in the church. (verses 28-30) The same thing is true today. Not every man is given the ability to preach or teach or rule.

3. He compares the church to the human body. We have one body, but many members. These different organs and parts do not have the same work to do. Our eyes and hands and feet and lungs and heart all have their own

place and work. Now these members of the body are all important; they need each other and the whole body cannot perform its duties unless all the members are working. In our age we compare nearly everything with an automobile. All of us realize that when one little thing goes wrong the whole machine may be affected. It may be a very small part, like a spark plug or a connection of some wire. In the church some members may seem to be of very little use and we are tempted to overlook or underestimate his or her importance. If the preacher is absent, or sick, we think it is a calamity; if some child or ordinary person is not there we do not even miss them. In the eyes of Jesus the absence of a "small member" may be a most serious thing. Christ does not always look at things just as we do. One day He was sitting over against the treasury watching the people put in their gifts. The well-to-do were putting in large amounts, rather ostentatiously. Then there came a poor widow and cast in two little bits, all her living. He said, she hath cast in more than all the others, for she gave all. Paul tells us that those members of the body which we think to be less honorable, upon these we bestow more abundant honor.

4. If one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. If I get a splinter under my finger nail, the whole body suffers. There are nerves that carry the pain into all parts of my body. When a Christian, no matter how small and insignificant he may be, is wounded the whole Church feels it. Parts of the church today, as in Paul's day, are sick; sick with indifference and unbelief, and worldliness and gross sins of the flesh. The whole church feels it. Worst of all, however, is the thought that we hurt Christ; we wound Him; we crucify Him afresh. The other side of the picture is true also; when we help some Christian, even a "little one", we help Him.

5. "Covet earnestly the best gifts." Covetousness is a great sin when we covet something which belongs to another. To covet, or earnestly desire, the gifts of the Spirit is to "hunger and thirst after righteousness", and such a person will be filled with the spiritual gifts and blessings which are called the fruit of the Spirit.

II. *The More Excellent Way:* Chapter 13.

The More Excellent Way is the Way of Love. Without it all other gifts, even the best of them, are worthless. You can write a zero after the person who does not have Love. It is such an inclusive gift. It makes us patient and kind and generous and humble and courteous and unselfish. It bears up under the burdens and duties of life. Love never fails. Some of the gifts we possess while living our present life will not be needed in the life eternal, but love will be needed forever. Some of these other gifts are like toys for children, but love is for the full grown Christian. And now abideth faith, hope, love, these three; but the greatest of these is LOVE. Love is the tie that binds us to God and to Christ and to our fellow Christians.

III. *Speaking With Tongues:* Chapter 14.

I will never forget an experience I had up in the mountains when I attended a service where one of the preachers pretended to "speak in the unknown tongue." I am very slow to criticize any sort of a religious gathering, but in this case I felt that the whole performance was marked by insincerity. He repeated something which sounded like a foreign language, but no one knew.

One of the gifts of the church of Paul's day was this power to "speak with tongues." The first instance is found in Acts on the Day of Pentecost when the Holy Spirit came down like cloven tongues and the great crowds of people from all over the world heard these disciples, who were unlettered men from Galilee, speak so that every man heard in his own tongue the wonderful words of life. Here was need for a stupendous miracle, and the miracle was wrought. It is well to remember that the adjective "unknown" is in italics in our King James Version and simply means that it was not in the original. It was speaking with tongues, not unknown tongues. These languages were the languages of the different nationalities gathered in Jerusalem on the Day of Pentecost.

Some of the Christians "spake with tongues." This may have been different from the speaking with tongues at Pentecost. Paul says it is a gift to be desired, but he is careful to warn the church that it is a gift to be used with discretion, if at all. He could speak with tongues, but he adds, "Yet in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue" (R.V. "in a tongue", omitting the word "unknown").

This speaking with tongues was one of the "signs", or credentials of the church in its testimony. Like other miraculous signs, it ceased when there was no longer any need for such proof of the supernatural character of the Gospel. In verses 22-33 he minimizes the value and importance of this gift and exalts the gift of prophecy which was useful for the edifying of the whole congregation, and also for the convincing of unbelievers. When he says in verse 27, "and let one interpret", it seems to indicate that this "tongue" was some foreign language which could be interpreted. Dr. Graham spoke through such an interpreter while in India.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR NOVEMBER 3

By THE REV. B. HOYT EVANS

"Saved To Live"

Scripture: I Samuel 17:32-51

Suggested Hymns:

"Who Is On The Lord's Side"

"O Master, Let Me Walk With Thee"

"I Gave My Life For Thee"

Program Leader's Introduction.

Every Christian is aware that he has been saved from some thing or things. The Bible tells us and our own experience bears witness that we have been saved "from the power of darkness", from "so great a death", and from "wrath to come". God through Christ has saved us from sin, its penalty, and its power. We should never allow anything to obscure from our vision this marvelous deliverance which God has provided. We should also remember that there is no way to be saved from sin and its consequences other than God's way, that of faith in Christ.

While we should always bear in mind that God has saved us from sin, we must recognize that this deliverance is not the end of the matter. We are not only saved from something, we are saved for something. We are saved to live for the Lord. Paul wrote to the Romans that their rational, acceptable service to the Lord was to give Him their bodies as a living sacrifice. In our emphasis on deliverance from sin and death, we sometimes forget that this matter of positive living for Christ is also a part of salvation. Salvation is not complete until our lives are fully yielded to the Lord.

Our speakers will describe some of the hindrances to our living for the Lord, and will suggest ways of overcoming them.

First Speaker:

Most of us find at least one major hindrance or difficulty standing between us and the full life for Christ that we know we ought to live. It may not be a very important thing, judging by objective standards, but to us it becomes very important because of the great influence it yields in our lives. The young kingdom of Israel found such a hindrance in its way. The giant Goliath had become a barrier between Israel and a prosperous, happy national life. It is not likely that this giant was so formidable that he could have stood off the whole army of Israel single-handed, but the point is that Israel was afraid of him. It was not so much a matter of what could have been, as of that which actually was. The armies of Saul were afraid to move out against the giant, and so, whether he was so terrible or not, he actually stopped the whole army.

When we have "giants" in our lives, they may not be such terrible things, but when we allow them to stand in the way of our happiness and our full commitment to Christ, they do indeed take on the proportions of giants. Usually one such hindrance acts as the keystone in an arch to hold up all our other troubles over our heads. Goliath was the keystone in Israel's arch of trouble. He was the one person who held up the great wall that stood between them and progress as a nation. Sometimes the keystone in our lives is one weakness, one temptation, one besetting sin. You have undoubtedly heard it said of someone, "He would be a wonderful person, if it were not for one thing." If we are honest, we may need to say the same thing of ourselves. In one life the giant may be a short temper. In another it is a sharp tongue. In another it is dishonesty. In another it is suspicion. In another it is selfishness. In another it is pride, or love of money, or worry, or weight of public opinion. There are so many, and each one can be just as deadly as the other, when we give it the stature of a giant in our lives. As Goliath's presence made it possible for the hosts of Philistia to array themselves brazenly before Israel, so the presence of some besetting sin in our lives makes it possible for other sins and other weaknesses to prey on us. It is actually true that one thing often makes the difference between spiritual ruin and spiritual success in the life of a person.

Second Speaker:

When we say that we are saved by faith, we are usually thinking of that part of salvation which is deliverance from sin and death. We are truly saved from destruction by faith in Christ, but we are also saved by faith in the sense that it is only through faith that we can live for the Lord. The only way to overcome

the barriers to Christian living, the only way to defeat the giants in our lives, is to put our faith in Christ. The thing that enables the giants to stand is our lack of faith. It was lack of faith that enabled Goliath to trouble the armies of Israel. King Saul trusted in armor and military might, but he was not able to conquer the giant or his people's fear of Goliath. On the other hand, David, who was but a lad, had faith that God would use him to overcome the giant. Of course, the sling, the stone and the sword were the immediate instruments effecting the death of Goliath, but the real thing that slew him was faith in the power of God. The giants in our lives, our besetting sins, can never stand in the face of faith.

Sanctification is a part of salvation. It is the process wherein we gain victory over sin in our lives. Sanctification is the process of conquering the giants which stand in the way of a full and happy life in fellowship with Christ. Sanctification is the work of God in us, and God works in us as we trust Him to do so. Our spiritual enemies will never fall until we step out against them in faith, but when we do that, they cannot possibly stand. Paul is one who discovered the power of faith for victorious living. He said, "I can do all things through Christ which strengtheneth me." When the giants appear in our lives to rob us of the fullness of life which we ought to have, we need to remember that the powerful Christ is in us. He said, "All power is given unto me in heaven and in earth. . . ." If you will call on Him in faith to unleash that power in your life, your giants of temptation and weakness will go down in sudden and utter defeat. You can say with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We need to remind ourselves constantly that we are saved to live, and that we live by faith. God has said, "My righteous one shall live by faith."

YOUTH PROGRAM FOR NOVEMBER 10

"Equipment For Fun"

Scripture: Matthew 25: 31-46.

Suggested Hymns:

"Fairest Lord Jesus"

"More Like The Master"

"Wonderful Words Of Life"

Program Leader's Introduction:

In this program we are presenting another of our 1957 financial objectives. The title of the program "Equipment For Fun" gives us a good clue to what we are trying to do. Actually, the money received from Presbyterian young people will be used to provide permanent playground equipment for a newly organized church among Latin people in West Tampa, Florida.

Our speakers will give us some background information on the very successful work of our church with the Latin people of Tampa, and will describe the new work in West Tampa and the need for the equipment which our gifts will provide.

First Speaker:

Almost everyone knows that Tampa, Florida, is an important cigar manufacturing center. What may not be so well known is that most of the employees of this industry are Latin people, those of recent Cuban, Italian, and Spanish descent. These people, sixty thousand of them, live in a section of Tampa called Ybor City. Truly it is a city within a city.

It is estimated that eighty per cent of the inhabitants of Ybor City have no church connection at all, and those who do are almost altogether members of the Roman Catholic Church. The work of Presbyterians in Ybor City goes back nearly fifty years, but it is only in the last twenty years that real progress has been made.

In 1935, after the work had been briefly discontinued, the Rev. Walter Passiglia (pronounced Pah-see-lia) and his wife undertook the direction of the mission. Incidentally, Mr. Passiglia himself is a product of the Presbyterian Italian Mission in Kansas City. At first, the situation was very discouraging to the young minister, but he held on, and the Lord blessed his work. Within three years the mission had a full program of activities and a thriving Sunday School. In 1947 the mission was organized officially as the Ybor City Presbyterian Church. The church has continued to grow and to enlarge its service to the community.

Many churches content themselves to bear witness in their own communities, but it has not been so with Ybor City. At the Church Extension Conference at Montreat in 1950 Mr. Passiglia presented a group of young people from Ybor City who were volunteering to serve the Lord and the Church with all their time and talents. Today those young people are working as teachers, directors of Christian education, ministers, and missionaries both at home and abroad.

Second Speaker:

It is evident that the Ybor City Presbyterian Church is a going concern, but recently it has been discovered that many of the young couples have been moving from the older community to West Tampa. West Tampa is a community of fifteen thousand people which has no Protestant Church at all. This very obvious opportunity was seized upon, and in 1955 steps were taken to organize a new mission. First Sunday School classes and worship services were held in an elementary school. Three and a half acres of land were secured, and on January 13 of this year ground breaking services were held. The first spadeful of earth was turned by Deacon Nick C. Nuccion of the Ybor City Presbyterian Church. Mr. Nuccion is also the Mayor of the city of Tampa. It is certainly fitting that this distinguished public servant who found Christ in one church should have a prominent part in beginning another. Mr. Passiglia estimates that in a few years the new church will be larger than its parent. Another important step has been taken in the proclamation of the Gospel to the Latin citizens of Tampa.

Third Speaker:

The recreational program of the Ybor City mission played a large part in the success realized there. More and more our churches are recognizing the importance of providing wholesome recreation for their people, and especially the younger ones. Church recreation programs are most needed in city communities where leisure time is plentiful, where opportunities for wholesome recreation are limited, and where unwholesome influences and temptations are rife. It has been clearly demonstrated that a good recreation program is one of the best ways of combatting juvenile delinquency.

It is not surprising, in the light of these facts, that a well equipped playground has a very prominent place in the plans for the West Tampa Presbyterian Church. The space has already been provided, for the church stands on a three and a half acre lot. The need now is for permanent equipment, and that is what we hope to provide through our gifts. They will need slides, swings, seesaws, and sand boxes for the younger children. Basketball, softball, and volleyball equipment will be needed for the older young people. If the playground could be lighted for use at night its value would be greatly enhanced. The possibilities are almost without number to make the playground useful and appealing to many, but, of course, much depends on the amount of money provided through our offering. The adequacy of the equipment will depend on the generosity of our gifts.

We need to remember that this playground is not to be limited to those who are already members of the church together with their families. It also has an evangelistic purpose. Most of the children and young people of West Tampa are taught to be suspicious of the Protestant church. They will not attend Sunday School at the Presbyterian church as a matter of family or community custom. They will be able to see the desirability of the playground and recreation center, and some will respond to its appeal. There will be an opportunity to present the Gospel to those who do come to play, and some of them will respond to the appeal of Christ. As we make our gifts to this project we shall be sharing in the preaching of the Gospel in a very real way.

Offering and Prayer of Dedication.

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NEWS of CHURCHES around the World



SPEAKERS AT MEXICO MISSION MEETING— Photographed in the Chapel of Sanatorio La Luz, the Mission Hospital at Morelia, are Dr. Samuel McPheeters Glasgow and Dr. Cecil H. Lang, devotional speakers at the recent meeting of the Mexico Mission, Presbyterian Church, U.S. Dr. Glasgow is from Charlotte, N. C., and Dr. Lang from Dallas, Texas.

Morelia, Mexico — Mrs. C. J. McClendon, missionary from Austin, Texas, has been elected chairman of the Mexico Mission of the Presbyterian Church, U.S.

The Mexico Mission met in annual session in Morelia September 13-20 and named Mrs. McClendon to succeed Miss Margaret V. Shelby, as Chairman for the coming year. The new chairman is the wife of the Rev. Jack McClendon, evangelistic missionary. Vice-chairman chosen by the Mission is the Rev. J. R. Hollandsworth of Staunton, Virginia. The Rev. Clarence M. Bassett of Austin, Texas, and the Rev. Homer A. Spencer of Waynesboro, Virginia, were elected secretary and assistant secretary respectively. Mr. Edson Johnson, Jr., from Richmond, California, is treasurer.

Among the important actions taken by the Mission as it laid plans for the next year were the following:

The Mission voted to ask the Board of World Missions to provide $22,200 to help repair damage from the July earthquake. $10,000 would be used on churches damaged. $10,000 would be used on repairing damage to the Mission Hospital, "La Amistad," and missionaries' homes in Ometepec. The final $2,200 grant would be earmarked for repairing damage to missionary residence in Chilapa.

The Mission also approved entering into cooperative Church Extension work with the National Presbyterian Church in a third presbytery, the Presbytery of the North. The Presbyterian Church, U. S. Mission already cooperates through a joint Church Extension Committee with the Presbyteries of the South and the Pacific.

The Birthday Offering of the Women of the Church for 1957 totaled $100,000 for the Mexican Internado (Student Homes) program. The mission meeting voted that $50,000 of this total be used for two new student homes, repairs and new equipment in six others. Some of this work has already begun. The remaining $50,000 will be invested and the interest used for scholarships for deserving Mexican children and young people.

The meeting, which was held in the chapel of the Mission Hospital, Sanatorio, LaLuz, in Morelia, had as guests Dr. Samuel McPheeters Glasgow and Dr. Cecil H. Lang. Each of the visitors gave five devotional talks during the meetings. Dr. Glasgow, retired minister living in Charlotte, North Carolina, held pastorates in Charleston, West Virginia, Knoxville, Tennessee and Savannah, Georgia. Dr. Lang is Executive Secretary of Dallas Presbytery and a member of the Board of Church Extension. He was an Army Chaplain in both World Wars and former moderator of the Synod of Texas.

Korean Who Wants To Follow Father as Minister Enters Louisville Seminary

A 26-year-old Korean who wants to follow in his father's footsteps as a Presbyterian minister in Korea is enrolled at Louisville Presbyterian Theological Seminary.

The young man is Syngman Rhee—no relation to the President of the Republic of South Korea. But he was named for that Rhee, who was fighting for Korean independence from Japan when his namesake was born in 1931.

The seminary student was born in Pyengyang, North Korea, where his father was a minister. When the Communists took over the government, young Rhee said, they began to persecute and capture ministers and church leaders.

"They found out this Christianity was the one big unity against communism," he explained. His father was captured and shot in October, 1950.

"We were lucky we were able to find his dead body," Rice continued. "We would never have known where it was, but one man escaped from a trench on a baseball diamond outside of town where my father was buried.

"When the United Nations troops came up from South Korea, we found the place. My father had his hands tied together. There were about 50 ministers and church leaders in that trench.

"This was not something that happened just to me and my family but to so many Christians in Korea."

While still a boy, Rhee had thought about being a minister, and his father's death convinced him he wanted to carry out his father's mission. Eventually he plans to return to Korea to preach.

He Believes God Saved His Life

"Being five years under a Communist government and the experience of persecution really gave us the faith," he said. "To be a Christian was something decisive. You either had to die for Christ or just skip out of the church."

Young Rhee was captured twice by the Communists. "I believe God saved my life," he said simply. "So many of my friends were captured and killed."

He managed to escape to South Korea in December, 1950, with a younger brother. They left behind their mother, an older brother, and four sisters. Rhee has not seen or heard from them since he left. "There is no correspondence between North and South Korea.

"When I said good-by to my mother, I didn't expect it to be so long before I would see her. She came to the gate and told me to pray and that she would pray and we would meet through prayer."

Served 4 Years in Korean Marine Corps

Rhee joined the Korean Marine Corps and served four years. He spent four months in training at Quantico, Va., in 1953. He is grateful to many people who helped him and his brother. One was a former teacher of theirs who fled to South Korea. He took in the Rhee boys and five others and reared them.

Rhee came to the United States in January, 1956, to attend Davis and Elkins College, Elkins, W. Va., on a scholarship. He had had some college work so he got a bachelor's degree in two years.

In Louisville he has been staying with Dr. and Mrs. Edward Maxwell, 1203 Audubon Parkway, but moved Monday to a seminary dormitory. Rhee knew a sister of Maxwell who is a missionary in Korea. He also knew there a missionary son of Dr. Kenneth J. Foreman, seminary professor.

KOREA

Pusan — The General Assembly of the Presbyterian Church in Korea at its 42nd meeting, has unanimously approved continued support and confidence in the World Council of Churches. The Assembly however opposed efforts towards "uniting all denominations and forming one single Church." The report that was presented to the Assembly was drawn up by an eight-man committee named last year to study the ecumenical movement and to offer a policy statement for the Church.

More than 200 ministers and elders from 33 presbyteries were present at the Assembly.

They also approved a plan of cooperation with missions of the Presbyterian Church, U.S.; the Presbyterian Church, U.S.A.; and the Presbyterian Church of Australia, in various phases of work.

The Assembly voted to encourage efforts being made by some to effect a reconciliation with two small groups that broke away from the Korean Church after liberation from Japanese rule. One group is connected with Bible and Orthodox Presbyterians and the other with the United Church of Canada.

The Assembly heard about the progress that is being made in a five-year plan to put a church in each of South Korea's 500 townships that do not have one. During the first three years of the program, 329 new churches have already been established.

Plans for an evangelistic program among factory workers were also approved.

THE GENERAL FUND AND INTERCHURCH AGENCIES

STATEMENT OF RECEIPTS

January 16 - September 30, 1957

The General Fund Agencies

Budget for 1957	$893,259.00
Receipts to date	342,362.35
Percentage of annual budget received to date	38.33%
Balance needed for the year	$550,896.65

Interchurch Agencies

Budget for 1957	$23,595.00
Receipts to date	10,572.46
Percentage of annual budget received to date	44.81%
Balance needed for the year	13,022.54

World Mission Receipts

Budget for 1957	$3,500,000.00
Receipts to date	2,143,393.00
Percentage of Annual Budget received for 1957	61.23%
Balance needed for 1957	1,356,607.00

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GEORGIA

Atlanta — The Rev. Ernest J. Arnold of Decatur, Ga., has been unanimously elected president of the Protestant Radio and Television Center, Inc., succeeding Dr. John M. Alexander of Atlanta, who died on August 7th.

Mr. Arnold, a minister of the Presbyterian Church, U.S., as was Dr. Alexander, has been connected with the Center since 1954 as vice president and treasurer of the 5-denominationally owned and operated organization.

From 1951 - 54, Mr. Arnold was Director of the Southeastern office of the National Council of Churches, with offices in Atlanta. Prior to that, in 1948-51, he was assistant to the president of Davidson College, and from 1939-47, was Director of the North Carolina Council of Churches with offices in Durham.

He is a graduate of Presbyterian College, Clinton S. C., from which he received the A. B. degree, and of Yale University Divinity School from which he holds the B. D. degree. Mr. Arnold is a native of Sylacauga, Ala., and is married to the former Miss Frances Putnam of Laurens, S. C. The couple has two children, a son, Phillip, age 16; and a daughter, Judy, 13.

DISTRICT OF COLUMBIA

Washington — Queen Elizabeth II and the Duke of Edinburgh will worship at the National Presbyterian Church at the 11 a. m. service, October 20th. They will be accompanied by President and Mrs. Eisenhower who worship there regularly. The regular order of morning worship will be followed, with Dr. Edward L. R. Elson, the pastor, continuing a series of sermons on the parishes. He will speak on "The Mighty Meek", with reference to the meek who shall inherit the earth.

Earlier, at 10:15 a. m., the Eisenhowers, and Queen Elizabeth and the Duke will go to the Washington Cathedral (Episcopal) for a brief dedication ceremony for the War Memorial Chapel there. The late King George VI, the Queen's father, presented the silver cross and candlesticks which are in the Memorial Chapel.

MISSISSIPPI

Belhaven College

"Practically every human ill is brought about by some form of fragmentation, a refusal to see the whole truth," Dr. McFerran Crowe, president of Belhaven College in Jackson, Miss., told the assembled student body at the academic convocation which marks the formal opening of the fall semester.

Dr. Crowe's topic was "The Unity and Fragmentation of Truth." He said, "It was good for the world for Japan to be defeated in World War II. It was good for all for Germany to be defeated. But what has escaped many is the fact that it was **also** good for Germany and Japan. Both peoples were actually set free, by defeat.

"Victory, then, would have entrenched evil.

"Practically every human ill is brought about by some form of fragmentation, a refusal to see the whole truth, blinded by the intense light of special interest. Scarcely any in Germany or Japan would have admitted this at the time of the struggle, yet the very skeptics among them then are better off now, and the world is yet free. Such is true of Russia and Communist China, today, and history will make a similar appraisal when their power is broken.

"These matters are easy to understand when the cases are extreme and the situations are remote from us. But the principle still holds, for matters close to hand.

"Our limitations, our sorrows, our shortcomings are all of similar parentage: We love fragments of truth, separated from the whole.

"The Belhaven academic purpose is to demonstrate to inquiring young minds the wholeness of the universe, that all things and thoughts have significance only as connected with the whole, and that God is the Creator, Redeemer, and Governor of that whole."

Belhaven College in Jackson, Miss., opened its doors for the fall semester with an increased enrollment, a larger number of men students than ever before since Belhaven became co-educational in 1954, and an expanded and enlarged staff.

New faculty members who have been added to Belhaven's roster of academicians are Leonard T. Van Horn, who has been appointed acting academic dean and associate professor of education; Anne Abbott McCullen, the physical education instructor for women, and Mrs. J. H. Bowden, the new speech teacher.

Dean Van Horn is a native of New Jersey. He graduated with a bachelor of arts from the King's College in New York, got his master of arts degree at Mississippi Southern and completed work for his M. B. E. at Columbia Theological Seminary in Decatur, Ga. He is an ordained minister of the Presbyterian Church and served as pastor of the Bethany Presbyterian Church in Covington, Ga. His educational experience includes teaching at all levels from elementary through high school, and administrative duties including being principal of several schools both in New Jersey and Mississippi.

Mrs. McCullen comes to Belhaven College with previous experience in two other Mississippi colleges: Delta State in Cleveland where she was a physical education instructor, and Gulf Park Junior College, in Gulfport, where she was head of the physical education department. She has her bachelor of science degree from Texas Christian and her master of arts from the University of Alabama.

Mrs. Bowden graduated from Mississippi College and did graduate work there and at the University of Mississipi at Millsaps College. She taught speech at Mississippi College and in the Clinton, Miss., high school. She was in the English and speech department of the adult education section at Central High and also taught English at Hardy Junior High, both in Jackson. She will teach speech at Belhaven and also will direct drama activities.

Also added to the Belhaven staff is Mrs. Gladys Bueler, who has been appointed to the position of field representative. Mrs. Bueler will travel through the Southern states making personal contact with prospective Belhaven students. She also will be available for consultation with their parents, pastors and educators. Mrs. Bueler will meet with alumni groups and assist them with organizational matters. She will also contact other friends of the college wherever she goes.

Mrs. Bueler comes to Belhaven from Colorado College in Colorado Springs where she held the position of secretary to the president. She is a graduate of the Peabody Conservatory of Music in Baltimore where she majored in pipe organ.

Jean B. Culbertson will handle publicity for Belhaven in the coming year. Mrs. Culbertson is a technical journalism graduate of Iowa State College and before being employed by the college was feature editor of the Jackson **State Times.**

NORTH CAROLINA

Aberdeen — Bethesda Presbyterian Church, organized in 1790 by early Scottish Presbyterian settlers, celebrated its annual homecoming on September 29th.

The church is located one mile from Aberdeen. Dr. Ben L. Rose of Union Theological Seminary in Richmond, delivered the Homecoming sermon. The afternoon program after dinner included a number of musical selections by the Sandhills Men's Chorus and a sextet from Flora Macdonald College.

Henderson — Nutbush Presbyterian Church at Townsville, N. C., in Vance County, held special services September 29 in observance of the church's bicentennial. The church was founded in 1757 and has been active continuously since that time. Services included a worship period, special music, and the presentation of the history of the church itself and its achievements.

The Rev. Charles S. McChesney, a former pastor, delivered the sermon. The history was presented by Dr. T. A. Shafer. Others taking part were the pastor, the Rev. Robert W. Childress; the Rev. J. Alston Boyd, another former pastor; the Rev. A. E. Thomas who brought greetings from Greenville Presbytery in which the church is located; and Dr. M. S. Woodson, moderator of the Synod of North Carolina.

The Nutbush Church was organized by Hanover Presbytery when that presbytery included all of that area of Vance County. It first pastor was the Rev. James Crestwell who was installed in 1765.

New Bern — Members of the Neuse Forest Presbyterian Church, near New Bern, have broken ground for a new building. The church began as a small mission under the First Presbyterian Church of New Bern, and was officially organized in 1945 with 58 charter members.

Originally, the first structure, a small chapel, served as the sanctuary and Sunday School. Later, in 1948, a building was erected to serve as a Sunday School and Fellowship Hall. The manse was built in 1950.

Davidson — Twelve new faculty members have been added this year to the faculty and staff of Davidson College. Six of the new men are alumni of Davidson. According to an announcement from Acting President Clarence J. Pietenpol, the faculty this year is up to full strength with 70 members.

The additions include: Joseph T. Drake, sociology; John B. Evans and Woodrow McKay, Bible; James M. Fredericksen and John Huffaker, chemistry; Ernest F. Patterson, economics; Walter F. Thompson, business administration; Winfred P. Minter, political science; William F. Goodykoontz, English; Richard M. McInvaill, geography; Walter L. Robinson, German; and Grover C. Meetze, Jr., physics.

SOUTH CAROLINA

Presbyterian College

Clinton — Presbyterian College has adopted the Scholastic Test of the College Entrance Board as a requirement for admission, President Marshall W. Brown announced today.

He said the standard will apply to all new students seeking entrance to PC at the beginning of the fall semester next September.

Dr. Brown pointed out the college admissions committee had suggested that all 1957 applicants take the test, and most of the incoming freshmen met this qualification.

In his announcement about the decision of the administration and trustees to extend the College Board Test to all students, the president explained:

"It is our belief that the test will enable Presbyterian College to fulfill more completely its mission of providing a superior educational opportunity for students who seek higher education here. But there are two other important considerations: The test will serve as a common denominator for evaluating applications, a measure beyond the high school transcripts which are so often of varying standards. In addition, faculty advisers and guidance counselors—upon studying the test scores of individual freshmen—can assist these students more wisely in their choice of courses and in their adjustment to college work."

President Brown emphasized that Presbyterian College is determined to maintain a well-balanced program of admission in the face of the increasingly large flow of applications. He said:

"We want students chosen not only for their outstanding scholarship but on the essential qualities of leadership and Christian character as well."

VIRGINIA

Richmond — The new Director of Adult Education for the Board of Christian Education is the Rev. Arthur Maxwell Field, Jr., former pastor of Eastminster Presbyterian Church in Knoxville, Tennessee.

On October 15 he will assume the post formerly held by Dr. C. R. Slider, now managing editor in the Board's Division of Christian Teaching.

The new adult education director was born in Washington, D. C., and was valedictorian of his graduating class at Hampden-Sydney College. At Union Theological Seminary in Richmond, Virginia, he was a Hoge Fellow, earning both the bachelor's and master's degrees.



WOMENS Work



Spotlighting Church Extension

The Bible says:

Now those who had been dispersed by the persecution . . . traveled as far as Phoenicia, Cyprus and Antioch, giving the Message as they went to Jews only. However, among their number were natives of Cyprus and Cyrene, and these men on their arrival at Antioch proclaimed their message to the Greeks as well, telling them the GOOD NEWS OF THE LORD JESUS! The hand of the Lord was with them, and a great number believed and turned to the Lord. News of these things came to the ears of the Church in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw this working of God's Grace, he was delighted! He urged them all to be resolute in their faithfulness to the Lord, for he was a good man, full of the Holy Spirit and of faith. So it happened that a considerable number of people decided for the Lord. Acts 11:19-24. (Phillips)

. . . the Word of the Lord continued to gain ground and increase its influence. Acts 12:24 (Phillips)

. . . The number of the disciples was continually increasing. Acts 6:1 (Phillips)

Among the large number who had become believers there was complete agreement of heart and soul. Acts 4:32 (Phillips)

Many signs and wonders were now happening among the people through the Apostles' ministry. Acts 5:15 (Phillips)

Many of those who had heard what they said believed, and the number of men alone rose to about 5,000. Acts 4:1 (Phillips)

So the Word gained more and more ground. The number of disciples in Jerusalem very greatly increased, while a considerable proportion of the priesthood accepted the Faith. Acts 6:7 (Phillips)

When the Gentiles heard this they were delighted and thanked God for His Message. All those who were destined for eternal life believed, and the Word of the Lord spread over the whole country. Acts 13:48,49 (Phillips)

. . . we must never forget that He rescued us from the power of darkness, and re-established us in the Kingdom of His beloved son, that is, in the Kingdom of Light. Col. 1:13 (Phillips)

Truly the light is sweet. Ecc. 11:7.

We do not well: this day is a day of good tidings and we hold our peace! 2 Kings 7:9

. . . our hope is that your growing faith will mean the expansion of our sphere of action, so that before long, we shall be preaching the Gospel in districts beyond you, instead of being proud of work that has already been done in someone else's province. 2 Cor. 15,16 (Phillips)

. . . do not allow yourselves to be shifted away from the hope of the Gospel which you have heard, and which indeed, the WHOLE WORLD IS NOW HAVING AN OPPORTUNITY OF HEARING! Col. 1:20-23 (Phillips)

Value of The Catechism Is Still Recognized

One of the results of the summer's work in the Sunday School of West Street Presbyterian Church of Petersburg, Virginia, was the recitation of eight Introductory Catechisms and one Westminster Shorter Catechism. Those who recited the Introductory Catechism and received Testaments and Certificates from the Board of Christian Education were Bertram Brockwell, George Brockwell, Betty Compton, Elsie Compton, Barbara Durley, Carole Miller and two of the teachers in the Sunday School, Mrs. Harry Wells and Miss Betty George. Mary Frances Hawkins received the Bible and Certificate for the recitation of the Shorter Catechism. They also received the money awards given by the W. H. Belk Fund for the recitation of the catechisms.

A real occasion was made by the Church of the presentation which took place at the Sunday night service October 6th. It was noted that it was a saying of Mr. Belk concerning the Catechisms of the Church that, "It is Calvinism, and Calvinism builds character," and further that someone has said, "When a child recites the Introductory Catechism he has an intelligent knowledge of the plan of Salvation, and when he recites the Shorter Catechism it is almost invariably followed by uniting with the Church."



BOOKS

WHEN WE TEACH KINDERGARTEN CHILDREN. Katherine McLandress Tobey. Westminster Press. $1.00.

This is a kindergarten guidance manual. It is for the benefit of teachers who have the responsibility to deal with 4 year old children in the kindergarten department of the church school. This volume makes certain observations that will be helpful to such teachers.

RING AROUND HER FINGER. James L. Summers. Westminster Press. $2.75.

This is a sparkling story told from the husband's point of view with whimsical and humorous undertones, it is however a serious strong book. Mr. Summers has the refreshing knack of presenting life as it appears to the eyes of young people with all the brilliant humor and sensitivity of their natures.

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The Southern PRESBYTERIAN Journal

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EDITORIAL

Regimented Giving

We are printing below an editorial which has just appeared in the *Christian Observer*. The situation to which the editor refers is one of general importance to our church and we concur with his position to the fullest extent.

The *Presbyterian Survey* is the official publication of our church. In its format and general reader interest it has improved tremendously in recent years. As such it deserves the fullest support of the church.

But, the mounting deficit being encountered in its publication, should be faced by the General Assembly and provision for same be made in the budget.

To assess the various benevolent agencies of the church is to embark on a financial principle which cannot be defended on the vital basis of recognized business ethics. True, the *Survey* promotes the work of the church, but this is done to an even larger extent by the independent weekly magazines published within the bounds of our church.

When people give for a specific cause the money received for that specific purpose should not be diverted to some other cause *no matter how worthy that cause*. This diversion of gifts specifically given to the benevolent causes of our church is actually a levy on those causes by another agency of the church. Such would not be countenanced in business circles, why should it be countenanced in the church?

That the *Presbyterian Survey* is a worthy cause is all the more reason that it should be sold to the church membership on its merits? To use funds specifically given for other purposes requires a reasoning which is not good.

This brings us to the whole subject of local, Presbytery and General Assembly budgets. There has been an increasing tendency to equalize giving in accordance with pre-arranged percentages. Within limits this is good. But, let us say that a presbytery sets up a budget of $20,000 for World Missions, and, let us say that some individual in that presbytery gives $2,000 as an *extra and above* gift for World Missions. Then that gift, by all standards, should be *extra and above*. Therefore, to include this in the budgeted $20,000 and raise only $18,000 in addition, thwarts the specific intent of the donor.

Practices in different presbyteries differ widely. From many ministers we have heard cries of anguish for they have found their churches, and individuals in those churches, regimented in their giving — giving to percentages rather than as the Lord requires.

To say that this is all the "Lord's money" hardly meets the issue. The "Lord's money" can be given for general purposes, it can also be given for designated causes and in the latter cases it should *always* so be used.

The worthiness of all of our benevolent work should make it stand on its own feet. Those who inveigh against competition of the various agencies should remember that this can be both healthy and profitable. Christians need to have their enthusiasm aroused in their giving. Cold budgets may seem business-like in their operation but the warmth of specific needs reaches the heart of the giver. There are those who feel that Christians should give to the Church and leave the method of administration of these funds entirely to those responsible for the various agencies. This is an easy way but it can kill both interested and sacrificial giving.

It is our hope that the entire matter of budgets, percentages and the allocation of funds including the equalization fund, will be taken up by the General Assembly and a more realistic method devised. Laymen may be sold on overall giving but they will be sold much more on knowing that if they give to a specific cause all of that money is going to that cause.

This may require an entirely new concept of stewardship and its promotion but we believe the total benevolent giving of our church could well be doubled by appealing to the heart as well as to the head.

—The Editors.

The Survey Deficit

Now that preparations and plans are being made for the work of the churches during the coming year is a good time to call attention to a matter which has been on our conscience for some months. What we have in mind is the present method of taking care of the deficit incurred in publishing the Church's monthly promotional magazine, the Presbyterian Survey.

The net loss of the publication in 1955, according to the General Assembly's minutes, was $28,005.01. This loss was taken care of by assessment of the Church's benevolent agencies as follows:

	Percent.	*Amount.*
Board of World Missions	39	$10,932.48
Board of Church Extension	28	7,848.96
Board of Christian Education	18½	5,158.92
Board of Annuities & Relief	9½	2,663.04
Board of Women's Work	2	560.65
The General Council	3	840.96
Totals	100	$28,005.01

The net loss during the year ending December 31, 1956, according to the Assembly minutes, was $30,821.52. This was met by assessing the agencies of the Church as follows:

	Percent.	*Amount.*
Board of World Missions	39	$12,020.39
Board of Church Extension	28	8,630.03
Board of Christian Education	18½	5,701.98
Board of Annuities & Relief	9½	2,928.04
Board of Women's Work	2	616.43
The General Council	3	924.65
Totals	100	$30,821.52

This is the record of the past two years. Statements made to the 1957 General Assembly were to the effect that the deficit will be much larger this year. In fact, the boards have been asked to underwrite an anticipated deficit this year of upwards of $80,000.

As the circulation grows, now that the subscription price has been reduced, the deficit can be expected to go on mounting. That has been the experience of the U. S. A. Church, whose publication has now reached a circulation of one million copies per issue, but which still loses money on every issue published.

That the General Assembly is becoming concerned about this matter is indicated by the following action taken at Birmingham last April: "That the General Council be instructed to study the possibility of budgeting the operating cost of the Presbyterian Survey as a General Fund Agency, beginning with the 1959 budget."

Some different plan of financing should surely be found. If the plan proposed does not prove feasible, as some predict, then some other plan should be substituted at the earliest possible date. The Church should stop diverting to this purpose gifts made to the boards for other purposes.

The excuse that the Survey promotes all the causes of the Church and therefore benevolent funds may be used to pay its expenses is not a valid one. Such funds cannot rightly be charged by the boards to advertising or promotion. The boards buy advertising space in the Survey as they do in other publications. That is right and proper. As for the promotional articles, however, most of these would be published by one or more of the Church papers, if they were offered to them first, free of any expense to the boards. The Christian Observer, for example, has over the years past published hundreds of foreign mission articles without one cent of cost to the Board of World Missions. These articles now usually go to the Survey where their publication costs the board over a thousand dollars a month last year.

The last address made before the General Assembly by the late Dr. Egbert W. Smith, who was for so many years connected with what is now the Board of World Missions, was an eloquent plea not to divert funds given to foreign missions to another purpose under consideration. Notwithstanding his earnest plea, the Assembly—if our memory is accurate—went ahead and appropriated the money for the other purpose. We felt then, and we feel now, that the Assembly was in error.

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

"Other people's money" is a sacred trust that should not be used in any way, even by the Church—perhaps we should say especially by the church—except in the way intended by the givers. Money given to World Missions, for example, should be used for World Missions, and money given for Church Extension or any other cause should be used only for the cause designated. Even the General Assembly, although it is the Church's highest court and can take whatever action it pleases, has no moral right to use the people's gifts for any other cause than that for which they were given—*Christian Observer.*

A Tinder Box

Congressman Walter Judd has rightly said that those who warn of danger are in a difficult position. If they give warning *before* the trouble arrives they are called "alarmists". If they warn *during* negotiations which can have disastrous results they are "obstructionists". If they call attention to harm which has resulted *after* its baleful effects are known they are "second guessers" looking for political advantage.

Right now the world is in the gravest peril. Communism has one objective — world domination. At the same time within Russia there is growing unrest. Among the satellites there is an increasing spirit of revolt. In China the red regime is facing more open and under-cover resistance than at any time since it imposed its blood will on a great people.

Because of this the men in the Kremlin *may* take a calculated risk and make an all-out attempt to secure the world for themselves.

Damascus, the city near which the Apostle Paul met his Lord and in which he began his work as a minister, missionary and expounder of Christianity in the fullness of its implications, may hold the key to World War III at this very moment. Armed by Russia and backed by this close neighbor reckless men may readily follow the leading of Moscow.

Antioch, where the disciples were first called Christians, now contains a garrison of Egyptian troops, sent by a reckless man who aspires to be the leader of all the Arab nations.

Turkey, the site of much of Paul's missionary work, is now a well governed and well disciplined nation, completely committed to the West and totally unafraid of Russia. Turkey now finds herself surrounded on three sides by Communist influence.

What will happen no man can predict. But in Washington and within the United Nations there is the *gravest apprehension.* Russia can easily stir up a pretext by sending troops into Syria dressed as Turkish soldiers. *Anything* can happen and it behooves Christians to pray that God will restrain evil men and nations and yet give further opportunity for the preaching of the Gospel to a lost world. Also, we should pray that we shall take full advantage of every opening for making Him known.

The night cometh but it is still day. Pessimism? Only in so far as the evil intent of evil men. Optimistic? Yes, because we are Christ's and some day every knee will bow to Him and every tongue confess that He is Lord.

—L.N.B.

According to the Reformed Faith, How Serious Is the Fall?

Sometimes the strongest statements about the gravity of the fall are cited from Luther and the mildest from Calvin with the end result that some students get the impression that Calvin was more a Thomist than a Lutheran. Now every student of Luther knows that the father of the Reformation overstates himself at times. M. Reu cites him as saying that it is foolish to inquire about the image of God since it has been effaced by sin and will only be restored by the resurrection from the dead, *Luther and the Scriptures,* p. 16. Heinecken, however, shows that what Luther meant was to insist that man as a totality was by nature in the wrong relationship to God, and thus is in a basic bondage "from which he can in no wise set himself free'. But, he further shows that the reformers, particularly Luther, recognized that the fallen man is still capable of a "civil righteousness" in virtue of what was called the "remnant of the image of God", *Christ Frees and Unites,* pp. 30-31.

When we come to Calvin it is well to remember that of his own initiative he signed the Augsburg Confession and that such scholars as Karl Holl, E. Troelsch, and G. C. Berkouwer describe him as "a Lutheran from the beginning", *Faith and Justification,* p. 50. Then it is well to notice some of the Reformed confessions written in Calvin's lifetime by Calvin and his disciples.

The Gallic of French Confession, prepared by Calvin and one of his pupils, appeared in 1559. In article nine we read of fallen man: "And being blinded in his mind, and depraved in his heart, he has lost all integrity and there is no good in him" (sans avoir rien de reste). The Scots' Confession of 1560 speaks of the image of God as "penitus obliterata" by the fall, and the Kirk of Scotland adopted our West-

minster confession as agreeing in all things with the received doctrine. The Belgic Confession of 1561 teaches that by the first transgression man's whole nature was corrupted as a result of which man is but a slave of sin and has nothing of himself unless it is given him of heaven, Art.xiv.

Calvin sometimes speaks of the defection of the first man as sufficient to obliterate the divine image in man, *Instruction in Faith,* par. 4, *Institutes* III.ii.12; II.i.5. In a Sermon on Deut. 10. If he says: "We are creatures shaped after the image of God, but to the utmost of our power we have defaced God's image in us, and are so marred and corrupted by original sin that God disclaims us, and yet for all that, He vouchsafes to gather us to Himself." Professor T. Torrance of Edinburgh in *Calvin's Doctrine of Man* finds Calvin's view best set forth in the words: TOTAL PERVERSITY. That is, man still has magnificent gifts from God but uses them in a way totally perverse from that for which they were given, namely, to glorify himself rather than the God of all grace. "Even the most sagacious of men are blinder than moles in the knowledge of God and His paternal favor on which our salvation depends", *Institutes* II.ii.8.

Indeed, Calvin can speak of the image of God as so disfigured as to have been turned into its opposite. Citing John 8.44, he writes: "Because as the faithful are known to be the children of God from their bearing His image; so the impious, from the image of Satan into which they have degenerated, are properly considered as his children." *Institutes,* I.xiv.18. Likewise Calvin's great fellow Reformer, Henry Bullinger, in the first sermon of his famous *Decades* asserts that man continued not in the dignity of the happy state in which he was created, "but by means of the devil, and his own proper fault, fell into sin, misery and death, changing his likeness to God into the similitude of the devil".

When Calvin speaks of the divine image as not utterly annihilated and effaced in man, he adds that it was so corrupted that whatever remains is but horrible deformity, *Institutes* I.xv.4. He goes on to say — and here he advances beyond the statement of Reu — that in this life Christ begins the work of restoring the image of God in regenerating man by His Spirit. Moreover, Calvin urges us to do good to all men, on the ground that we should contemplate the divine image in them. III.vii.6; Gen.9.6.

The Reformers and their historic confessions do not base the love of God to man on any alleged infinite value of the human soul. That, of course, is the liberal Gospel of Adolph von Harnack which he derived from Albert Ritschl and which that neo-Protestant brought in from Kant's rationalism. In our day, A. Nygran, *Agape and Eros* and W. G. Kemmel, *Das Bild des Menchen im NT* have shown the untenableness of Harnack's exegesis. While Tillich posits an ontological worth of value or claim on cosmic justice by man, Calvin goes back with Paul to God's electing love in eternity and finds that "in adopting us God does not inquire what we are and is not reconciled to us by any personal worth", *On Ephesians* 1.5. For him, "It is beyond all controversy, that no man is loved by God but in Christ; He is the beloved Son in Whom the love of the Father perpetually rests, and then diffuses itself to us so that we are accepted in the Beloved", Eph.1.6: *Institutes* III.ii.32; III.xxiv.5.

—W.C.R.

Henry Bullinger on the Second Commandment

If there was one Swiss Reformer who had anything like the influence which John Calvin exercised on the English Reformation it was his contemporary Henry Bullinger, Zwingli's successor in Zurich. Bullinger was settled there before Calvin came to Geneva and outlived the latter. Bullinger's personal confession written when death seemed near became the great Helvetic Confession by which many Reformed Churches have been known ever since. Bullinger's catechism was prescribed for use by the tutors of Oxford and his *Decades* were required study for every cleric of the Church of England whose education was below that of a Master of Arts. In the second of these Decades there is a sermon on the Second Commandment running over an hour and a half. We can only cite a few items from this long discourse.

> The LORD spake unto you from the midst of the fire; and a voice of words ye heard, but likeness saw ye none, but heard the voice only. Take good heed therefore unto yourselves, as pertaining unto your souls (for ye saw no manner of image in that day), lest ye mar yourselves by making you a graven image, the likeness of any manner of figure, whether it be the picture of man or woman, Deut. 4.12f.
>
> Augustine pronounced it to be horrible sacrilege for any man to place in the Church the image of God the Father, sitting on a throne with bended hams . . .
> The primitive Church also of Christ's apostles had no images, either of Christ himself, or of other saints set up in their places of public prayer, nor in their churches . . . Epiphanius rent the veil that hung in the temple, bearing in it the image of Christ or some other saint; testifying withal, that it is against Christian religion, for the picture of a man to hang in the Church of God.

Furthermore, for Christ, our Lord and very God, though he have taken on him the nature of us men, yet, notwithstanding, there ought no image to be erected. For he did not become man to that intent; but he drew up his humanity into heaven, and therewithal gave us a charge, that so often as we pray, we should lift up the eyes of our minds and bodies into heaven above. Moreover, being once ascended, he sent his Spirit instead of himself unto the Church, wherein he hath a spiritual kingdom, and needeth not any bodily or corruptible things. For he commanded that, if we would bestow anything on him for his sake, we should bestow it on the poor, and not on his picture or image. And now since, without all controversy, our Christ is the very true God, and that the very true God doth forbid to hallow him any likeness of man, that is, to represent God in the shape of man; it followeth consequently, that to Christ no image is to be dedicated, because he is the true and very God and life everlasting.

. . . . .

Thou shalt not bow down to them . . . There is no moving, there is no life, there is no breath in a picture or image. But the Lord sitteth in his holy temple, where he reigneth and teacheth, by inspiration and the preaching of His word, the sum of godliness, and where he liveth for ever in the hearts of all His saints and servants.

I am God, saith he, shewing mercy, or giving bountifully unto thousands of them that love me and keep my commandments.

W.C.R.

Demythologize

This is a word that frequently occurs in modern theological writings, especially in the writings of the Neo-orthodox School. Just what do these writers mean when they talk about "demythologizing" the New Testament? This would seem to take the myths out of the N. T., and to imply that there are myths in the N. T. which should be taken out.

Webster defines a myth as "a story, the origin of which is forgotten, ostensibly historical but usually such as to explain some practice, belief, institution, or natural phenomenon. A person or thing existing only in imagination." Are there any such persons or things in the N. T. that need to be taken out?

The New Testament mentions myths in I Tim. 1:4; II Tim. 4:4; Titus 1:14 and II Pet. 1:16. The K. J. V. and A. S. V. in all these passages have "fable"; but R. S. V. has "myth", a literal translation of the Greek "muthos" from which our English word myth is derived. In all these passages the word has an unsavory flavor. Paul and Peter flatly deny that there are any myths in the N. T. and warn against following them.

Peter says: "For we did not follow cunningly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." The N. T. records actual, objective facts that the writers saw and heard, as is emphasized in I John 1:1-4. The N. T. does not contain any myths, and so does not need to be "demythologized." What these modern writers mean is to deny the historicity of the N. T. and take out all the supernatural elements in it. What is left is only a tattered rag that contains no gospel to save and sanctify us poor sinners.

Christianity differs from all so-called religions in that it is based on authentic historical facts. The N. T. contains the inspired record of these facts as Paul tells us in I Cor. 15:1-8. The facts alone are not the Gospel, but only form the basis of the Gospel. The Gospel is the inspired explanation of the recorded facts. Both fact and explanation together constitute the Gospel by which we are saved. There are no myths in the N. T. and so there is no need to "demythologize" anything in it.

Martin A. Hopkins.

The Sun and the Moon Stood Still

By J. V. N. Talmage, B.E.

Chapter 11 THE DISCOVERY REVEALED

When studying archeological data, hunting for the FLOOD and the HIATUS which followed, the writer was impressed with the manner in which dogs were mentioned in various reports.

When one by one many of the sites with dog bones were shown to be postdiluvian, it occurred to the writer that the presence of dog bones might mean the site belonged after the FLOOD; in other words, dog bones might be what the geologists call a type fossil.

To learn where dog bones or other signs of dogs had been found in the most ancient city mounds, a letter was sent to Miss Ann Parkins of Yale University, an expert in this field, asking her in what mounds, Jemdet Nasr (Babel) time or before, signs of dogs had been discovered. She replied that only in Tepe Gawra near Nineveh were the signs of dogs certain.

The writer then examined the bulky reports on the excavation of Tepe Gawra, and found

that there had been drawings of dogs on seals that seemed to belong to antediluvian levels (VIII and below). Some of the drawings seemed to indicate wild dogs, but in the uppermost layers, one got the impression that some dogs had been domesticated.

According to geophysical correlation, there were at the same time as the Tepe Gawra layers, some Mesolithic (Middle Stone Age) cave-dwellers who hunted and fished along the southern shores of the Caspian Sea. In the caves of these people Dr. Carleton S. Coon of the University of Pennsylvania found many dog bones, but he could not determine whether they had been domesticated or not. The writer suspects those dogs had been eaten, for even to this day many Koreans consider dog meat a delicacy.

In archeological sites elsewhere which the writer considers antediluvian no dog bones have been found. For instance, there are none in the Paleoindian campsites of North America, none in the sites of the Old Stone Age (Paleolithic) of Europe, none in the Middle Stone Age (Mesolithic) of north Africa, none in the Neolithic layers of Jericho, none in the early civilized mounds of Mesopotamia (Hassuna, Halaf, Obeid, Uruk).

Dogs are met with everywhere in archeological sites left from post diluvian times. (These will be described in next chapter.)

A German investigator reported that there were no signs that there had been wild dogs in Europe during the ice ages (antediluvian) but that dogs were imported after domestication.

From what we have mentioned, it would seem that wild dogs were native, (at least for 2000 years before the FLOOD) to the northern part of Persia and adjacent regions, as shown by Caspian caves and Tepe Gawra city mound. Apparently they were domesticated near that great mound.

There are several reasons why the writer has lately come to believe that Noah built his ark in the north. First, the traditional place in the south is shown not to have existed before Babel (Jemdet Nasr) time. Gopher wood of which the ark was built was probably more plentiful in the north. The postdiluvian pottery has its roots in northern pottery. Now we find the domesticated dog in the north only, from which Noah took a pair into the ark.

Presbyterian Men's Convention

By Reverend John R. Richardson, D.D.

Some 6,000 Presbyterian men from every part of the General Assembly met in the Dinner Key Auditorium of Miami, Thursday evening, October 10, for a four-day convention. This meeting was authorized by the 95th General Assembly and promoted by the Assembly's Men's Council.

"ALL THE WAY FOR CHRIST" was the excellent theme of the 1957 convention. The official purpose of this gathering was four-fold. First, to challenge men to acknowledge the greatness and power of God and accept His rule in every walk of life. Second, to confront each man with all the needs of his personal relationship to Christ as Saviour and Lord. Third, to persuade men that it is their highest privilege to be workers together with Christ in all areas of life. Fourth, to inspire, inform, and equip men for adventurous service through their Church, witnessing in the home, business, and community, and whole world.

"All the Way for Christ"

KEY NOTE ADDRESS

Dr. Louis H. Evans of New York City, Minister at large of the Presbyterian Church U.S.A., was selected to give the keynote address on the Convention's theme "ALL THE WAY FOR CHRIST." Introducing his message, Dr. Evans averred, "Whoever chose this subject must have been perfectly willing to embarrass modern man. They have put their finger upon a condition and a requirement which every Christian man would profess theoretically but which few are willing to practice functionally—namely that a man must be altogether surrendered to Christ or not at all."

The Biblical basis for Dr. Evan's address was Mark 12:32-33. "Well, Master, thou hast said the truth, for there is one God and there is none other than He; and to love Him with all the heart, with all the understanding, and with all the soul and with all the strength—this is more than all whole burnt offerings and sacrifices."

The speaker explained that the main thrust of this passage suggests the theme "GOING ALL THE WAY FOR CHRIST." It means, he said, a dedication of life and service "with all the heart, with all the understanding or mind, all the strength and all the soul—there is nothing of you remaining—this is 'GOING ALL THE WAY FOR CHRIST.'"

"It is not enough to have strength," said Dr. Evans, "We must have dedicated strength." Every man's conscience was probed by searching questions relative to the dedication of physical strength. "How long is it since you spent as much time calling on a prospect list for church membership as you spent playing 18 holes of golf? Do you match the amount of time spent in setting up exercises for the soul, come the morning hour, as you do on setting up exercises for the body?" These and similar questions caused the men present to see clearly some of the implications involved in going "ALL THE WAY FOR CHRIST."

"Our mental processes," the speaker emphasized, "should likewise be dedicated to Christ, because the Christ-controlled mind is a believing mind." He remarked on this point, "It is startling to sense the amount of unbelief there is in the contemporary church. The statistics are certainly compelling and I need not review them; suffice it to say that some men have surrendered the strength of their bodies to Christ without surrendering the precepts of their minds to 'Didaskalos,' the great Teacher. The tendency to pride of intellect is ever demanding that God 'explain' Himself in His edicts but you and I have never come to the place where we have to explain every force we use. No one has yet been able to define electricity and yet we are pleased to use it. We cannot analyze love or place it in the test tube but we accept it and its force moves us. I have never understood the operations of the telephone, but I have used it and I have gotten my answer, and thus it is with prayer. Many people have experienced the power of prayer without being able to explain it. It is true of the new birth. Jesus said that it was like the 'wind.' Then they could not explain it and they knew not why or 'whence it came.' Before the men of Galilee ever read a book on physics explaining the wind they used the wind to fill their sails and bear them across Gennesaret Sea. We do not need to explain the new birth before we experience it. You cannot possibly believe the divinity of Christ until you have asked him to do for you what only a God can do and thus prove his complete sufficiency."

Dr. Evans applied the convention's theme to the necessity of Christian men devoting their loyalty to regular church attendance, the enterprise of missions, and stewardship of possessions. Clinching these ideas, Dr. Evans declared, ". . . In the realm of worship does the soul or the Kingdom come first? One man said to me, 'I wanted to be in church Sunday, but you know I just love those little golf balls.' Yes, he loved three little golf balls. He loved them more than the Trinity which had invited him to worship that morning. A woman said to me once, 'You know, Dr. Evans, I would gladly have been in church but some friends dropped in Sunday morning and they didn't want to go to church and I didn't want to hurry them and we stayed home.' I said in my heart, 'So you hurt God instead.' Who came first, friends or God?"

"Why last Sunday 50% of all men in the Christian Church were absent without leave from the house of God, from their pews. What sort of a 'first' is this? Where does the church stand positionally in your schedule and mine?"

"Is the missionary passion our primary passion—capturing the world for God? Someone has said the Communists now outnumber us 32 to 1 in some parts of Africa in the form of their active agents spreading the propaganda of their cause while only half-heartedly and with a handful of missionaries we propagate the Kingdom."

"In the realm of stewardship how much soul is in our giving? I was in the home for a few days of one of our NATO officials who was just back from the defenses in Europe. He said to his wife, 'Honey, get me that clipping out of the papers some time ago and let Louis read it.' She handed me the clipping and it read like this, 'Board of Foreign Missions of the Presbyterian Church in U. S. A. proffered as a budget for its foreign missionary work abroad the sum of $9,118,300. This is the largest goal in 120 years.' He watched me as I read it and as I smiled he said to me, 'Louis, tell me you're proud of that, aren't you?' I said to him, 'That's the best we have done in 120 years.' He said, 'You know what that amounts to? That's the price of two B-52 bombers! It amounts to one penny a day per Presbyterian for Foreign Missions. This is a penny parade! How could we ever win that way? I mentioned these statistics in a sermon at the National Presbyterian Church in Washington a few weeks ago, and as I was walking out of the Church with President Eisenhower, he said, 'Bombers cost more, Dr. Evans; that was a year ago. Now our largest bomber would cost $9,000,000.' God forgive us."

Concluding this penetrating message, Dr. Evans reminded the men that it is imperative that we start with individual regeneration if we expect to find a solution for the needs of the world. He asserted, "Social regeneration will always follow individual regeneration. . . . This brings us to the importance of the individual man. Your car was put together part by part; the Kingdom of God is put together man by man." It was on this high note that this fine address closed.

"All the Way for Christ—in the Home"

Dr. Theodore F. Adams, pastor of the First Baptist Church of Richmond, Virginia, and

president of the World Baptist Alliance, spoke on "ALL THE WAY FOR CHRIST—IN THE HOME."

"Successful marriages and enduring and happy homes don't just happen. They are made, and made to succeed by those who love the Lord and feel that He has joined them together for eternity," asserted the Richmond Pastor.

"Some marriages are doomed to failure from the outset because they are not made of God. They are made by people who foolishly think they can live happily without God," he continued. "Marriages fail because people fail, and people fail," he said, "because they live without God." With true pastoral insight, Dr. Adams observed that "marriages are often wrecked by character failures." He concluded his message with some suggestions for success in marriages. Space does not permit extended quotations, but from a group of suggestions we submit the following as being worthy of serious thought.

1. Maintain your personal attractiveness. This is important both for husband and wife.
2. Eliminate needless irritants and sources of antagonism. Stop the little annoying things that get on each other's nerves, and also the habit of criticizing or joking about each other in public in such a way as to embarrass or make one feel inferior.
3. Do not cherish feelings of resentment. Forgive and forget. Don't keep bringing up past troubles that have been settled once.
4. Keep looking for new ways to do joyful things together. Keep the spirit of courtship and romance. Don't neglect each other because children come. Your ties will last longer after they have left home.
5. Be loyal. Don't talk about faults or troubles to outsiders. If you need help, talk to your pastor or doctor or some trusted adviser.
6. Don't keep wondering what would have happened if you had married someone else. Such daydreams do no good.
7. Keep your sense of humor.
8. Make the best of whatever life brings. You and God together can meet any problem life presents.
9. Cultivate your own spiritual life. Take time for prayer and meditation. Talk daily with God, and give Him a chance to talk to you.

"All the Way for Christ—With Money"

Howard E. Butt, Jr., from Corpus Christi, Texas, delivered a challenging address on "ALL THE WAY FOR CHRIST — WITH MONEY". Mr. Butt is a capable young man and has had wide experience in speaking on Christian Stewardship throughout the nation.

This Christian business man began by discussing America's prosperity. He said, "We outproduce and out-consume an envious world in everything from bathtubs to antibiotics and from television to tranquilizers. The blunt fact is that this nation, with only 7 percent of the world's population has almost 50 percent of its wealth. We own 76 percent of the world's automobiles, 51 percent of its trucks, 47 percent of its steel, and something like 90 percent of its Slenderella electric reducing machines."

"All this prosperity is massive evidence for the effectiveness of a system of free enterprise and competitive opportunity, but that simply increases our responsibility."

In the light of this prosperity the speaker noted that America has a greater financial responsibility than any other country. Much has been given us and, therefore, much will be required of us. The Scripture basis for this message was "to whom much is given, of him, much shall be required."

For the benefit of our readers we offer some of the choice quotations from Mr. Butt's address. "When material possessions become the most important thing in life we are guilty of the sin the Bible labels idolatry. Unfortunately idolatry is not an ancient sin. Baal may be gone but he has a thousand modern replacements."

"The great god Mammon is not wanting for worshippers today."

"Christ spoke of Mammon in two ways: First, he warned, 'Ye cannot serve God and Mammon.' Later he changed the emphasis, teaching, 'Make friends of the Mammon of unrighteousness.' "

"Mammon makes a fine friend but a monstrous master."

"It is completely wise to become acquainted with Mammon for a useful purpose. It is folly to be ruled by it."

"Some friendships tend to subdue, strangle, and suffocate us. Let us beware! Mammon is that kind of friend."

"Shrines to Mammon are found on every street. They far outnumber temples to God. Some people keep their shrine in the garage, with the hood brightly polished. Others have it in the clothes closets, hoping that the moths will not corrupt. Others have it in the jewelry case. For some, the home itself is the temple. The paycheck, the office, the store, the organization, the Dun and Bradstreet, the annual report — all these bid us bow down and worship."

"The $50.00 a week clerk and the financial genius manipulating millions are both tempted to be devotees."

"Mammon was intended to be our companion. It was never meant to be our conqueror."

"This stewardship is of all life—not of our money alone. God owns our time and our talents. Our influence, our personalities, and our minds are His and must be used for His purposes. Never make stewardship simply a financial phase. It covers all of life. We belong in totality to God. But that includes 100% of our possessions."

"Let us face this squarely. No man can truly be right with God in his heart until he is right with God in his pocketbook. The teaching of the Scripture is very clear."

"Every Christian should give at least 10% of his income. The tithe is the absolute minimum. This much we owe to God. From the earliest days of the worship of Jehovah this divine tenth principle has been established."

"What we give above 10% is an offering to God. The Bible teaches that our giving up to that 10% level is actually only returning to God that which is distinctively His. To keep that for ourselves which so clearly is His divine possession is to commit what the Scriptures call spiritual thievery. Malachi wrote, 'Will a man rob God? Yet ye have robbed me,' saith the Almighty. 'But ye say, wherein have we robbed Thee? In tithes and offerings!' "

Is it possible that we have had grand larceny in Church? At 11 o'clock Sunday morning while the collection plates were being passed? The possibility of respectable thieves robbing God by means of tithes and offerings withheld is clear warning to us all."

"But here is a man whose thrift and economy has overpowered his theology. He argues, 'I don't have to tithe. Tithing is Old Testament law. We are under New Testament grace. That legal requirement of 10% is not for me.' "

If this misguided friend is trying to save money and justify himself Biblically, he had better settle for 10% quickly and hold on to the Old Testament with all his might."

"What is the New Testament standard? Zacchaeus is an illustration. He gave 50%. And the widow commended by Christ gave 100% of what she had. The New Testament standard is the total stewardship of the total life. It is incredible and impossible that this should mean less than the 10% required by the Old Testament.

"Many Christians today can, should, and must go far beyond the tithe. For a man of moderate means 10% may be a genuinely sacrificial gift. But for his wealthy neighbor, 10% is no sacrifice at all.

"Philip Guedella, the well known author, says that the task of the biographer is always to discover the true character of his subject. He tells of his quest to find the real man in writing the life of the Duke of Wellington. There was no trouble in discovering what he did, where he went, or what he said. But it was only when he stumbled in his searching across the checkbooks of Wellington that he found his answer. There in the stubs of the man's financial spendings, he saw the true personality. Of course, his character — revealed in his checkbook. And so it is for every one of us."

"Giving is the essence of Christianity. It was conceived in giving. God so loved the world that He gave. The babe of Christmas is history's brightest gift. Jesus walked among men giving them his virtue, strength and wisdom. Calvary's redemption is the shatteringly overpowering gift in which God gave Himself for man's sin and He who was rich became poor that we through His poverty might be rich. He gave Himself to the cold darkness of the tomb that we might receive Easter's bright victory over death."

"Are we to receive all this as the gift of everlasting life and not give Him our lives in return? We cannot. We dare not. Love so amazing, so divine demands my soul, my life, my all."

"All the Way for Christ Through Citizenship"

The Friday evening's meeting exceeded all of the other sessions in attendance. An estimated crowd of 8,500 was present to hear Evangelist Billy Graham speak on "All The Way With Christ In Citizenship".

"If there ever was a time for the South to develop good citizenship and express its love, it is now," Dr. Graham told the audience in the Dinner Key Auditorium. "I see no place in Scripture that will give any man the right to resort to violence, hatred and bitterness," he asserted.

Graham elaborated at length on the gravity of the international situation brought on by the launching of the Russian Satellite. This event, the speaker affirmed, has produced a crisis in the United States equalled only by those of the Revolutionary War, the Constitutional Convention in Philadelphia, and the Civil War. In the light of this crisis, the speaker said, "This is, therefore, a time for prayer for repentance and for getting right with God in our own hearts."

Analyzing the contemporary problems of the world, the Evangelist explained that "All of these problems stem from one problem—sin." This observation he insisted was not an oversimplification of the matter.

"What is the answer?", he asked. He gave as his own answer, "We need an encounter with the living God."

Graham closed his message with an earnest invitation to the men present to rededicate their lives to Christ. A sizable number responded to his call.

"All the Way Through Christian Growth"

The Sunday morning sermon was delivered by Dr. James A. Jones, President of Union Theological Seminary on "ALL THE WAY FOR CHRIST THROUGH CHRISTIAN GROWTH". Dr. Jones began his message with a note of warning. He said "the simple truth is we shall be better or worse by having been here these days. Both alternatives are real". Continuing this thought, the speaker affirmed, "Unless this convention has led us voluntarily and conclusively to go home and do something definite with regard to the enrichment of the church in our own houses, it were better for us not to have heard the grandeur that is to be had when a man and his family go all-out for Christ in their home. Unless there is a new and divine mark upon our patriotism, whereby through us the way of Christ is translated into the civic affairs of our town and state, it is a disadvantage for us to have given any consideration whatsoever to the challenge to dare for Christ in citizenship. Unless there is a new sense of stewardship as we handle our money, unless there is a new sense of the sanctity of the common ground on which we stand to do our common work, all concern for the relation between Christ and our material resources and between Christ and our vocations will have been a venture in dishonor. In short, unless a man means business with the Son of Man, let him be left alone! But if we do mean business, then there is Gospel for us everyone. We can grow in the fashion of His likeness, until men seeing us will take knowledge that we have been with Him, and that we are out-and-out for Him. This is the wondrous possibility that is available to the man who dares to grow as a Christian."

Dr. Jones was at his best in his discussion of "Growing In The Knowledge of Christ." It is refreshing as well as edifying to hear President Jones declare:

"The point nowhere is put more clearly than in the Creed of our own church as it specifically deals with the matters of 'effectual calling, justification, adoption, and sanctification'. Perhaps there are those who rebel at such words. They belong to a bygone day, it may be said; or they suggest ideas which are too involved for the lay mind which confesses an unpardonable ignorance of such subjects. I submit that the terms, for all their strangeness, are not so difficult to say, or to understand to an adequate degree, as other terms which we bandy about in the most illiterate of conversations. We talk of 'maniac-depressive psychoses', of 'psychosomatic medicine', of 'economic probabilities', of 'intercontinental missiles', of 'hydromatic shifts', and the like. A man who can make sense out of any one of those terms can make enough sense out of the cherished language of theology. And our forbears in the Church believed in the intelligence of their children. So let me put the matters thus:

> 'Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of God, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.'

And to that, this:

> 'Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone.'

And this:

> 'Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.'

And, once more:

> 'Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and we are enabled more and more to die unto sin, and live unto righteousness.'

"Do you trace the movement of thought in these splendid statements? Our salvation is the consequence of God's endeavor, and none other. But having been saved, we are to submit to that ministry of the Holy Spirit by which we are enabled 'more and more to die unto sin, and live unto righteousness.' We are not to be content to be babes in the Family of Faith. We are meant to be men, yielding to and working with the Spirit of Christ, who has something new for us to do and something better for us to become."

Interest Groups

Five interest groups were held Saturday morning. The vocations of doctors, lawyers, business men, educators, public officials, craftsmen and farmers were discussed. Since these seminars were held at different places and at the same time, we can only report on one.

Dr. D. Elton Trueblood of Earlham College spoke to about 300 men on "Education In Our Day." He criticized television teaching as "fake teaching". "Much of our education today is shoddy because it is so lacking in human contact", he declared. He decried classes with more than 15 students and said that often more is

learned in a snackbar bull session than in the classroom if the professor does not know his students.

The Earlham College professor urged Christian educators to strive for excellence in their subjects, to develop concern for persons in their classes, and to hold basic convictions which will underlie all they do and say. Among these convictions he listed the belief that the world makes sense—that it is God's world and that man is not very big, that he doesn't know much, and that man is not self-sufficient.

Dr. Trueblood pointed out that if an educator is a Christian, he cannot be a logical positivist, a behaviorist, a Marxist, or a Freudian disciple. He called on Christian schools and Christian teachers to stop apologizing for their beliefs and be proud of the fact that they can do more for individuals than anybody else.

All the Way—in Winning Men

Saturday night an effective program on Evangelism was presented. Dr. John F. Anderson of Dallas, Texas, presided. He told the convention, "We who are in the Church must be of one mind and one heart in Evangelism. We have not near gone all the way with Christ."

Dr. Anderson introduced Dr. Dan Foster, a physician from Dallas, who said that two of the things that prevent many from witnessing for Christ are, "a cultivated broadmindedness, and the idea that this work has to be done by experts."

Jose Balbino of Fortaleza, Brazil, gave a personal testimony as to the salvation he has experienced through Christ. At one time, this gun-packing Brazilian was the most feared man in his neighborhood. He carried his gun and knife with him at all times to cause trouble. He started a life of drunkenness at ten years of age, and continued to drink three quarts of moonshine for twenty-two years. Then he was converted to Christ. He gave his gun and knife as presents to the police. He now spends his time telling about his new life in Christ.

Two native Africans were introduced by Dr. A. Hoyt Miller. Dr. Miller interpreted their testimony. Col. Powell Fraser spoke of his witness among the armed forces in Europe.

Appreciation

The 1957 Miami Men's Convention is now over, but we may be sure the inspiration generated and the instruction imparted will bear fruit in many of our churches. We do not know how many of the men in attendance will go all the way with Christ, but we are persuaded some will, and others will follow on to better know the Lord the Head of His blood-bought Church. Those who labored to make this convention a success may be assured that their labor in the Lord has not been in vain.

To the Presbyterian Men Assembled in Convention, Miami, Florida

October 10-13, 1957.

For the inspiration of this gathering, we four who are still alive after 55 years of service to our church would like to cite you to the wonderful progress made by our World Mission Board since our first active cooperation with it. At the same time, we wish to challenge you that through your cooperation we may witness even greater achievements.

Beginning in 1902, we recount our foreign mission work at that time was at a standstill. For three consecutive years the financial receipts hovered around 160 to 165 thousand dollars. Some missionary candidates had applied to other Boards as they saw no prospect of being sent to the foreign field.

To improve this situation, The Forward Movement for Foreign Missions was launched in 1902 by the four signatories to this communication. The outstanding feature of the Movement was to lead churches and individuals to assume a definite financial part of the support of missionaries. The response was electric. With the added stimulus of the Laymen's Missionary Movement in 1907, within a few years our church advanced from a low rating to one of the highest in missionary giving.

The World Can Now Read!

It has been said that "the world can now read" is the most stupendous, the most arresting, the most ominous fact, perhaps on this planet today. For the first time since the birth of Christ the Church can reach nearly all the peoples of the whole world with the proclamation of the Gospel through the printed page. In the spiritual realm, this has created a situation that can only be compared to that produced by the "A" and "H" bombs in the material and political world. The men of this generation have an opportunity to make Christ known that no other generation has ever enjoyed.

Therefore, we wish to challenge you to inaugurate another Forward Movement, in cooperation with our World Mission Board. This time to awaken men who are unaware of the value and potentiality of the printed page to reach the unsaved. We believe such a Movement offers far reaching results and the possibility of greater achievement than the Forward Movement of 1902 in which we had the privilege of participating.

Signed: J. Leighton Stuart, Lacy I. Moffett, J. Fairman Preston, Charles A. Rowland.



LESSON FOR NOVEMBER 17

By THE REV. J. KENTON PARKER

The Resurrection And Our Faith

Scripture Background: I Corinthians 15
Devotional Reading: I Corinthians 15:50-58

If I were to ask ten of the most outstanding Evangelical Students of the Bible to name the ten greatest chapters in the Bible, I expect that this chapter would be one that would be named by them all. In a majestic way, guided by the Holy Spirit, Paul treats this vital subject in a more complete way than it is treated in any other place. The gospel which Paul preached, as he tells us in verses 1-4, hinges upon two great Facts: (1) Christ died for our sins according to the scriptures, and (2) "And that he was buried, and that he rose again the third day according to the scriptures." Both His Death and His Resurrection are "according to the scriptures". The Bible is saturated with these two foundation stones of Faith. Like all the facts we are asked to believe, we are supplied with abundant evidence, upon which we can base our faith. God does not ask for a blind unreasonable faith, but gives sufficient and satisfying proof. There are those who "will not believe" even when faced with all the credentials which Christ Himself offered in His Sinless Life, His Marvelous Miracles, and His Matchless Words.

I. *The Proof of His Resurrection:* 5-11.

In these verses Paul names some of the witnesses to the Resurrection. In the mouth of two or three witnesses facts are established in a law court. The witnesses must be people whose testimony we can believe. Here he gives a list of such witnesses. In the four Gospels and book of Acts we find a fuller account. First, there was Cephas, or Peter; then the twelve; then five hundred brethren, most of whom were alive; then James; then all the apostles. Last of all, He was seen of Paul himself as he met Him on the road to Damascus. I believe that any impartial jury would have no trouble in believing the testimony of this great company. "So we preach, and so ye believed." This great fact is to be preached and believed. It is one of the Foundation Facts of our Christian Faith.

II. *The Vital Importance of the Resurrection:* 12-19.

There were some who were saying that there is no resurrection of the dead. We know that the Sadducees did not believe in the resurrection. They were the ones who asked Jesus the question about the woman who had seven husbands (see Matthew 22:23-33). The Pharisees, on the other hand, believed in the resurrection. There are some today who minimize the importance of the resurrection, or disbelieve altogether, or try to substitute some hazy idea of a "spiritual resurrection" and the immortality of the soul. There is a "spiritual resurrection" which is spoken of in John 5:24 where Jesus says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This is when we are "born again". In this same chapter, however, just a few verses further down, Jesus speaks in no uncertain terms of the resurrection of the body (see verses 28, 29). "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth", etc. Jesus spoke to Martha about this resurrection (see John 11:25,26). "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" It is most important to "believe this", and not some vague "theory" about immortality or spiritual resurrection.

Paul goes on with irresistible logic to state some of the terrible consequences of unbelief in the resurrection. Look at this list: If there is no resurrection, then Christ is not risen; if He is not risen, then our preaching is vain, and your faith is also vain. We are found to be false witnesses, for this was their common testimony that God had raised Christ from the dead. If Christ is not risen, we are still in our sins. A dead Saviour has no power to take away sin. He conquered when He rose again. Then, too, all who have "fallen asleep" are perished. If only in this life we have hope in Christ, then

we of all men are most miserable. Why? One reason is that they had faced persecution and death because of their belief in the resurrection. Think of what Paul had given up, and what he had suffered? Was he to perish like the beasts after his noble life of sacrifice? In those severe words Paul shows the inevitable result of such a course of unbelief, and the vital importance of this basic fact.

III. *The Order of the Resurrection:* 26-34.

He turns from this train of thought with the little word, "but", a word he often uses to denote a direct change in thought (see Eph. 2:4, "But God"). "But now is Christ risen from the dead, and become the first fruits of them that slept." Death began with Adam; life comes with Christ. But every man in his own order! Christ the first fruits: afterwards they that are Christ's at His coming. After the resurrection comes the end when He shall deliver up the kingdom to God. Paul tells us in Philippians 2:10,11 that every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Our Catechism says, "At the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of Judgment and made perfectly blessed in the full enjoying of God to all eternity". In the preceding answer we are told that our bodies, being still united to Christ, do rest in their graves till the resurrection. Our redemption, or salvation, is not complete until the resurrection of our bodies.

IV. *The Nature of the Resurrection:* 35-53.

This section begins with a question, or two closely related questions: How are the dead raised up? With what body do they come? Let us see how simply Paul answers these questions.

As to the first one, "How are the dead raised up?", he draws an illustration from Nature. The farmer sees this question answered every year. He sows some grain. The seed he sows dies, so to speak. It stays in the ground but it sprouts and we see a green shoot come through the soil. This grows and finally the ripened grain is gathered, the same kind that he sowed, but increased ten, twenty, or sixty fold. God has given it a body. Our bodies are "planted" in the cemetery. They remain there until the resurrection day. Then they are raised up in glory and we have a new body. He uses two more illustrations; one about the different kinds of flesh that compose our earthly bodies—of men, and beasts, and fish, and birds. The other points us to the heavenly and earthly bodies; of sun and moon and stars. They differ in glory.

He then gives some striking contrasts between our earthly bodies and our heavenly or resurrection, bodies. The earthly body is sown in corruption. It decays, as all fleshly bodies do. The new body we get at the resurrection will be incorruptible. It is sown in dishonor. We put it in the ground and cover it with earth. It is raised in glory. We plant a bulb in the ground and cover it with earth, and then, months later, we have a beautiful blossom. It is sown in weakness. Nothing is so weak as a dead body. It is raised in power. It is sown a natural body; it is raised a spiritual body. I think we can see this very plainly when we compare the body of Jesus that was laid in the tomb, and the body that came forth. It was the same body. The print of the nails was still there. It was a different body. It could go through a closed door; it could appear or vanish. Jesus could dine with the disciples but He had no need for such food for His new body. There is mystery here, of course. There is mystery, too, in the blossom of the lily which came from an ugly bulb.

Then he contrasts Adam and Christ. Adam was from the earth; Christ is from heaven. We have borne the image of the earthly Adam; we will bear the image of the heavenly, if we are "in Christ". He shows us a mystery. We shall not all sleep. There will be some who will be alive on earth when He comes in glory. We shall all be changed. This corruptible must put on incorruptible, and this mortal must put on immortality.

V. *The Victory of the Resurrection:* 54-57.

When Christ died on the cross He conquered Sin. He was made sin for us who knew no sin. He said, "It is finished". His work of Atonement was complete. He paid it all. No further need for sacrifices. Once for all He, our Great High Priest, has shed His blood for the remission of sin.

When Christ rose from the dead He conquered Death. Sin and Death were our two great enemies. The wages of sin is death. Death passed upon all men, for all have sinned. The sting of death is sin. Death means separation. Death of the body is the separation of body and spirit. Death of the soul is the separation of the soul from God.

Jesus, when He died and was buried and then on the third day, rose again, conquered both kinds of death. His resurrection sets the seal upon His atoning work on the cross. It also assures us that our bodies will be raised from the grave as His body came forth. Thanks be to God, Who gives us the victory through our Lord Jesus Christ. This Victory brings a shout of Joy from believing hearts. "Earth's saddest day and gladdest day were just one day apart!

VI. *The Effect or Result of the Resurrection:* 58.

Paul concludes this great chapter with a verse beginning with his favorite word, "Therefore".

Paul is a fine logician. He lays down some great foundation premises and then draws his conclusion. Since all these great facts are true, *Therefore!* What should be the effect upon us? He sums it up thus: Be ye steadfast, unmoveable, always abounding in the work of the Lord. Steady and unmoveable as the Rock of Gibraltar, we stand and withstand all the storms of life. There we will be filled with zeal and courage to work in the kingdom. Instead of being pitiable, we shall be strong to do whatever our hands find to do. Why? Because we know that our labor is not in vain in the Lord. We are not working for a dead Saviour Whose body lies in the grave, but for a Living and Reigning Lord Who is at the right hand of God and is coming to receive us unto Himself, and when He comes, we shall meet Him in the air.

The Joy of Tithing

Why Hundreds of Tithers "Wouldn't Change for the World"

By Wade C. Smith

(Copied from The Sunday School Times, of Philadelphia, issue of July 5, 1951)

In one of his "Say, Fellows—" articles some time ago in *The Sunday School Times,* Wade C. Smith, in referring to Jacob's tithing to the Lord, commented, "Don't get me started on tithing, fellows, I'll bubble over." A Massachusetts reader, who had been going through some difficult experiences, wrote Mr. Smith about his comment as follows. Her letter and Mr. Smith's reply are here given for the encouragement of other readers.

Dear Mr. Smith:

For the past few months my husband ventured in building two houses, and financially we have become involved, owing to lack of experience and a desire to give the other fellow his due. Previous to this venture, we had always put aside a set amount for church contributions, and other calls took their chance as they came along. However, I have felt a desire to put aside a tenth of my husband's total wages, and this I have done, asking God to increase my faith in doing so, for I must say I have had trepidation in doing so, not being **unwilling,** but sensing this venture may not turn out on top.

My husband is not fully aware of the amount I have set aside, but my conversation and prayers have been that we should give ten per cent, and I wanted to prove that God keeps His promises if we fulfill His will. Maybe your "bubbling over" experiences would help us. I know your prayers will, and ask for these.

Looking back we feel some of our mistakes have been foolish ones, and therefore our due punishment.

Yours sincerely,

A Massachusetts Reader

Dear Friend:

The whole matter rests upon trusting God to keep His promise—not whether you can see your way through or not. It makes no difference what the circumstances are, or what your prospect of material profit or loss may be. Indeed, the poorer such prospect is, the greater faith you have to exercise and the greater and more overwhelming the blessing. I began to tithe when I was *hopelessly* in debt. I could see no possible chance of ever paying out, unless the stars should fall, or something as improbable as that. But the stars *did* fall, figuratively speaking, after I had gone through some very severe testing that almost baffled me. My wife and I just nailed down Malachi 3:10 to the altar, got on our knees together, put our fingers on that promise every day for two months, and said, "Lord, this is Your Word, we are taking it at face value; we are 'proving' You now herewith, and watching for the 'windows of heaven' to open!" And they did open—not all of a sudden, just a little at first.

Near the end of the month, when we were beginning to wonder if we would have the faith to take out a tenth of the second month's salary check, my wife received a letter from a lawyer in a distant state informing her that he had discovered that she was one of four heirs to a nine-acre tract out in the country, which he could sell for a certain amount. The other heirs were willing, and if she would consent he would go ahead with the sale. He also stated that her one-fourth, after paying back taxes, court fees, and his own service fee, would amount to a certain sum. Believe me when I tell you it was *exactly* the amount of that first month's tithe! We said, "Praise the Lord, the 'windows of heaven' have cracked enough to give us back what we had *paid* Him!" She did not even know she was an "heir." But we began right there to understand better that we are "heirs of God," who owns "the silver and the gold and the cattle upon a thousand hills."

But the second month was harder sledding, for we had scraped the barrel, and it looked as though the children might have to do without sugar on their cereal, and wear patched clothes to Sunday school. However, we took out one-tenth for the Lord the second month, and nailed it down with Malachi 3:10. About the middle of the month, like a bolt out of the blue sky, my boss announced he was raising my salary $50 a month! The last thing I would have guessed, for he had not seemed to be that kind

of a boss, before. About that time, I was trying to exploit my first "Little Jetts Book," which was "deep in the red," for the lack of orders, and to my astonishment I received an order from John Wanamaker's for 2,000 copies! That really set me up, for it had looked as though the book would be a commercial failure. Other orders began to come in from all over the country and across the seas—a cabled order from Charles G. Pearson's Sons Company, London, came for 1,500 copies; a mail order from Melbourne, Australia, for 500 copies.

That little book bought me a home, the first I had ever owned. I paid all my debts, with interest, in full—some of them ten years old—and from that day I have never had to *worry* about finances. Of course I have to be frugal, but it's real fun to make figures now, for the Lord is my Senior Partner.

Nor was that the biggest way the windows opened. The spiritual blessing was far greater than the material. Formerly a niggardly giver to the Lord's work, I suddenly found I could give in a big way (for me), and I increased my tithe to fifteen per cent, then to twenty per cent. It is a real joy always to have some money in the Lord's treasury to give to any cause that comes along which I, as the Lord's steward and charged with the responsibility of proper administration, may consider as a worthy one.

Now my case is not exceptional, except possibly in detail. I have talked with hundreds—yes, more than hundreds of tithers, and their universal and invariable testimony is that it is the happiest thing they ever did in finances, and they wouldn't change for the world.

I hope this "bubble over" answers your question about tithing. May the Lord lead you into it fully; and if you are careful to keep an accurate account, giving Him the benefit of the doubt whenever there is a question as to what the tithe should be, how applied, and the like, I am confident your experience will be as happy as mine and the many thousands of others who are consistently tithing.

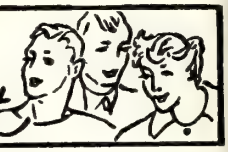
Sincerely yours in His glad service,

Wade C. Smith.

Fontana Dam, N. C.

P.S. 1957—Now, six years later, I am more enthusiastic about the tithe than ever. The Lord has surely opened His Big Windows.
Weaverville, N. C. W.C.S.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR NOVEMBER 17

By THE REV. B. HOYT EVANS

"*The Relation Of The Gospel To Social Life*"

Scripture: James 2:14-24

Suggested Hymns:

"A Charge to Keep I Have"

"Jesus Calls Us: O'er the Tumult"

"O Jesus, I Have Promised"

Program Leader's Introduction:

During the latter part of the nineteenth century there arose in the American church what was known as the "Social Gospel Movement". There was no doubt some justification for such a movement, because many professing Christians seemed to have little social concern. Their "Sunday religion" did not carry over to the other six days of the week. The "social gospel" got out of hand, however, because some of its most prominent leaders were soon leaving the impression that the central message of Christianity was a social message, and that the way to become a Christian was through social service.

Actually, there is no such thing as a "social gospel". The term is a purely human invention. There is only one Gospel, and it is the good news of Jesus Christ the Son of God who came into the world to die in the place of sinners. Those who receive the good news and accept by faith what Christ did for them, have eternal life. This is the only gospel, and those who receive it become transformed people. The fact that the Gospel transforms people makes it have a very real significance for society. That is why theologians talk about the social implications of the Gospel.

A person whose life has been transformed through faith in Christ proves that the trans-

formation is real by the way he lives. That is what James meant when he wrote, "Faith without works is dead". In other words, faith that does not produce good works is no faith at all. Concerning this same matter John Calvin said, "It is faith alone that justifies, but faith that justifies can never be alone".

The Bible makes it clear, and especially the teachings of Christ, that social service is a very acceptable way of serving the Lord. Jesus said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me," and, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me". It is important that our service to others be done in the name of Christ, and not with any thought of establishing our own righteousness apart from Him. We do not engage in social service in order to become righteous, but because we have been cleansed and clothed in the righteousness of Christ.

Wherever we find people whose lives have been transformed by Christ, we will find them working to transform the society of which they are a part. On the other hand, if professing Christians do not exert any influence on their society, we have reason to wonder if the work of transformation has been completed in them. This, then, is the meaning which the Gospel has for society: God transforms people through the Gospel of His Son, and through the people He transforms their society.

We now want to consider and discuss some of the responsibilities which we, as Christians, have toward the society . . . the community . . . in which we live.

(List on a blackboard or on a large sheet of paper or cardboard social abuses and practices in which a Christian can have no part, such as:

Maintenance of slum housing areas where crime breeds.

Engaging in business that is harmful, such as manufacturing or selling alcoholic beverages.

Operating unwholesome places of amusement.

Ask for suggestions of other businesses and practices which are a blot on society,and point out that the Christian who is unconcerned about such abuses is sharing, in a sense, in the harm that they do.

Now make a list of social services and projects in which a transformed person will be sure to want a part, such as:

Better schools

Better government

Relief of hunger, suffering, and poverty

Clean-up campaigns

Wholesome recreation.

Ask for suggestions of other projects and activities in the community which commend themselves to Christian endeavor. Point out that a Christian is responsible for using his vote, his influence, and his example for the betterment of society. Be sure that all the young people understand that social service is the *result* of being Christians and not the *means* of Becoming Christians. The meeting could be closed by offering sentence prayers, asking the Lord to use you to render service in His name and to show you more opportunities for service.)

LETTERS



Atlanta, Ga. — I just want to tell you what a blessing the **Journal** is. The recent article on Baptism was most enlightening; also the Predestination article just as good. The helps on the lessons for the Women of the Church are very good. I own and operate a beauty shop and the **Journal** is the **most read** of all (the magazines). The Children's Page I give to a teacher of little folks. May God continue to bless and enlighten all those who contribute to the **Journal.**

In His Name

Lillian Humphrey



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Division of Consolidated Presbyterian College of Synod of N. C.

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CHILDRENS Page



Grandmothers and Mothers

Bobby (4) and John (3) Winter, of Sierra Madre, Calif, had a Beagle pup, named "Chum", but they moved into an apartment and had to leave "Chum" behind because "dogs are not allowed." It was just too bad, for "Chum" is very lonesome now. Sara Brown, (7) of Hendersonville, N.C. has a brother Steve, (10) and they have a gray cat and a black cat for pets. - - - - Some of you children have - - - - mentioned your grandmothers. There was a boy 1900 years ago whose grandmother and mother read the Bible to him and helped him to understand it. His name was Timothy and he lived in Lystra, where St. Paul, the great Apostle, visited and preached. Timothy loved the Bible stories, and even while very young, did Christian service. St. Paul liked him so well that he took Timothy with him as a helper, and he became St. Paul's best human friend. His last letter was written to Timothy, in which he said, "... as a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." Get grandmother or mother or even Daddy, to read the Bible to you! E.



WOMENS work



Worldwide Bible Reading Thanksgiving to Christmas

Spiritual Power

Peace could prevail in the world during the Thanksgiving to Christmas season, if as much time and energy was spent seeking spiritual unity as is spent in the secular business drive.

This gaudy, commercial demonstration annually eclipses the glory of Christ's Birthday. The power to do it comes from a unity of purpose — more sales.

There is available, however, a more powerful means of producing a spiritual unity during this month-long holy season. It is Bible reading. No extra expenditures of money or energy are necessary.

Without exception, every home in the city has a copy of God's word in one form or another. Pick it up, dust it off and then read it with an open mind each day beginning on Thanksgiving Day.

You won't be alone, either, for millions throughout the world will be reading the same scriptures. Make it a game and ask those you encounter on the streets about the daily reading. If they have failed to read it, by the next day they will have opened their Bible.

Talk about chain reaction, this could create a spiritual force no world power could stop. Try it!

This Worldwide Bible reading idea, fostered by the American Bible Society, began 13 years ago and has been gaining momentum each year.

It came from "one crying in the wilderness" on Guadalcanal. A lonely Marine wrote his mother, asking his family to join with him in reading certain verses from the Bible each day to counteract his homesickness and to feel at least spiritual fellowship with those back home.

This mother passed the letter on to the American Bible Society which immediately selected Scriptures appropriate to the season of Thanksgiving to Christmas. The movement touched the hearts of Christians throughout the world.

This year the Bible Society promotion is being assisted by a committee of laymen headed by President Eisenhower.

Bookmarks in any quantity desired are being supplied by the American Bible Society. You may order copies from the American Bible Society, 85 Walton St., Atlanta, Georgia, for personal use and to give to friends. On them are the daily Scripture selections listed below.

God yearns for spiritual fellowship with all mankind. He speaks to men through His Word. He imparts spiritual power through it. Pick up the receiver and listen with others this season.

November

28	Thanksgiving	Micah 6:6-8
29		Psalm 90:1-17
30		Psalm 103:1-22

December

1	Advent Sunday	Romans 13:7-14
2		James 1:1-27
3		Genesis 1:1-31
4		Psalm 8:1-9
5		Psalm 139:1-24
6		Matthew 20:17-29
7		Ephesians 4:1-32
8	Universal Bible Sunday	Exodus 20:1-17
9		Matthew 22:15-40
10		Romans 8:14-39
11		1 Corinthians 13:1-13
12		1 John 4:1-21
13		Matthew 5:1-26
14		Matthew 5:27-48
15	Sunday	Matthew 6:1-18
16		Matthew 6:19-34
17		Matthew 7:1-29
18		John 3:1-17
19		Titus 2:1-15
20		Isaiah 11:1-9
21		Isaiah 53:1-12
22	Sunday	John 1:1-18
23		Hebrews 1:1-14
24		Matthew 1:18-25
25	Christmas	Matthew 2:1-12

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NEWS of CHURCHES around the World

CHANGES OF ADDRESS:

Rev. J. A. Warren, from Prentiss, Mississippi, to the Germantown Presbyterian church, Germantown, Tennessee.

Rev. A. R. Cates, from Clio, Alabama, to the Blountstown and Orange churches, Box 577, Blountstown, Florida.

Rev. Malcolm M. Bullock, from Gaffney, S. C., to Cliffwood Presbyterian church, 2411 Young Drive, Fleming Heights, Augusta, Georgia.

Rev. Plumer Smith, from 1611 Atlantic Street to 1614 Atlantic Street, Hopewell, Va.

DEATH OF REV. JAMES HERMAN MAGEE

The Reverend James Herman Magee, Minister at the Carthage church in the Presbytery of Central Mississippi, went to his eternal reward on September 13, 1957, two days after a heart attack that seized him after his Wednesday night prayer meeting. He leaves a wife and four children, Mrs. Magee the former Miss Alice Jean Weatherall, of Pontotoc, Miss., his partner since 1939.

Mr. Magee was born in Prentiss, Miss., November 23, 1911, and died shortly before his forty-sixth birthday. He had been sick for some months.

He was a graduate of Maryville College in Tennessee, and of Columbia Theological Seminary at Decatur, Ga. He was licensed in April and ordained in June of 1938, by Meridian Presbytery.

He served the Magee and Sharon churches in Meridian Presbytery in 1938-40; the Leakesville church in Mississippi Presbytery in 1940-41; as a Chaplain in the Army of the United States in 1942-43; the Lake Village, Ark., church in 1945-48; the Spring Hill, La., church in 1949-52; and had served at Carthage since 1952.

W. A. Gamble, S.C.

COLUMBIA THEOLOGICAL SEMINARY

President John A. Mackay of Princeton Theological Seminary, Dr. William M. Elliott, Jr., Pastor of the Highland Park Presbyterian Church of Dallas, Texas, and Moderator of the General Assembly of the Presbyterian Church U.S., and Dr. James M. Robinson, Associate Professor of Biblical Theology in the Candler School of Theology at Emory University will be the lecturers during Minister's Week at Columbia Theological Seminary, November 4-8, 1957.

Dr. Mackay will deliver the Smyth Lectures at services to be held at 8:00 o'clock each evening during the week and has chosen as his subject "Reality and Idolatry: A Critique of Current Christianity". The subjects of the individual lectures in the series will be as follows:

1. The Christian Quadrilateral
2. Theologism: The Idolatry of Ideas
3. Aestheticism: The Idolatry of Feeling
4. Churchism: The Idolatry of an Institution
5. Moralism: The Idolatry of Precept

Dr. William M. Elliott, Jr., will preach to the students and to visiting ministers each morning during this period at 11 o'clock. The subjects for his individual sermons have not been announced.

Dr. James M. Robinson has chosen "Studies in the Kerygma" as the subject for the four lectures which he will deliver. Dr. Robinson will be heard at 9:30 A. M. and 4:30 P. M. on Tuesday, November 5. He will also lecture at 9:30 A. M. on November 7 and 8. The titles for the individual lectures by Dr. Robinson will be as follows:

1. Variety and Unity in the Kerygma
2. The Kerygma and Christian Existence
3. The Kerygma and New Testament Theology
4. The Kerygma and the Historical Jesus

The annual luncheon meeting of the Alumni Association of the Seminary will be held in the refectory at 1:00 P. M. on Tuesday, November 5.

SOUTH CAROLINA

Forest Lake Presbyterian Church, Columbia, S. C., latest star in Congaree Presbytery's crown of churches, elected a Pastor on Sunday the 29th of September and announced its intention to assume a self supporting status at the beginning of the new year 1958.

The Rev. Joseph Sherwood Harvard, presently assisting the Presbytery in Church Extension work, has accepted the Church's call and will assume his new duties on January 1, 1958. Rev. Harvard is a native of Florida and began his studies for the ministry in the schools of that state. He completed his preparation with graduation from Columbia Theological Seminary, Decatur, Georgia, and accepted his first call to Knox Presbyterian Church in Pensacola, Florida. Serving approximately two years in this position, he was called to serve in Congaree Presbytery's Church Extension Program where he has played an immense part in the organization and progress of Forest Lake Church and has so endeared himself to the congregation that he was unanimously called to serve as the Church's first Pastor. Rev. Harvard brought with him to Columbia a delightful and gracious family consisting of Mrs. Rebecca Harvard, Misses Nants and Fay Harvard and Joe Harvard III, all of whom are charter members of the new church.

Forest Lake Presbyterian Church was born in the heart of Rev. Harry F. Petersen, Jr., Chairman of Congaree Presbytery Church Extension Committee, whose love for the Presbyterian Church and prodigious labor in her behalf have resulted in the formation of nine new churches in the Presbytery.

Forest Lake Church was officially organized on November 18, 1956 with seventy-two petitioners. The construction of a church building was begun with the breaking of ground on January 6, 1957, and the first service was held in the new building on July 21st of that year, by which time the membership had grown to one hundred and twenty-

five. The new building was dedicated on September 15, 1957, with a membership of one hundred and forty one and it is expected that this figure will approach two hundred by January 1, 1958, when the Church will assume a self supporting status.

The organization of this Church and the rapidity with which it has become a complete working unit is outstanding, and evidences the intense interest its members and others have in providing for the religious life of the community.

Clinton—A scholarship in memory of the late Wilson W. Harris of Clinton has been established at Presbyterian College, President Marshall W. Brown announced recently.

The grant, known as the Wilson W. Harris Memorial Scholarship Fund, has been set up by his widow Mrs. Cornelia B. Harris toward providing financial assistance to worthy PC students. She has given an initial amount and plans to add to it through the years so that the income from the invested principal may be used for scholarships.

Clinton — A new slate of officers were beginning their duties today as leaders of the four classes at Presbyterian College.

They have just been chosen in campus-wide elections to serve for the remainder of the 1957-58 session.

Guice Potter of Anniston, Ala., was named president of the senior class; Ron Isger of Clairton, Pa., president of the juniors; Jack Taylor of Greer, sophomore president; and Rohe Esbaugh of Louisville, Ky., president of the freshmen.

Pacolet—The Rev. Mr. John H. Knight preached in our revival October 1-6. The messages were scriptural and challenging. The attendance each night was considerably larger than the Church membership. Five boys and girls made profession of their faith in Christ and are to join our Church. Fourteen boys and girls received awards for faithful work in the Bible and attendance contest.

NORTH CAROLINA

Shelby — The fourth Presbyterian church in Cleveland County, and the second one in this city, has been formally organized by Kings Mountain Presbytery. John Knox Presbyterian Church graduated in status from a chapel to a full-scale church on Sunday evening, October 6th. The Rev. E. T. Thompson, Jr., is pastor there.

The chapel program began in 1953 with a handful of people coming together to worship in a rented house in the western area of Shelby. The Rev. Park Moore, then of Grover, now of Gastonia, served as pastor. He was followed by Dr. John S. Brown, the present pastor of the Shelby Presbyterian Church. The Rev. Don Shriver served as pastor of the chapel for a while.

The present church building was constructed in 1955, and seats 125 persons. Some 62 persons requested King Mountain Presbytery when it met in September, to grant church status to the chapel.

Funds for the chapel building were provided largely by Kings Mountain Presbytery through the efforts of the Rev. P. D. Patrick, longtime chairman of Church Extension, and through the gifts of the late W. H. Belk, merchant.

The organizational service was conducted by Dr. Brown of Shelby, and the evening message was presented by the Rev. George Riddle, pastor of the Cherryville Presbyterian Church.

Officers who were elected to serve the new church are W. L. Alexander, Charles Beam, and Ted Kale, elders; and Brian Borders, Roy Tiddy, Jr., Harry Shropshire, and Douglass Bell, deacons.

The Commission, appointed by Kings Mountain Presbytery, to organize the church, included Dr. Brown, Mr. Patrick, Mr. Riddle, the Rev. Trent Howell of Grover, and elders R. T. LeGrand, W. L. Alexander, and Everett Pruden.

TEXAS

Dallas — Another new church project was initiated in the Greater Dallas Extension program on Sunday, October 13, 1957, when services were held in a store building in Garland, Texas, with forty three people present. A full schedule of Church School and Church Worship services were held on that day. Rev. W. C. Easton, former pastor of the First Presbyterian Church of Mexia, has been employed to initiate this work and it is hoped that organization can be effected by the end of the calendar year. If that is done it will mean that two new churches organized in the Dallas area this year and three within thirteen months.

This is the thirteenth joint project undertaken in the last ten years by the Presbyterian Extension Committee of Dallas and Dallas Presbytery's Committee on Church Extension. Two of these projects have been relocation of existing churches and eleven have been the organization of new churches, seeing them through the initial stages of their building project. The twelve projects already under way show a total membership of 4,358; and total contributions for 1956 of $468,198. Church property valued at $2,500,000.

Mr. G. R. Hollingsworth, elder in the First Church, Dallas, is chairman of the Presbyterian Extension Committee of Dallas. Mr. George R. Allen, elder in the Highland Park Church, is chairman of the Presbytery's Committee on Church Extension.

VIRGINIA

Richmond — Members of the Board of Christian Education gave unanimous approval to church-wide use of a comprehensive new curriculum study report at their October meeting following the Men's Convention in Miami.

The document, which covers guiding principles for Christian educational activities, will be offered to all boards and agencies of the General Assembly and to local churches for use as study material. It will also be used by the Board of Christian Education staff in its continuing program to improve materials offered to the church.

Dr. Charles E. S. Kraemer, president of Assembly's Training School, was chairman of the study group, which has been at work since 1955.

Members of the Board also heard a report from its Higher Education subcommittee that a new Committee on Bequests will be organized at a meeting November 29-30 at Memphis. This group will set in motion a program to seek bequests to benefit all of the 29 educational institutions within the church.

A committee was named to work out final details for a new book store at Massanetta Springs, Va., with leaders of that conference grounds. Further plans were announced for the new Presbyterian Book Store in Charlotte, N. C., scheduled to open in March, 1958.



BOOKS

WILLIAM THE BAPTIST. James M. Chaney. Committee on Christian Education, Bible Presbyterian Synod. $1.00.

This widely acclaimed presentation of the Scriptural teaching on baptism is once again available to the Christian public. It was originally published by the Committee of Publications of the Southern Presbyterian Church and ran into many editions and was distributed to the ends of the earth. This little volume gives satisfying answers to the questions raised by Baptists.

WHEN BOYS AND GIRLS SING. Warner Press. $1.95.

This book is prepared especially for children. It is a result of over 5 years research and study. More than 600 children's hymns and songs were considered by a special group consisting of church leaders and religious music directors from all areas of the United States. There are 5 sections in this book, with over 170 songs that children will enjoy singing and reading.

THE CROSS AND THE OLD TESTAMENT. H. Wheeler Robinson. Westminster Press. $3.00.

This re-publication consists of Dr. Robinson's three books, "The Cross of Job," "The Cross of the Servant," and "The Cross of Jeremiah," which were published some years ago.

"The Cross of Job" deals with the problem of suffering, first as viewed by Job, then as viewed by his friends and finally as created and handled by the Lord.

"The Cross of the Servant" brings up the question of the actual identity of the "Servant of the Lord." The author looks closely at the identification of the Servant with Jesus and the continuing collective aspect of the Servant in the corporate consciousness of the church. The permanent value of the content of the book is assessed.

"The Cross of Jeremiah" is presented in four sections dealing with certain autobiographical portions of the Book of Jeremiah.

In all three of these studies the author sees the same basic significance in the suffering and rejection of a man of God carrying his cross and the lowliness of one who is establishing a new understanding of God in his own experience. This book is written with force and clarity and deals with remarkable insight into the complexities of human suffering. It is suggestive but should be read with discernment.

CALVIN'S DOCTRINE OF THE WORK OF CHRIST. J. F. Jansen. James Clarke & Co., Ltd. 8/6d.

In the publication of this volume the author is reminding the modern church of her goodly heritage. He shows that the theology of the great Reformers possessed a vitality and strength too often obscured in later systems. He believes that it is high time that more attention be given to Calvin's understanding of the work of Christ for Christology is always the measure of any theology.

Dr. Jansen contends that the offices of Christ in Calvin's systematic theology are Scriptural and should be emphasized in our day. There is much to be derived from keeping clearly in mind that Christ as our Redeemer serves in the three-fold office of prophet, priest and king. Clearly he sets forth the exegetical basis of Calvin's doctrine of the offices of Christ. He refutes the idea that Calvin's treatment of the offices of Christ makes redemption any mechanical transaction devoid of devotional feeling. He answers Wernle's criticism that for Calvin faith in Christ gives very little place to heart and feeling and relies only on a reflective mind by saying, "Such criticism forgets that in Calvin redemption is not only the work of Christ for us, but also with us and in us."

We are reminded in this volume that when Calvin first began to systematize his theology he followed the earlier Christian theologians in teaching that Christ exercised two offices, namely priest and king. It was later that he introduced the third office and Dr. Jansen believes that he did this because the office of the prophet suggests a way of relating revelation and redemption and because it suggested a foundation for the Protestant ministerial order. Jansen does not follow Calvin in this arrangement.

Calvin has much to teach us today. Many superficial theological writers would do well to listen to a statement like this. "Whenever our salvation is treated of, let these two things be remembered — that we cannot be reckoned God's sons unless He freely expiate our sins and thus reconcile us to Himself and then, not unless He also rule us by His Spirit. Now we must hold that what God hath joined man ought not to separate."

—J.R.R.

PRAYER AND LIFE'S HIGHEST. Paul S. Rees. Wm. B. Eerdman's Publishing Co. $2.00.

This book deals with six of Paul's devotional and intercessory classics. One of America's outstanding pulpiteers shows that Paul was mighty, not only as a man of thought and action and vision, but also of prayer. Few present-day expositors could equal the expository skill set forth in these messages. We know of none who could surpass these expositions. This volume shows us that when all the prayers of St. Paul are taken together it becomes clear that they are as astonishing in their sweep and range as they are in their depth and power. They show that no phase of the Christian's life or the church's experience is left unnoticed.

THE CHRISTIAN'S DAILY GUIDE. William S. Deal. Baker Book House. $1.00.

This little book is full of spiritual capsules. It contains daily devotionals for spiritual refreshment. Its size is so arranged that it can easily be carried in one's pocket or purse.

RELIGION IN AND ON THE JOB. Eugene Carr. Cowart-McCann, Inc. $2.00.

This book is a collection of columns from a widely read newspaper feature which is now in its third year of publication. They treat simply the problems of daily life as viewed through the principles and beliefs of the Bible and as practiced in the modern world. There are topics of special interest to youth and parents and parables rooted in today's life and living.

49 WORSHIP STORIES FOR CHILDREN. Theodore W. Schroeder. Concordia Publishing House.

In this little book the author sets forth in story form the manner in which children may be taught the basic virtues which are part and parcel of Christian ethics and Christian living. The purpose of this book is to implant in young readers an understanding of and a respect for, love, patience, kindness, generosity, resignation, dedication, honesty, truthfulness, gratitude and obedience. The stories lay proper stress on the important roles these virtues play in the molding of character and personality.

SPINOZA—THE ROAD TO INNER FREEDOM. Dagobert D. Runes. Philosophical Library. $3.00.

This book is a republication of the Ethics of Baruch Spinoza. This work is recognized as one of the most profound and basic works in all philosophic literature. Although it is well known to professional philosophers this volume has never received wide popularity among the reading public. Perhaps the reason is that Spinoza couched his ideas in mathematical formulation and scholastic terminology. For Spinoza, the pursuit of philosophy was never a mere academic exercise, but rather a search for a better and fuller life and a way to true human happiness and human dignity. To teach man to be master of his passions and emotions is in the last analysis the goal of Spinoza's Ethics. He teaches that the only freedom from the inner conflict of life lies in the experience of an even greater emotion — the rational love of God.

HUMAN FOOTPRINTS ON THE DIVINE HIGHROAD. Milton C. Lutz. Christopher Publishing House. $2.50.

The author was an army chaplain during World War I and served with the armed forces overseas. For a number of years he was chaplain of the Whittier State School for Boys. In these varied capacities he has had large experience as a counselor. This book is written to show the peace of heart and mind that Christ alone can give and that this peace is attained only when there is positive assurance of salvation.

HANDBOOK OF BIBLE HISTORY Book II - Old Testament. George Stob. Eerdmans. $2.50.

This book is the sequel to the "Handbook of Bible History, Book I". It continues and completes the historical and revaluational study of the Old Testament offered in this series of handbooks. This book describes Biblical material from the Kingdom of David to the close of the Old Testament period. The author shows how the Christian should try to see the large pattern of revelation that emerges from Bible study instead of getting lost in the details. He indicates that a reading of the prophets and their ministry is greatly rewarding. A chronological chart giving the time of the reign of the kings of Judah and Israel and showing relationships between kings of Judah and Israel is helpful.

HELP YOUR BOY OR GIRL TO BE CHRISTIAN. Edmund W. Janss. W. A. Wilde Co. $2.50.

This book tackles hundreds of basic problems that the boy or girl will face at any time. The needs and anxieties of the child and his mental and spiritual makeup also find solutions in this volume. The vital center of the whole book is Christ. The author is sure that every childhood difficulty must find ultimate solution in Him whether it be social, mental or spiritual. For the parent who is perplexed, this book will be a help.

THE ART OF HAPPY CHRISTIAN LIVING. Leslie Parrott. Zondervan. $2.00.

This is a practical guide to happy living. The author clearly explains and illustrates how the life of both Christian and non-Christian can be a happy life. The author recognizes the problems that all of us face in everyday living and gets to the heart of these problems and their solution by practical application of Biblical truths. Mr. Parrott combines the deep practical truths of Scripture with his own experience to show that we need not be discouraged or defeated if we are Christians.

IT ONLY HAPPENS TO PREACHERS. Ken Anderson. Zondervan. $2.50.

In an unusually entertaining and descriptive way Ken Anderson presents a whole bookful of anecdotes about preachers and their adventures. He achieves a fine balance between the serious and the humorous in his choice of narrative. The anecdotes in this book concern many famous preachers of today and yesterday as well as not-so-well-known men in the pastoral and evangelistic fields. The book ends on an inspiring note with emphasis upon the spiritual aspects of the preacher's daily ministry.

JESUS, FRIEND AND TEACHER (Pupils' Book, Parts 1 and 2 for grades 5 and 6.) Elizabeth S. Whitehouse. Westminster Press. 35 cents each.

JESUS, FRIEND AND TEACHER (Teacher's Book). Elizabeth Whitehouse. Westminster Press. $2.25.

This course for Juniors is designed for use in released-time weekday religious classes. It provides a non-denominational firmly grounded study of the principles of Christianity as taught by Christ with the use of the Bible as a basic tool for learning. The general purpose of this study expressed by the author is "to lead the boys and girls to the knowledge that Jesus' teachings include help for the problems they face daily; to guide them in discovering those teachings and their relationships to the problems faced; to give practice in finding and reading in the Bible some of the stories and teachings of Jesus; to develop appreciation and admiration for the Master Teacher and to recognize in him one especially sent by God to be our Saviour and Lord as well as our Friend."

Miss Whitehouse has served as Director of Christian Education for a number of churches in the Philadelphia area and has been active in the field of religious writing. Lists of resource materials of all kinds are provided by the author including audio-visual material and helpful suggestions are made for discovering individual projects and application of the principles of Christianity.

THE PROMISE OF PRAYER. John L. Casteel. Association Press.

This volume is a condensation of the author's former volume, "Rediscovering Prayer". The author conceives of prayer as true communication with God and attunement to His purpose. The 8 chapters in this little book are all designed to inspire the reader to actually pray.

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The Southern
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(In the light of the urgent necessity of all men to come to a saving knowledge of Jesus Christ, we publish the following, lest the Great Commission be forgotten or—worse yet—be denied.)

The Missionary's Task

A Christian Missionary is a person who is trying to be used of God to change people. He wants to be an instrument through whom lost men and women are reconciled to God and to one another by the work of the Holy Spirit. He believes that mankind is suffering for the lack of something it does not have and will not have until the Gospel accomplishes its divine work. He believes that men and women can receive Eternal Life only through Jesus Christ, without Whom they perish. He has experienced a change in his own relationship to God and in his life's orientation, which he compassionately desires for others. He does not go out to help people achieve the greatest possible benefits from their own religious heritage, but to open their eyes, and to turn them from darkness to light and from the power of Satan unto God.

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EDITORIAL

The Message of the Church Not a "Beep" But a Glorious Story

Individual Christians and Church leaders must admit that sin is rampant in the world and that our own nation is deeply involved in sins of the flesh and of the spirit. Even a casual reading of any daily newspaper will unfold a record of crimes, violence and bestiality in every part of the country. Our literature, art and vaunted culture are replete with influences which contribute to the godlessness about us.

Facing this situation the Christian yearns to see a greater impact of the transforming Gospel of Jesus Christ. He longs to see more men and women turn from sin to righteousness, from darkness to light. That the influence of Christianity and of the Church is far less than it should be is a matter of concern and we all look for an explanation of this lack and of some change in program which will be more effective.

How does the Church speak?

Before one can answer this question there is another of far greater importance: *What does the Church say?*

We have just read volumes of reports, findings and resolutions having to do with the nature of the unity we seek within the Church. A great deal of this material was good. It was keenly analytical, frankly critical and constructive in so many ways. But after reading the exhaustive findings of some of the best minds in Protestantism we were impressed with the inescapable fact that a great deal of this effort is directed at finding a mutual ground of acceptable compromise which would meet with the approval of the largest number of Christian groups and individuals possible. In other words, we find an attempt to bring the Christian faith down to a minimum which will appeal to the concept of the individual—that which man is willing to accept and to act upon.

Is this the task of the Church? Shall our endeavors be limited by human acceptance? Shall the content of the Christian faith be restricted to what man is willing to believe? Are we not in grave danger of establishing a philosophy which can rise no higher than man himself?

In some theological circles today God's absolutes are held in question and the finality of revelation is challenged. What has been the effect of such philosophical presuppositions? Where held, the individual and the church dominated by this concept finds the message a conditioned one, conditioned by men and their ever-changing findings and by preaching and teaching which lacks divine authority.

The Christian minister and the Church which he represents have the answer to the needs of the individual and of the world. And yet only too often Christ is presented in the wisdom of the flesh and not of the spirit. With eternal verities which go right to the heart of man's need — his soul's redemption from sin — there is often an emphasis on what he should do *after* he becomes a Christian and *too little about what he needs to do to become one.* Paul set a striking example for all who follow his calling when he said to the Phillipian jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." There was no evasion, no suggestion to sit down and talk over the condition of his over-wrought emotions, no beclouding of the issue by suggesting a program on which he should embark. That man needed Christ and Paul and Silas led him to Christ.

Today, where the Church should be shouting from the housetops the good news that it is a faithful saying that Christ died for our sins according to the Scriptures, and that man's redemption is contingent on accepting His redeeming work, there is only too often a pathetic beep, a diluted message devoid of scriptural content, leaving the hearer unfed and bewildered.

The Church does have a responsibility in the social order and unquestionably this has not always been exercised as it should have been. But the *basic* message of the Church is to point men to the Lamb of God who takes away the sins of the world and *then* to emphasize that He who is Saviour must also be Lord of life.

In the ever recurring attempts to reduce the content of the Gospel to the lowest possible common denominator there is always the accompanying danger of coming up with a gospel which is far removed from that revealed in the Scriptures. But it is the preaching of that Gospel which God honors and which is still His power unto salvation to those who believe.

The unity we seek must be centered in Christ and that which is revealed about His person and work. There is no other unity worth while, nor is there any other message which can reach the world in which we live.

—L.N.B.

Whose Responsibility Is It To Teach the Catechism?

While attending the Superintendents Association in Montreat last Summer an Alabama Superintendent asked about teaching the catechisms in the Church School. In reply a spokesman of our Board of Christian Education told him that it was the parents' responsibility to teach the catechisms, that the Church School ought not to use the catechism, but instead to bring other material into the teaching of the child.

Now, we require parents in presenting their children for baptism to covenant with God to teach their little ones the doctrines of our holy religion, and the Directory of Worship likewise instructs parents to teach their children the Word of God and the principles of our holy religion. The older ministers properly insisted that the doctrines and principles of our holy religion are formulated in the catechisms, so that the use of the catechisms is a highly approved way of keeping one's vows and obeying the instruction in the Directory of Worship.

But was the spokesman for the Board right in indicating that the Church School has no responsibility in the matter of catechising? If we place these vows and instructions upon parents, has the Church no responsibility to help them in meeting their duties? As a matter of fact the same Directory of Worship which so obligates the parents declares, "The Bible, together with the Catechisms, shall be the chief textbooks of the Church School, the center of every course of instruction." Further, the Form of Government declares that one of the duties of the Pastor is "to catechise the children and youth".

When the Sunday School and the home are working together in teaching the catechisms, the process becomes an evangelizing agency. As the parents explain to their children and help them memorize the sections assigned by the teacher, the parents themselves learn the plan of salvation — and some for the first time.

We earnestly urge all those responsible for guiding and directing the educational program of our Church to give full weight to the teaching of our Church as to catechising as that is set forth in our doctrinal standards, in the Form of Government, in the Directory of Worship and in the acts of our General Assemblies. For a number of years it has been repeatedly stated that the Assembly has not endorsed the Child's Catechism. In reply, I laid before the correspondent for our Board detailed citations showing that the Assemblies have specifically endorsed the teaching of the catechisms of the Church and have directed its Richmond Office to give either a New Testament or another good religious book for the perfect recitation of this Child's or Introduction to the Shorter Catechism. Of course, the Assembly did not and could not and should not make this small catechism an official part of the standards of the Church. But the statement that the Assembly has not approved the teaching of the same is not accurate and conveys an erroneous impression.

Moreover, the best way to meet Dispensationalism is not to attack it, and not to substitute for the doctrines of our Church a non-doctrinal liberalism that is obsessed with the social gospel and sundry forms of philosophy. It is to preach the Words and to teach the good form of sound words committed to us in the creeds and catechisms of the Church. If we set forth the Reformed Faith in its strength and beauty, in its majesty and its grace we will not have a mushrooming of Dispensationalism. It is when we are running after man-made fountains that hold

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no water, when we are neglecting the fountains of living water that eager minds reach for some doctrinal system and take Dispensationalism because we are not offering them Calvinism. The Larger and Shorter Catechisms are the parts of our official doctrinal standards prepared for teaching purposes, and the Child's Catechism is a proper introduction to these weightier documents. It is difficult to find richer summaries of the work of Christ than the questions about His three offices. A renewal of catechetical study may well bring our people away from the use of pictures as aids for worship (which the catechisms condemn) to the faithful exposition of God's Word as the way He ordains for His Voice to be heard, and the reverent participation in the sacraments as the way God wills his acts to be made visible.

In the early Church, one of the first offices supported by the gifts of the congregation was that of catechist. Galatians 6.6, translated literally, reads: "Let him that is catechised in the Word, have fellowship with (contribute to) him who catechises in every good thing."

—W.C.R.

The Sun and the Moon Stood Still

By J. V. N. Talmage

Chapter 12: MORE ABOUT THE DISCOVERY

In the last chapter it was noted that wild dogs were native around the Caspian Sea area before the FLOOD and that not long before that catastrophe some had been domesticated, and Noah of course took a pair with him into the ark. We must recognize the undying gratitude of those dogs, for ever since they and their progeny have been man's best friends among the animals.

In a later chapter we will give the geophysical explanation, but here note only that after the FLOOD, the north pole made two circuits around a point slightly off center on the European side of the present north pole. For about 600 years it was hot and arid in the Near East, while Noah's posterity multiplied in the highlands, as at Jarmo. Then the climate turned cooler and moist, so Nimrod led the people down to the plains where for half a millenium or more the people enjoyed the prosperity of Jemdet Nasr (Babel) times. After the confusion of tongues in the fiasco of the Tower of Babel, renewed arid climate scattered the people; and soon the Bronze Age was initiated in all the surrounding areas. Bible and archeology are in perfect agreement.

Last year in the *Journal* we described the Tower of Babel, but in this chapter we will tell of some adventurous splinter groups that left the main body at various times. One of the earliest of these groups went to Palestine, and at first lived in a rock shelter in Mount Carmel. Their sickles were made of flint flakes embedded in wood, but we do not know what crops they farmed. Only a small group came at first and these brought *dogs* along. They are known to archeologists as Natufians, and as they increased in numbers they spread over a larger area and developed higher culture. These people reached Palestine while the climate was still arid, perhaps about 300 or 400 years after the FLOOD. Post-diluvian people were all individualists, and the marks of these cave dwellers were their tiny stone implements.

When the climate turned colder and moist another tribe reached Palestine, settled near Beersheba and in the Jordan valley. These people are called Ghassuleans. They too brought *dogs*. The culture of these folk excelled in the artistic field. Their distinct cultural objects were fresco and painted pebbles. They lived in houses not caves. One is impressed with the rapidity of postdiluvian cultural progress. Until this last spring the position of the Ghassuleans was a mystery. Twice radio-carbon dates had been determined but the dates were about 2000 years apart. One indicated a time just before the FLOOD and the other at the beginning of the Bronze Age. The writer agrees with Dr. G. E. Wright of McCormick Theological Seminary that radiocarbon dates alone are unreliable. This holds particularly for dates of material from limestone caves. It is exceedingly foolish to discard the early chapters of the Old Testament because some materialistic prehistorians proudly announce exaggerated dates.

After the debacle of the Tower of Babel (Jemdet Nasr), the highly cultured people there were scattered by aridity, and when some of them arrived in Palestine they pushed the more primitive Natufians and Ghassuleans westward. Next we find the victims in Spain called Tardenoisians and Azilians by the prehistorians there. The tools of the former are exactly like those of the Natufians and the painted pebbles of the latter are like those of Beersheba Ghassuleans. Moreover in the life size scene of these early Europeans in the Field Museum of Chicago, there is a dog in the middle of the cave. These were the first people in western Europe after the HIATUS caused by the FLOOD. (See Chapter 9)

Another group of Noah's posterity came to Europe by way of the northern plains and reached Germany slightly later than the people in the south, and they too brought dogs along.

There is absolutely no inconsistency or mystery about the FLOOD, the HIATUS, the TOWER of BABEL or the DISPERSION. The only mystery is why some theologians should become so specialized that they cannot find the FLOOD, and then because of their own ignorance call it a myth.

Academic Excellence Versus Spiritual Excellence

The Church's Dilemma in Christian Education

By Wm. E. Hill, Jr.

The recent controversy at Princeton University has helped to point up the dilemma faced by the church in the matter of Christian education. A Catholic chaplain who uses the facilities of Presbyterian Princeton University to minister to the Catholic students has sharply criticized the policies and the faculty of the University. For his criticism, he was denied use of the University facilities. We are not concerned with the matter as to whether or not the chaplain had a right to so criticize those who had granted him the courtesy of the facilities of the University, or whether the University was right in curbing him. Most people would say, I believe, that had the chaplain been a Presbyterian, he would have a perfect right to criticize; but being a Catholic, allowed there by courtesy of the University, there is considerable question about the propriety of his criticisms.

The main problem involved is the real purpose of Christian education. Princeton evidently goes on the theory which has been espoused by many Christian institutions that they do not exist to propagate Christianity, but rather to give a Christian flavor to education. In holding to this theory, they do not feel that it is necessarily bad to sacrifice spiritual excellence in order to attain academic excellence, which cannot be attained without employing some agnostics.

Assuming that there is some basis for the Catholic chaplain's charge that the head of the Philosophy Department is an agnostic, and a number of the men in the Science Departments are atheists or agnostics, the theory would indicate that this is not necessarily bad, for as long as we can give the best in academic excellence in the name of the Lord Jesus Christ, it is not necessarily harmful to have some things that do not conform entirely to the principles of Christ; for after all, they say, no minister, teacher, school or church wholly conforms to all of the principles of Christ. There are many of us who differ with the theory, but none the less, this is the theory.

It is an inevitable fact, some assert, (and with good reason) that if we want academic excellence, we must sacrifice spiritual excellence and must be willing to forego some degree of spiritual principle, even though we may maintain that this does not deny our main purpose nor our allegiance to Christ.

In a pagan world, they say, the top men in any profession are usually not Christians. To get the best philosophy teacher, Princeton must take an agnostic; to get the best scientists, the University must accept a liberal or an atheist. True, there are some Christians at the top of every profession, and yet they are few in number because Christians are few. They are not enough to go around, and usually not recognized by the academic world because of the fact that they are avowedly Christians. For this reason, therefore, if a school is to attain academic excellence, it must include in its faculty some who do not conform wholly to the principles of Christ. By the same token, though we may not like it, the fact remains that in order for a church to get one of the best top ministers in the profession, that church may have to accept a liberal or a fanatic because there are *too few top* evangelical, conservative men. Thus, the church must sacrifice professional excellence in order to get spiritual excellence, or vice versa.

A Christian school, therefore, in order to be true to the highest Christian principles, must necessarily accept some inferior men because there are *not enough able men who are thorough, vital Christians to go around.* Therein lies our dilemma. Which shall we sacrifice—academic excellence or spiritual excellence?

Something definitely must be done in our Presbyterian Church, U. S., to produce more men of both spiritual and professional excellence. There is an appalling shortage. This shortage points to a failure somewhere in our educational programs. Is it because in our Christian colleges we have not attained to enough academic excellence, or because we have not attained to enough spiritual excellence, or because we have not been able to attract enough of our young people to our Christian colleges? Is there not an indication in the latter reason that we should give attention to Christian education in the primary and secondary realm in order to attract more promising young people to our Christian colleges where we will seek to give them both academic and spiritual excellence. Perhaps our Christian colleges are ignored by the majority of our church young people because we have failed in our Christian education below the college level.

There are those who feel that part of our trouble is due to the fact that we, in our col-

leges, have insisted on academic excellence—something which is well nigh impossible, for we cannot compete with the unlimited resources of the state and the world. In so doing, we have sacrificed spiritual excellence, which is the thing which might have made our colleges distinctive and attractive to a larger group of students.

Should not our Christian institutions of education be definitely and avowedly Christian, with a positive Christian program? Should they not be evangelizing agencies? If we have the truth, why should we be embarrassed to teach it to our young people? If we know that Jesus Christ is "the way, the truth, and the life," and "in Him are hid all the treasures of wisdom and knowledge," why should we hesitate to evangelize through our educational institutions? If the philosophies of this world are "vain deceit" as the apostle Paul asserts, and "in Him dwells all the fullness of the Godhead bodily," why not proclaim it from the housetops? These, at least, are questions to be pondered.

Our church has retreated from the field of education in the realm of the grade school and the high school. Our reason for doing so seems to have been the fact that we felt that academic excellence was more important than spiritual excellence, that the state could give to our boys and girls academic excellence, whereas the church would find it difficult to do so. Because we felt that this was more important than spiritual emphasis, we have retreated from the field and left it to the pagan state to educate our children. We sit back with our fingers crossed and breathe a prayer and a hope that with the smattering of spiritual training which our children get in the home and the Sunday School, they will somehow be able to resist the surging tide of paganism that sweeps over them in pagan schools. If the apostle Paul charged the Corinthian church about going to court before pagan judges, what would he say to us about thrusting our children to pagan teachers?

In our Southern Presbyterian Church, most of our leaders decline to consider the possibility of organizing private church schools and insist that we continue our total allegiance to the public schools. Why? Because they feel that only in the public schools can we find academic excellence. The schools that we could organize, they feel, could not possibly have, because of their lack of resources, academic excellence. Our teachers could not be up to the level of public school teachers, and our organization could not compare with the public schools. Our children would, therefore, miss something in academic excellence if we place them in our own private schools.

It is a definite and settled fact that you cannot have both academic excellence and spiritual excellence in the public schools. Most people feel that this would be impossible also in any church schools that we could organize. Therefore, choosing between the two, we choose the academic excellence of the public schools and sacrifice the spiritual excellence that we might have if we had our own church schools. Even if we had church schools, many of our parents would undoubtedly send their children to the public schools, thereby choosing academic excellence above spiritual excellence. Yet, at the same time, if we applied this principle to our Christian schools and sacrificed spiritual excellence in order to get academic excellence, they would criticize us.

Because we feel that spiritual excellence should be put above academic excellence, we can without hesitation call upon the Church to organize our own private church schools where this can be done on the grade school and high school level, and to support vigorously our Christian colleges, insisting that they make spiritual excellence pre-eminent above academic excellence.

In all of our Christian schools, we should seek to attain both; but we should ever be unwilling to sacrifice the spiritual in order to attain the academic. If we prefer the academic excellence, then let us close our Christian schools and pass by the whole Christian school movement; but if we feel that spiritual excellence is paramount in the training of our children, then we must seriously consider the dilemma before us and take some action, not only in rectifying some conditions in our church colleges, but in organizing in every community Presbyterian church schools on the primary and secondary level.

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LESSON FOR NOVEMBER 24

By THE REV. J. KENTON PARKER

Christian Giving

Background Scripture: I Corinthians 16
Devotional Reading: II Corinthians 9:6-15

I wish to make some general observations on this subject before I take up the lesson. I would like to start with what Paul says in II Cor. 8:5; "but first gave their own selves to the Lord". If there is a complete surrender of ourselves, then our pocketbooks will be included. Jesus made this plain when He said that a man must forsake all that he has before he can be a true disciple. We become stewards instead of owners, and it is required of a steward that a man be found faithful. A faithful, good steward is one who is honest, industrious, and wise, in the use he makes of the goods entrusted to him. (See parables of talents and pounds.)

God is neither arbitrary or unreasonable in what He expects us to do with our money. Part of it is to be used in providing for ourselves and our families. The man who does not provide for his own household is worse than an unbeliever. I believe, too, that the Bible teaches us to wisely "lay up something for a rainy day". We do not wish to be dependent upon others in our old age, if we can save something. We are not to be anxious or worried about the future, but we should have a certain amount of financial security, if we can manage it. This sort of wisdom is taught in the Bible: Go to the ant, thou sluggard, consider her ways and be wise.

God does expect us to give, liberally and hilariously, for He loves such a giver. Part of these gifts go to those who need our help and part to the work of the kingdom of God. Paul states it thus in Ephesians 4:28: "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." We should give in the name of Christ, and even a cup of cold water, given in this way will be accepted and rewarded.

While I was in the midst of preparing these notes I attended a service in a nearby Baptist church and heard a splendid sermon on tithing, or Christian Giving. Among many other fine points were these: We have to make three adjustments in life: (1) our relation to God, (2) our relation to our fellowmen, and (3) our relation to "Things", money being one of these "things". Are we the slave of things, or the master of things? Money is a terrible master, but it is a wonderful servant. We can use our money while on earth so that we can have treasure in heaven. When we go from one country to another we have to change our money into the currency of the country to which we are going. We cannot take our silver and gold to heaven, but we can turn them into treasures which cannot be stolen or cankered or moth-eaten. We can turn our silver into souls by giving it to spread the gospel in all the world.

Two thoughts in our Devotional Reading besides the one on "cheerful giving" which I have mentioned. One is this, that we cannot "outgive God". He will make all grace abound toward us; He can make us all sufficient in all things. He is the giver of every good and perfect gift. The second thought is that in all our giving we should remember and praise Him for the unspeakable gift which He has given us. Let us always remember that the God of Love Who gave His Son will, with Him, freely give us all things.

Our Background Scripture is not entirely on the Subject of Christian Giving. I wish to notice two things before I turn to the opening verses of the chapter which treats our subject. (1) In the middle of the chapter there is an abrupt exhortation: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity" (in love). He has been speaking of giving, and in the midst of some personal messages he stops to give this bit of exhortation. These words can well be applied to all our work for God. The Christian is not a sort of "Religious Playboy". To be a Christian requires strength and manliness and watchfulness and love. I am afraid that we have become "softies" in this business of being a Christian. I saw an interesting article in the U. S. News and World Report which says that our American Youth is far less rugged and strong physically than the youth of other lands where the

"standard of living" is much lower. It suggests that we are spending too much time watching television and not enough in doing "chores" which develop our muscles. Paul saw the danger even in his day. That danger is far greater now when it is easy to be a nominal Christian. There are still many "adversaries". Our danger is that we want to compromise and be a weakling when it comes to conviction. Dr. Jowett in his fine little book, *Life in the Heights,* says this (p.141): "There are some people who never seem to take a stand. They are always changing their ground. You never know where you have them. They shift, and they budge, and they slip, and they slide. Life is just a dodging of difficulties and never a magnificent facing of the foe." We need manly Christians today. (2) Paul never forgot individuals. He takes time and space to mention names and send personal greetings and messages. "So many people; so many people" were the words that Brother Bryan of Birmingham, was heard to repeat. Paul, too, was always thinking of the "many people".

Christian Giving: 16:1-9, especially verses 1 & 2.

Paul turns from the Marvelous and Mysterious subject of the Resurrection of the Body to the commonplace and practical subject of Christian Giving: "Now concerning the collection for the saints." He does this in many of his epistles. The Resurrection of the Body is a Glorious Truth which stands at the foundation of our Christian Faith. This Truth is no mere abstract and unrelated fact; it leads us to always abound in the work of the Lord. One way to so "abound" is to be a good steward of the manifold grace of God. So the transition from The Resurrection to The Collection is not so abrupt after all. Great Truths lead to Great Consecration. This one leads to the Consecration of our money.

The second verse of this chapter gives us some Rules for Christian Giving:

1. Giving is a part of Worship: "Upon the first day of the week". This had become the Day of Worship. It was the Day on which the Lord rose from the dead and is called the Lord's Day. It is almost universally recognized as the Christian Sabbath, taking the place of the Jewish Sabbath. When we realize that our gifts are an essential part of our worship, it should do two things for us. (1) It ought to cure us of a careless, thoughtless dropping in of just a bit of money, more from habit than anything else. Of course it is easy to become careless and thoughtless in other parts of worship, too. We may bow our heads in prayer while our minds are far away, or we may not listen to the reading of the Scripture, or we may not think of what we are singing. All parts of worship are important, and the taking up of the Collection is not a mere form or a means of getting money for the expenses of the Church; it is an act of worship. It should mean an expression of love and gratitude to God and make us feel that we are using our money for His glory.

2. Giving is for *all:* "let every one of you". That includes the poor as well as the rich; the young, as well as the old. I believe that our children should be trained to tithe what little they earn, or their "allowance", if they do not make some money for themselves. It makes them realize that they have a share in the work of the church. I believe the poor ought to give as well as the rich, or those who make a good living. All of us remember that Jesus said the poor widow gave more than they all. He measured her gift by what she had left, and she had nothing left. All her living for that day had gone into the treasury. I wonder if any of us have gone hungry for one day in order to give something to the Lord.

3. Giving should be planned: "lay by him in store". Many Christians have a place, a box, where they keep their Tithe. When they prepare for the service they know just where to find their money. It is there "in store", ready to be taken to church. Whether we do it this simple way, or some other way, let us remember to have the Lord's part ready.

4. Giving should be in proportion to what we have received: "as God hath prospered him". This is one of the reasons why tithing is a good rule to follow. It suggests a starting point at any rate. Many Christians give far more than a tenth. They look upon the Tithe as an obligation, a paying of a debt which they owe. They go on to make a free-will offering above

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and beyond their obligation. They have passed from the duty to the joy of giving. They have become the kind that God loves; for God loves a cheerful (Joyful or hilarious) giver.

What a wonderful blessing would come upon the church if all of us followed these simple rules; God says that He will open the windows of heaven and pour out such a blessing that we cannot contain it (see Malachi 3:10). Not only would the whole church be blessed but each individual would be blessed. I wish to give some of the results of Giving as brought out by my Baptist brother.

(1) It would cure us of the Curse of Covetousness. Covetousness is a form of idolatry. It is a sin which is condemned in the Ten Commandments, and our Saviour warns us against it. Now, if we are the kind of Christian Giver that Paul is speaking of there will be an end of covetousness. Our life does not consist of abundance of things, but being rich toward God.

(2) It makes us realize that we have a part in the work of the church. If we hear of hundreds of heathen being converted we feel that we had a part in it. If we hear of thousands of homeless and hungry people being cared for we know that we had a share in this benevolent work. When we see the finances of our church in good shape, and all debts paid, we know that we were partly responsible for a good report.

(3) It is a means of laying up treasure in heaven. As I suggested in another place, we cannot take our money to heaven. We will have to change it into the currency of heaven. If we want treasure where no thief can steal it, or moth eat it, or rust ruin it, we will have to lay it up there and not here.



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YOUNG PEOPLES Department

YOUTH PROGRAM FOR NOVEMBER 24

By THE REV. B. HOYT EVANS

"Thanksgiving For Christ"

Scripture: II Corinthians 9:15 and
I Corinthians 15:57, 58.

Suggested Hymns:
"Praise Ye the Lord, the Almighty, the King of Creation"
"Come, Ye Thankful People, Come"
"When I Survey the Wondrous Cross"

Program Leader's Introduction:

We come once more to the season of the year when we observe the tradition begun by the Pilgrim Fathers when they held a day of thanksgiving to express their gratitude to God for His goodness to them. Every president since Lincoln has issued a proclamation setting aside the day as an official holiday. It is a good thing for a nation to officially recognize its indebtedness to God, but it would be a better thing if more of us would take time to actually consider the Lord's blessings and to give Him sincere thanks.

We are here in this meeting today to thank God for all that He has done for us. To number all of our blessings would be impossible, but if we compare our lot with that of the majority of the inhabitants of the earth today, we shall see how richly blessed we are. It ought to shame us that we show so little gratitude for the material and physical riches God has given us. Whenever we think of God's goodness to us, though, our minds ought always to turn to our greatest blessing. Jesus Christ is that blessing, and indeed He is the source of all spiritual blessing. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Thanks be unto God for his unspeakable gift." Our speakers will lead us in some thoughts about the value of this unspeakable gift.

First Speaker:

Jesus Christ is a prophetical gift. A prophet is one who declares the message of another. Jesus declares the message of God. Our ignorance of God has been blotted out through Him, because we have seen "the light of the knowledge of the glory of God in the face of Jesus Christ". "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jesus said, "He that hath seen me, hath seen the Father". Ignorance breeds fear, but Christ has destroped our fears because He has revealed to us in Himself the character and the will of God. In Christ we see the power of God, the righteousness of God, and the love of God. Our knowledge of Him leads us to trust Him and love Him. Ignorance and fear cannot exist alongside love, because "perfect love casteth out fear."

Jesus Christ is a priestly gift. A priest is one who represents the people before God, He seeks to secure God's blessings and God's forgiveness for them. Every religion has its priesthood, and our priesthood is headed up by Christ. We who were under the bondage of sin have found release through the work of our adequate priest. Jesus, our priest, "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." He who knew no sin was made sin for us, that we might be made the righteousness of God in him. We can go directly to the throne of God's grace because our High Priest Jesus Christ, who offered an eternally acceptable sacrifice for our sins, is eternally interceding there.

Third Speaker:

Jesus Christ is a kingly gift. As our king He rules over us, over our world, and over the whole universe which He has created. The Bible says, "All things were made by Him, and without Him was not anything made that was made". He is a powerful king. He said, "All power is given unto me in heaven and in earth". He is a personal king. He left us this promise, "Lo, I am with you alway, even unto the end of the world." He is an eternally victorious king and the only king who really matters. The Bible says, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." The thought that Christ is our king is one of the most comforting we can consider. In times of fear and strife it is wonderfully good to know that we have a King who has all things under His control. Our King is a king of love, and nothing can separate us from His love. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Program Leader:

Now we are led to say with the Psalmist, "What shall I render unto the Lord for all

his benefits?" Mere lip service and mere material offerings are not enough. "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." Real thanksgiving needs to be preceded by repentance. We may express our thanks by rededicating ourselves here and now to the service of the wonderful Christ who is so freely given to us.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."



Bible Study for Circle Leaders on *"Jesus and Citizenship"*

Prepared by Morton H. Smith,
Professor of Bible
Belhaven College, Jackson, Mississippi

Lesson 12 With What Hope?

The Lesson in Outline

Introduction

I. The Christian Hope - For Individuals
  A. Our Citizenship in Heaven
    Phil. 3:20; Mt. 6:19-21
  B. Our Hope Seen in the Beatitudes Mt. 5:3-12

II. The Christian Hope - For Society
  A. Post-millennialism - its optimism
  B. Pre and A-millennialism - their realism

Introduction

As we come to this last lesson of the year it is appropriate that we look back over the year and see the ground we have covered to this time. We have considered our place as Christian citizens, and various aspects in which our citizenship is to be practiced. In this lesson we look beyond the present to see what is promised in God's Word regarding the future. Just what hope does the Bible give us for the future? In dealing with this subject it should be stated at the outset that we are in a realm of Biblical interpretation that is beyond our full understanding. It has been said that the only infallible interpretation of prophecy is found in the fulfillment of the prophecies. This is true of many of the details, and yet there are some things that are clearly revealed in the prophetic passages. We shall devote our main attention to these things. There are two aspects of the subject that we shall consider. The first is that of our individual hope, and the second is the hope for society.

I. *The Christian Hope for Individuals*

A. Our Citizenship in Heaven
Phil. 3:20; Mt. 6:19-21

The Apostle Paul speaks of our Christian citizenship as not being earthly, but heavenly. "For our citizenship is in heaven; whence we wait also for a Saviour, the Lord Jesus Christ" (Phil. 3:20). Jesus also teaches this: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also" (Mt. 6:19-21). Stier comments: "They who live for the earthly and the perishable, they are the heathen; they who live in faith with reference to the future, heavenly and eternal, are the children of the Father, the subjects and the heirs of the kingdom." From these two passages it is clear that the Bible warns us not to center our attention on the things of this earth, no, not even on the social issues of this life. We are to center ourselves on God Himself and the Kingdom of Heaven, for there we have our true citizenship and eternal reward. This is a thing that we may be prone to forget when we study such topics as Christian citizenship on earth. How careful we must be not to make this the center of our Christian thinking! After all, this life is but a fleeting period of time, and then we enter into eternity. We need to examine ourselves to see if we have a part in the eternal heavenly citizenship. Is Jesus our King? Do we know Him as Saviour and Lord? May God draw each of us to Him, and may we each have the assurance of this knowledge.

B. Our Christian Hope Seen in the Beatitudes Mt. 5:3-12.

One of the fullest passages of Scripture dealing with the Citizen of the Kingdom is found in the Beatitudes. In this passage we have the description of the citizen under eight different qualities which should be found in every Chris-

tian. In addition we find here promises and blessings that constitute our individual hope as Christians.

An examination of this portion of the Sermon on the Mount will be of much help in showing us both the requirements and the promises for true Christian citizens. As we approach these very familiar words, let us note the remarkable parallels and contrasts that exist between the Law and the Beatitudes. Both were spoken by the Lord Himself. The one with thunderings, the other with words of quietness and peace. The one setting forth the absolute holy demand of God upon us, the other recognizing our sinfulness and offering us the grace of God. The one bringing us to our knees in despair, the other lifting our hearts with joy and praise to God.

There are eight beatitudes listed. The first four have to do with the relation of man to God, whereas the last four deal with our relation to man. Thus again we see the reflection of the Law, with duty to God first and then duty to man. In the beatitudes we also have the progression from the beginning of the Christian life to the consummation of that life. One thing that should be noted before entering into the exposition of the beatitudes, is the fact that they are all in the form of a statement of fact or a declaration. Blessed or happy are these for they are the possessors of God's gracious promises. The form of the sentences is not conditional but declarative.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

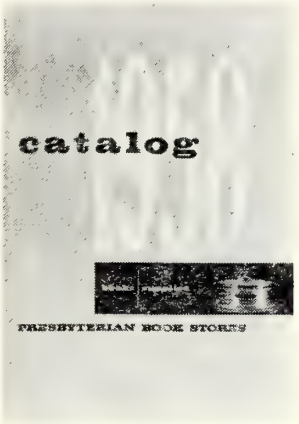
This expression, "the poor in spirit," is not to be taken to designate physical poverty, but rather spiritual. On the other hand it is not to be construed as referring to the poor or mean spirited persons. It is descriptive of the poverty of spirit, the beggarly in spirit. It has reference to those who recognize that they are nothing before God. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17). This is the first step to God. We must recognize our sinfulness, our poverty, our utter need of God before we will come to ask Him for His mercy and salvation. The blessed condition in which the poor in spirit finds himself is that of being a possessor of the Kingdom of Heaven. Conversion consists in the two elements of repentance and faith. Neither exists without the other, and thus it is that when we have come to the recognition of our beggarly condition we have implicitly already entered into the realm of faith. The Christian life is organic in nature, so that once entered the full consummation is implied. Thus it is that Jesus states the fact of the possession of the Kingdom of Heaven, both in the first and in the last of the beatitudes.

"Blessed are they that mourn: for they shall be comforted."

In this beatitude it is not mourning in general that is in view, but rather the mourning that grows out of the preceding condition of poverty in spirit. It is as one recognizes his true condition of poverty that he comes to a proper lament over this condition, a genuine repentance for his sins, and a turning to God. It is this that is specially in view here. These are the ones who shall be comforted, not just for the present but for all eternity. How little mourning and remorse for sin there is today! We all need to be brought to the experience of Isaiah in the Temple as He saw the glory and majesty of the Living God and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of Hosts" (Isaiah 6:5). Notice that Isaiah's lament is not only for his own sins, but also for those of his people. So also we need to be more concerned about sin and its effects in this world. The whole realm of Christian citizenship ultimately deals with the effect of sin on society. Do we really mourn over the sinfulness of the world as we should? How gracious is our Lord in the promise that goes with this state of mourning! He grants to us His comfort! He is the God of all wisdom and knowledge, and He knows our needs even better than we know them ourselves, and He supplies all our needs according to His riches of glory.

"Blessed are the meek: for they shall inherit the earth."

The word meek carries with it the idea of submission. The description is of those who are submissive to all that comes to them, but especially to the will of God. There is a natural order of progress in the beatitudes. The poor in spirit become mourners when their conviction passes into feeling, and now their condition moves them to submissiveness of their wills to God. "The internal characteristic is a disposition of heart, which, through the keen perception of its own misery, and of the abounding mercy of God, has become so pliant, gentle, mild, flexible, and tractable that no traces of its original ruggedness, of its wild and untamed nature remains" (Rambach). So it is that after the conversion on the Damascus Road — the Apostle Paul cries out, "What shall I do, Lord?" (Acts 22:10). His will had been subdued by God's Spirit. Thus also with all who are brought to faith by the Spirit. We all need to submit ourselves to Him and to His will as revealed in His Word. The promise of inheriting the earth is a restating of the old Abrahamic promise. In a real sense the Christian becomes in Christ the heir of all things, even



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in this life. ". . . all are yours; and ye are Christ's; and Christ is God's" (I Cor 3:22b-23). Not only do we have the promise of earthly possessions, but also of heavenly, just as Abraham looked not for a city made with hands, but for one whose builder and maker is God (Heb. 11:10). Thus the promise of the inheritance of the earth is typical of the heavenly blessings to come.

"Blessed are they that hunger and thirst after righteousness; for they shall be filled."

The poverty of spirit, the mourning over sin, the submissive will, all lead to the desire for righteousness. "The hungering and thirsting is the sign of life of the new-born inner man, quickened from the sleep of death; hence it is the last thing by which the Lord can indicate the internal spirit and disposition of the children of God" (Stier). This is the closest approach to the mention of faith in the beatitudes. The expression describes not only the first entrance into the Christian life, but also the continuous nature of the Christian life. We are never to be satisfied in this life with our state or condition, but must always hunger and thirst after righteousness. The promise of filling comes in a passive form, indicating that it is not by our efforts but from God that we are filled. Even as we enter the Christian life by trusting in Christ we receive the joy of salvation, but how much more glorious will be that joy when we are joined with Him in Heaven.

"Blessed are the merciful: for they shall obtain mercy."

The last four of the beatitudes express for us the relations that we have with men. They are the manifestation of the internal attitude of heart described in the first four. They also are accompanied by suitable blessings. The merciful shall obtain mercy. This blessing ultimately comes from God, and yet it may also have its counterpart in this life. It is true that an act of mercy on our part may well stimulate acts of mercy on the part of others in this life. That is certainly one of the social aspects of the Gospel, and it should not be ignored. But ultimately we must realize that it is not just for reward, either from man or God that we should strive to be merciful. Rather it is because we are already the recipients of the mercy of God that we should in turn show mercy to others. God's mercy then is both the cause and the effect of our own acts of mercy.

"Blessed are the pure in heart: for they shall see God."

The last beatitude of mercy may be a counterpart to the sixth commandment not to kill, while this one may be related to the commandment of chastity. Even if there is such a correspondence, however, this beatitude no doubt has a larger meaning, referring to sincerity of heart attitude as well as of action in everything we do. We are reminded of Psalm 24:3-4: "Who shall ascend unto the mountain of

Jehovah, and stand in His Holy Place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, and hath not sworn deceitfully." The purity of life in deed and in heart is the result of God's sanctifying work. The plan of salvation involves both justification and sanctification. Its ultimate goal is glorification, the seeing of God. It is the pure hearted one who best sees God in this life, and, of course, all who have received the new birth will ultimately be fully cleansed and made pure so that we may see Him as He is. This certainly is part of our hope as Christians. "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are. . . . Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is." (I John 3:1-2). Truly our hope is that when He comes again, we shall be conformed to His image, and we shall be ever with our Lord and Saviour. See I Thes. 4:13-17.

"Blessed are the peacemakers: for they shall be called the sons of God."

In our thinking about being Christian citizens perhaps one of the most prominent features has been the idea that we can help to establish a more lasting peace, both in our own communities, between groups, in the nations and in the world. Jesus here describes the citizen of the Kingdom of Heaven as one who is a peacemaker. This is certainly one of the basic goals of the Christian. We serve the Prince of Peace, and thus we should be peacemakers. We must recognize, however, that in the final analysis the only true peacemaking is that found in the spreading of the Gospel of Peace, the Gospel of Redemption in the shed Blood of Jesus Christ. Every Christian who is true to his calling as a Christian must be a witness to this Gospel. We all have the role of peacemakers. We are all ambassadors for Christ seeking to reconcile the world to God through Him. (II Cor. 5:20-21). In doing this work we are "God's fellow-workers" (I Cor. 3:9), and thus counted as His own sons, who have joined with His Son in bringing the true and lasting peace of the Gospel to the world. What a blessed hope it is that we have in this relation. We are counted as joint heirs with Christ, and will eventually be glorified with Him. See Romans 8:14-17.

Blessed are the persecuted — the reproached — ye have great reward.

The first seven beatitudes have dealt with our character and attitudes toward God and man, and now in the last beatitude we see the attitude of the world toward us. "Because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15:19). "Men commonly dislike those whose principles differ greatly from their own, and especially those whose principles are much higher than their own. The righteous man is a standing reproach to those who are not righteous . . . The true Christian is sure to be persecuted (by coldness, contempt, and ridicule if not by actual ill-usage) . . . " (Plummer). This then is our expectation in this life, and yet even here God does not leave us without hope, for we are to rejoice and be exceeding glad that we have been countd worthy of suffering for our Lord. Just as He has suffered for us, so also we may well expect to suffer, but in it all we are to know and experience the joy of serving and glorifying Him.

From this study of the beatitudes we have seen what is to be our character and duty as Christian citizens and also the promises of God to those who come in repentance and faith to Him. The rewards are not earned by our works, but rather are graciously given in the Gospel and received by faith alone. May God grant that each of us may be found faithful in the few things He gives us here so that He may then reward us with many things in the future (Mt. 25:23). It may be that as good and faithful Christians we shall suffer in this life, and yet according to the beatitudes we are the present possessors of the blessings of God, and we shall come to a full and eternal state of blessedness when He returns to take us to Himself. The one burning question that we each must ask ourselves is whether or not we have this hope. Do we know and believe the Gospel of Christ Jesus? Do we own Him as Saviour and Lord? Do we have Christ dwelling within us "the hope of glory"? (Col. 1:27). If not then certainly we need to consider His claims in the Gospel. May God enable us to know Him, and then may He enable each of us to live more and more faithfully in His service as good Christians. In this we shall manifest good Christian citizenship.

II. *The Christian Hope For Society*

A. Post-millennialism - its optimism

In considering the hope that we have for society we must recognize that there are two basically different viewpoints that have been held by evangelical Christians. The first is that held by those who are called post-millenarians. This is not a very popular view today in the face of two world wars, and the possibility of more to come. Yet it has been held by many leading scholars, and is still held by some conservative and evangelical scholars today. Essentially it maintains the view that under the power of the Gospel and the working of

the Holy Spirit the world can be brought into a period of general peace and subjection to the Biblical principles. It is not a naturalistic evolutionary process as held by some liberals, but is only effected by the powerful preaching of the Gospel and working of the Holy Spirit. It does not involve the conversion of each and every person in the world, but the general acceptance of the Gospel across the face of the earth, so that a lasting period of peace will be ushered in under this influence of the Gospel.

The great hallmark of this view is its optimism and confidence in the power of God and of the Gospel. Thornwell of our own Church seems to hold this view in the following stirring words: "If the Church could be aroused to a deeper sense of the glory that awaits her, she would enter with a warmer spirit into the struggles that are before her. Hope would inspire ardour. She would even now arise from the dust, and like the eagle plume her pinions for loftier flights than she has yet taken. What she wants, and what every individual Christian wants, is faith — faith in her sublime vocation, in her Divine resources, in the presence and efficacy of the Spirit that dwells in her — faith in the truth, faith in Jesus, and faith in God. With such a faith there would be no need to speculate about the future. That would speedily reveal itself. It is our unfaithfulness, our negligence and unbelief, our low and carnal aims, that retard the chariot of the Redeemer. The Bridegroom cannot come until the Bride has made herself ready. Let the Church be in earnest after greater holiness in her own members, and in faith and love undertake the conquest of the world, and she will soon settle the question whether her resources are competent to change the face of the earth." (*Collected Writings,* Vol. II, p. 48).

Regardless of whether or not we can agree with the post-millenial view in all its details or not, we should have greater faith in God and in the power of His Gospel. Were we more confident in Him and His truth we would certainly preach and witness more effectively. May God renew and strengthen our faith in Him and in His Gospel that we be better witnesses for Him.

B. Pre-millenialism and A-millenialism — their realism.

The second major view about the future of society is held in common by the two other schools of thought about the coming of Christ, the pre- and a-millennial views. Both of these views see in the parables and other teachings of Jesus and the Bible a parallel development of both good and evil throughout this age and until Christ comes again. See Mt. 13:24-30, 47-50; 24:3-51. The parable of the tares and of the net both teach the presence of the evil along with the good. The passage in Mt. 24 also speaks of tribulation and trouble as characteristic of this age along with the preaching of the Gospel. Under both the pre-millennial and the a-millennial views there is no expectation of a fully Christianized world prior to the return of the Lord. Of course the pre-millennial view looks for a coming of the Lord to establish a millennial Kingdom on earth, whereas the a-millennial view understands the prophecies of a millennium to be fulfilled in a spiritual sense in the present age, and thus looks for the Second Coming of Christ to usher in the final judgment and eternity itself. This is not the place to consider the evidence in favor of each of these views, but it is sufficient to see that they both agree in holding that we cannot expect to see a fully Christianized society before He comes. We are to preach the Gospel to the whole world, but we are not to be discouraged in the face of apparent defeat, for the Lord God omnipotent reigneth and He shall have the victory. In fact He already has the victory in Christ Jesus, as evidenced by His conquest of Satan at the Cross, and in the Resurrection.

Thus in the face of difficulties and discouragement we as Christian citizens are to continue to stand for the truth of God. We are to continue to proclaim, without fear, His Gospel. We must continue to be the salt of the earth and the light of the world, regardless of the temporary consequences, for ultimately God is with us in it, and if God be for us who can be against us? (Rom 8:31).

Spotlighting Stewardship and Every Member Canvass

THE BIBLE SAYS:

Serve one another with the particular gifts God has given each of you, as faithful dispensers of the magnificently varied grace of God . . . And in whatever way a man serves the Church he should do it recognizing the fact that God gives him his ability, so that God may be glorified in everything through Jesus Christ.
I Peter 4:10.

You should look upon us a ministers of Christ, as trustees of the secrets of God. And it is a prime requisite in a trustee that he should prove worthy of his trust.—I Cor. 4:1,2.

To exercise spiritual oversight a man must be of unimpeachable virtue, for he is God's agent in the affairs of His household. He must not be aggressive or hot-tempered or over-fond of wine; nor must he be violent or greedy for financial gain. On the contrary, he must be hospitable, a genuine lover of what is good, a man who is discreet, fair-minded, holy, and self-

controlled: a man who takes his stand on the orthodox faith, so that he can by sound teaching both stimulate faith and confute opposition.
Titus 1:7-9.

Let everyone give as his heart tells him, neither grudgingly nor under compulsion, for God loves the man whose heart is in his gift. After all, God can give you everything that you need, so that you may always have sufficient both for yourselves and for giving away to other people. . . .

He who gives seed to the sower and turns that seed into bread to eat, will give you the seed of generosity to sow: and for harvest, the satisfying bread of good deeds done. The more you are enriched by God the more scope will there be for generous giving, and your gifts, administered through us, will mean that many will thank God. For your giving does not end in meeting the wants of your fellow Christians. It also results in an overflowing tide of thanksgiving to God. Moreover, your very doing proves the reality of your faith . . .
2 Cor. 9:7-10.

Thank God for His indescribable generosity to you!

Live life then with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days. Don't be vague, but firmly grasp what you know to be the will of god.
—Eph. 5:15-17.

Do all you have to do without grumbling or arguing, so that you may be God's children, blameless, sincere, and wholesome, living in a warped and diseased world, and shining there like lights in a dark place. For you hold in your hand the very word of life.
—Philippians 2:14-16.

(All quotations are taken from the Phillips Translation)

Mrs. Charles J. Knapp

NEWS of CHURCHES around the World

DR. FORREST RETIRES

Toccoa Falls, Ga.—Dr. R. A. Forrest, who founded Toccoa Falls Bible Institute in 1911, retired from the presidency of the school during the meeting of the Board of Trustees on October 18, 1957. Fifty-five years ago Dr. Forrest began his work in the ministry of the Gospel. Besides his work at the Bible Institute he served for twenty-five years as pastor of the First Presbyterian Church in Toccoa, Georgia, where he is now pastor emeritus. Having had a most fruitful ministry, that has literally reached around the world, Dr. Forrest has had the honor of being Chaplain of the Senate of Georgia, moderator of the Athens Presbytery of the Presbyterian Church, and member of the Board of Managers of the Christian and Missionary Alliance. He was honored by the Board of Trustees of Toccoa Falls Institute, and by the faculty and staff of the school, at a Founder's Day ceremony in the Student Center on October 18, 1957. He will maintain his office in the Administration Building and serve in an advisory and counselling ministry. The Board elected him to be President emeritus and ex-officio member of the Executive Committee of the School.

Dr. Julian A. Bandy was elected unanimously as president of the Toccoa Falls Institute. In the acceptance message Dr. Bandy said that he was fully dedicated to a pursuit of the same policy, faith and purpose as the founder. Dr. Bandy graduated from Toccoa Falls Institute and has served as pastor of outstanding churches in the South. He is in demand as an evangelist and Bible expositor, having served such large Christian convocations as Winona Lake Conference and Word of Life Camp on Schroon Lake, and many others. Dr. Bandy left the Gospel Tabernacle Church in New York City, which was founded by Dr. A. B. Simpson, to become vice-president of Toccoa Falls Institute.

Board of World Missions To Dedicate New Building

The Board of World Missions will dedicate its new building on November 13, 1957, the service to be held at the Trinity Presbyterian Church, 3201 Hillsboro Road, in Nashville at 10:00 o'clock in the morning. It is expected that there will be a large representation from the other agencies of our General Assembly, from sister denominations and from various inter-denominational committees and councils.

The dedicatory address will be delivered by Dr. Wm. M. Elliott, Jr., Moderator of the General Assembly.

The new building is located at 2400 Twenty-first Avenue, South, in Nashville. Its architectural style is Georgian with the exterior of red brick trimmed with Alabama limestone.

The building is 175 feet long and averages 41 feet in depth and contains approximately 20,000 sq. ft. of floor space. It is air-conditioned throughout.

To the left of the entrance lobby is a lounge and dining area with business offices and the mailing room comprising the remainder of the first floor. On the second floor are located other administrative offices, the Board room and the library.

Inside the main entrance is an insert in the floor showing the two hemispheres with the inscription, "Into all the world."

A cordial invitation to attend the dedication services and to visit the building is extended to all friends throughout the Church.

CONCORD PRESBYTERY

Statesville, North Carolina — With Fred A. Long, Lenoir, moderating the meeting, Concord Presbytery, Presbyterian Church, U. S., met at

the New Salem Church, Stony Point, on October 22, 1957.

Rev. J. Malcolm Murchison, minister of the First Presbyterian Church, Concord, was elected Moderator-nominee.

The Presbytery received Rev. Wilkes D. McCaulay from Granville Presbytery to be installed as minister of the Prospect Church, Mooresville, and Rev. J. S. Johnson from Kings Mountain Presbytery to be installed as minister of the Bethesda and Fifth Creek Churches, Statesville. Rev. C. B. Yeargan, Sr., honorably retired, was received from Asheville Presbytery. Rev. John A. Wilson was received from Atlanta Presbytery in a called meeting of August 29, and has been installed as pastor of the First Presbyterian Church, Kannapolis.

Rev. S. W. Newell, Davidson, reported for the Committee on Christian Education and introduced to the Presbytery, Miss Eloise Wells, Statesville, Area Director of Christian Education in Concord Presbytery and Winston Salem Presbytery.

Dr. Newell stated that Leadership Training Schools have been conducted in the First Presbyterian Church, Mooresville, First Presbyterian Church, Lenoir, First Presbyterian Church, Kannapolis, and that another will be held in the First Presbyterian Church, Statesville next week. Some 65 churches will have participated in these leadership schools. He said that 557 young people had attended five week-long conferences at Camp Grier during the summer. More than 1,000 youth shared in rallies held in the Spring and Fall. Churches were urged to promote attendance of youth at the Six Quadrennial Youth Convention, Lexington, Kentucky, December 28 - 31. The Committee reported that 75 churches enrolled 5,151 pupils and 841 adult leaders in Vacation Church Schools during the summer.

Dr. Newell reported that 45 churches have organized Mens' Groups and that more than 100 men from Concord Presbytery attended the recent Presbyterian Men's Convention in Miami.

Rev. Archie G. McKee, Lenoir, Chairman of the Committee on Higher Education and Candidates presented Mrs. William Cannon, Concord, who spoke on behalf of the $2,000,000 campaign for Queens College.

Rev. C. A. McGirt, Salisbury, Chairman of the Committee on Homes, spoke of the work of the Presbyterian Home for the aged at High Point and the Barium Springs Orphanage. The Presbyterian Home at High Point will conduct a campaign for $750,000 in 1958.

Rev. S. C. Farrior, Concord, Chairman of the Committee on World Missions, presented Miss Linda Goodman of Salisbury, a youth leader, Rev. Fred Stair, Hickory and Rev. Woodrow McKay, Salisbury, who spoke on their experiences while visiting the Mexico missions stations of the Presbyterian Church last August.

Mr. Farrior stated that 46 new missionaries were commissioned to go to various foreign fields in 1957. However, he stated that the missionary force had sustained losses of 34 by death, illness and retirement, and that 200 additional missionaries are urgently needed to man the fields. The Golden Castle school in Nagoya, Japan, has an enrollment of 5,000 young women and is the largest educational institution in the world established by this denomination.

With reference to China, Mr. Farrior said "There is a tendency to think of the work of the Church in China as having stopped since the coming of the Communist regime in that land. The work of the Church has, in many cases, been hindered and Christians have suffered, but the work of the Church throughout the whole country has emphatically not ceased. Missionaries have had to leave but the Church is still there. A few recent items of news will illustrate this fact. A Shanghai choir of over 200 voices has, for several years, sung the Messiah in the Moore Memorial Church at Christmas. Last Christmas it was sung three times to capacity audiences. Last Christmas it was estimated that in Hangchow 5,350 persons were present at the Christmas celebrations. Reports from churches in various cities over the country tell of numbers of people being baptized, 105 in Chungking, 20 adults and 12 children in Changshu near Shanghai, 13 in a country church in Chekiang Province, 10 in the Episcopal church in Soochow. Meetings of synods and conferences are being held regularly. Nanking Seminary, which our Church helped to found and in which we participated from the beginning, reported 107 regular students and 125 in the refresher course.

Rev. Thompson B. Southall, Statesville, presented the Every Family Plan by which any church may subscribe to the **Presbyterian Survey,** official organ of the denomination, for every family in its membership at one-half the regular subscription rate.

The next meeting of Concord Presbytery will be held in the Poplar Tent Church, Concord, January 21, 9:00 a. m.

SOUTH CAROLINA

Hemingway — The Indiantown Presbyterian Church, founded in 1757, celebrated its 200th anniversary by the founding of a new Presbyterian Church in Hemingway and a special Bicentennial celebration.

The celebration was held October 18-20, with Dr. Marshall C. Dendy, Executive Secretary of the Board of Christian Education in Richmond, delivering the opening sermon on Friday night, October 18th. This service was followed by a reception for former ministers of the church and other special guests. Saturday was Homecoming Day at which time Dr. John R. Cunningham, former president of Davidson College and now president of the Presbyterian Foundation in Charlotte, N. C., delivered an address on the historical phase of Indiantown Church. A dinner at the church followed the address on Saturday.
Sunday was a day of Thanksgiving and Rededication, when services were conducted by the Rev. E. G. Beckman, present pastor of the church. Formal organizational ceremonies for the new church took place Sunday afternoon.

Indiantown Church is a daughter of the Williamsburg Presbyterian Church in Kingstree, S. C., which was itself founded in 1736 by a group of Presbyterians from Ulster and Belfast, Ireland.

One of the first elders in the Indiantown Church was Major John James, hero of the American Revolution and right-hand man of General Francis Marion. He is buried in the cemetery near the church. The Indiantown church was burned by the British under the command of General Weymyss. The present building was erected in 1830.

Indiantown Presbyterian Church now has approximately 326 members and a Sunday School enrollment of nearly 400.

TEXAS

Commerce — Laymen's Day Sunday was appropriately observed in the First Church with morning worship conducted entirely by laymen of the church. Robert E. Baker, clerk of the session and for thirty years an elder in the congregation and member of the mathematics faculty of the local East Texas State College, spoke on "Marks of a Christian." Tom R. Young, another elder, and Murray D. Parham, deacon and superintendent of the Sunday School, shared also in the leader-

CHILDRENS Page



What do You Look at?



David Hatch (5), of Columbia, S.C. writes he likes Birds; he has a bird feeder outside the window and he watches them come to eat. Do you know, David, you are apt to grow like what you keep looking at? You can't be a bird, but you may do something very interesting and useful in relation to birds. Two brothers, Orville and Wilbur Wright, over 50 years ago, watched birds until they built the first airplane. It is important what to watch. Simon Peter tried to walk on the sea, but he looked at the big waves and sank. Then he turned his eyes on Jesus walking on the sea, and Jesus lifted him up so they could walk together to the ship, and safety. You can look at Jesus every day in the Bible, and that is the best looking you will ever do, because it will help you grow like Him. Get Daddy to show you how.

"Fix your eyes upon Jesus; Look full in His wonderful face; And the things of earth will grow strangely dim, In the light of His glory and grace"

E.

ship of the service. Bill Taylor, choirmaster, sang the solo, "How Great Thou Art" (Hine).

Kingsville — Two new buildings for students are in use for the first time at the Presbyterian Pan American School, Kingsville.

The two residential units, Clyde W. Sims Hall, and the Sam Houston Smelser Hall, are identical, and were built as part of the permanent campus development plan. Each hall has a capacity of 20 students plus a faculty member's apartment.

There is an adjoining bath between every two rooms, and the rooms have built-in closets and storage spaces, and a study area. Each room is furnished with new, modern furnishings.

The Clyde W. Sims Hall was constructed under the terms of the will of the late B. O. Sims, Jr., and the resident unit bears the name of his late wife.

The Sam Houston Smelser Hall was built under the terms of the will of Mr. Smelser's son, the late Lloyd Smelser.

Members of both the Sims and the Smelser families are active in the Presbyterian Church.

Kingsville — Chaplain Andrew Byers of the Presbyterian Pan American School in Kingsville, has also assumed duties with a newly-established Presbyterian Bible Chair at Texas Arts and Industry College, also in Kingsville. Mr. Byers will teach one Bible course at A & I each semester of this academic year. He holds degrees from Austin College, Austin Seminary, and Union Theological Seminary in Richmond.

Kingsville -- The Rev. M. H. Applewhite, Jr., this year joined the faculty of the Presbyterian Pan American School, and has begun duties there as the school's choir director.

Mr. Applewhite is a graduate of Austin College where he was choir soloist. He also studied sacred music at Union Theological Seminary in Richmond, and studied at Salzburg, Austria.

He received the Master of Music degree from the University of Colorado in August. While in Colorado, he directed a Women's Glee Club, sang the lead in a number of musical productions, and was soloist with the Denver Symphony.

Dallas -- Miss Audrey Ellsworth has begun duties as the new Presbyterian student worker at Southern Methodist University.

Miss Ellsworth, a graduate of the University of Oklahoma, came to Dallas from Austin, where she was the Associate Director of the Campus Christian Life program for Presbyterians at the University of Texas.

The Westminster Student Fellowship at S. M. U. is directly sponsored by the Dallas Presbyterian Ministers Association. This work is also under the supervision of the Campus Christian Life Committee of Presbyterian U. S. and Presbyterian U.S.A. Synods in Texas.

Dallas -- Miss Ruby Brock has become Director of Christian Education in the Children's Division, at Highland Park Presbyterian Church here.

At the request of the Christian Education Committee of the church, and because of the enlarged opportunities and expanded programs in Christian Education, the Personnel Committee earlier approved the securing of three directors instead of dividing the work between two as previously had been done. There is already a Director for the Adult Division, and a Director for the Youth Division.

Miss Brock, for the past two years, was Director of Children's Work at the Second Presbyterian Church in Memphis, Tenn.

NORFOLK PRESBYTERY

Norfolk Presbytery met in its 179th Stated Session in the Grace Covenant Presbyterian Church, Hampton, Virginia, the Rev. J. Burdette Slicer, Jr., pastor, on October 15th. Mr. Joseph A. Clemmer, Elder of the First Church, Hampton, was elected Moderator, Rev. Langdon M. Henderlite, Vice Moderator and Rev. Wm. R. Cameron, Temporary Clerk. The Rev. L. Randolph Harrison was elected Permanent Clerk for a term of three years.

The Rev. Willie Thompson, after a pastorate of 27 years in the Hilton Church was honorably retired and made Pastor Emeritus. The Rev. Robert Allen Brown was also honorably retired, but will continue as a Stated Supply of the East Ocean View Church for a year. The Rev. Wallace A. Rogers, Th.D. was received from East Hanover Presbytery and becomes pastor of the Norview Church, Norfolk, Va. The Rev. John Edward Timberlake from the same presbytery is now pastor of the Suffolk Church, Suffolk, Va. The Rev. Henry G. Morgan was received from the Presbytery of Baltimore, U. S. A. and is pastor of the First Church of Virginia Beach, Va. The Rev. Scott Yorke Pharr was received from the Presbytery of Albemarle and is doing work under the Home Mission Committee in Aragona Village, a suburb of Norfolk, Va., where a church is now in process of organization. It is interesting to note that the St. Columbia Church in Norfolk was organized last January and the Green Acres Church was organized in Portsmouth last May. The Rev. Donald E. Neel, Executive Secretary, called attention to several other growing communities in which new organizations must be formed in the near future and new churches erected.

W. W. Grover, Stated Clerk.

1958
TOWN AND COUNTRY PASTORS' INSTITUTES

Louisville Seminary — January 20-24 — Cooperating with Lecture Week at the Seminary. Section for town and country pastors, led by Rev. A. E. Dimmock, Dr. Ralph J. Ramsey and others.

Union Seminary — February 3-6 — Methodist-Presbyterian again. Among the leaders will be Dr. Richard O. Comfort, Dr. Elmer A. Leslie, and Dr. Edward K. Ziegler.

Arkansas - Missouri - Oklahoma Area — at Fayetteville, Arkansas, February 11-14. Interdenominational, and in cooperation with the School of Agriculture at Arkansas University.

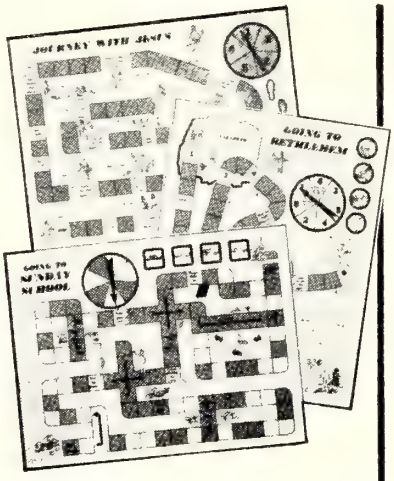
Austin Seminary — March 11-14 — Presbyterian U.S. and U.S.A. for Texas and Louisiana. Leaders: Dr. Cecil Thompson, Dr. James Millard and others.

Columbia Seminary — March 17-20 — Leaders to be announced.

Scholarships providing room and meals are available to pastors serving our town and country churches. Invitations are being mailed to all pastors nominated by their Presbytery Executive Secretary or Chairman of Church Extension. But all pastors are welcome to attend. If you do not receive an invitation, just write me.

James E. Carr, Secretary, Town and Country Church Department, 341-B Ponce De Leon Avenue, N.E., Atlanta 8, Georgia.

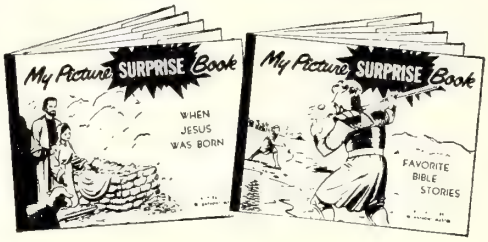
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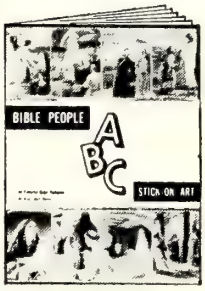


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and the Scripture cannot be Broken

Let, then, the Prince of Life, the light of the world, reckon all of us as his scholars! What he believed let us receive. What he respected let us revere. Let us press to our sickly hearts that Word to which he submitted his saviour heart, and all the thoughts of his holy humanity, and to it let us subject all the thoughts of our fallen humanity. There let us look for God, even in its minutest passages; in it let us daily dip the roots of our being, "like a tree planted by the rivers of water, that bringeth forth his fruit in his season . . . his leaf also shall not wither."

—GAUSSEN

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EDITORIAL

Retroactive Prayers

There is nothing more calculated to reveal the omnipotence and omniscience of God than a realization of the fact that so far as God is concerned there is no such thing as time.

Because of our finite outlook, limited by time, space and circumstances, it is so easy to translate these limitations into our thoughts about God. But when we grasp that he sees and knows all eternity at once then a great many other precious truths begin to fall into place.

One of the most amazing and comforting of these is the wonderful thought that God often answers our prayers before we have been aware of the circumstances demanding specific prayer and in a very true sense our prayers become retroactive.

In Isaiah 65:24 we read: *"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."*

In our own experience we all will be wise to think back and realize how often this has been the case in our own lives and of those we love. Also, what a comfort to know that when we are pressed to pray for some specific person or problem and do so, God has known of that need from its very beginning and *He knew we were going to pray about it.* For this very reason more of our praying should be devoted to thanksgiving.

Daniel, praying for his people and for Jerusalem, found that even then Gabriel had been sent to instruct him.

In the Sermon on the Mount our Lord gives us these comforting words after reminding us that our Heavenly Father *"seeth in secret", . . . "for your Father knoweth what things ye have need of, before ye ask them."* Despite this do we not sometimes spend much time in telling God about a particular need, as though He were not aware of it?

This concept of the Almighty and Sovereign God, and the knowledge that we as Christians are His children can come with boldness to the throne of grace, should greatly encourage us in prayer and in the assurance that according to His holy will He already knows and has sent the answer.

Retroactive? Yes, but only because of His foreknowledge that we were going to pray. This is no justification for a fatalistic Pollyanna philosophy, rather it is all the more reason to pray and praise.

—L.N.B.

Communism and the New Testament

By Rev. Floyd E. Hamilton

The basic principle of Christian economics as founded on the Word of God, is the right of private property. This principle is taught in the eighth commandment, "Thou shalt not steal." If it is possible to steal, then the right of ownership of property is implied, for only when property is privately owned is stealing possible. Now since the New Testament reiterates this commandment with the teaching that it should be kept, it would seem abundantly clear that the New Testament recognizes this right of private ownership of property.

Communism teaches that private ownership of property is wrong, and while socialism would not go quite as far as communism in denying the right of individuals to own property, its insistence on the public ownership of all utilities, natural resources, manufacturing and most other business enterprises, especially all basic industries, implies that there is something basically wrong with private ownership of property, or at least that public ownership is preferable.

Now the collectivists (communists and socialists), in spite of the eighth commandment,, insist that the New Testament example of the early Jerusalem church teaches communism, and claim therefore that the Bible supports their view that private ownership of property is wrong. For a Christian it is not enough to point to the economic evils of communism and socialism, and to its destruction of the basic freedoms of mankind. It is not enough to point to its brutality and gross materialism, and to the evils of dictatorship. The Christian wants to know whether or not it is in agreement with the Word of God, first of all, before going on to consider other objections to collectivism, or arguments in its favor.

In Acts 4:32 it is stated, "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things he possessed was his own; but they had all things common." And in the 34th and 35th verses it is said, "For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need."

At first glance this would seem to be communism, but as we examine it more closely, we will see that it is entirely different from communism. In the *first place,* notice that even in that Jerusalem church the right of private ownership of property is recognized, for when Ananias kept back part of the price of the land he had sold but told the apostles that he was giving it all to the church, Peter said, "While it remained, did it not remain thine own? And after it was sold was it not in thy power?" The sin of Ananias was not in owning the property or keeping part of the selling price for himself, but in lying to God by saying that he was giving it all to the church while he kept part of the money for himself. Having things in common, therefore, did not imply that private ownership *per se* was sinful, and it was nowhere called sinful in the account in Acts.

In the *second place* notice that the gifts to the common fund were actually *gifts,* showing that the property was rightfully owned in order to have it possible to make voluntary gifts. Had the property not been owned by the giver, no gift by him would have been possible.

In the *third place* notice that the custom of common ownership was not commanded by God. Acts simply recounts what was done by the people and how they regarded their property. The custom was apparently started because the believers expected the immediate return of Christ and therefore did not feel the necessity of working to support their families. They preferred to spend their time in worship and prayer (Acts 2:46; 5:12). The most important thing they could do at that time was to witness to others about the resurrection of Christ, and increase the number of Christians in view of what they thought would be the immediate return of Christ. They were able to keep up this custom of common ownership of property for a time because many of the Christians were apparently wealthy, and gave all their possessions into the common fund. The custom of spending all their time in the temple preaching and praising God without working to earn their living expenses, while living off the common fund, could continue only as long as the money from the sale of the property lasted, but when that money was all eaten up, then they had to go to work or starve.

As a matter of fact, the church in Jerusalem became progressively poorer, and had to be helped by contributions from the mission churches established by the Apostle Paul in Asia Minor and Europe.

In the *fourth place* this custom of common ownership of property seems to have been entirely a local matter in Jerusalem, for we find no mention of the custom in Damascus, Antioch or in any of the churches established by the Apostle Paul. It was not mentioned as a requirement in the decisions of the Jerusalem Council (Acts 15), and seems never to have been repeated in any of the early Christian churches.

In the *fifth place* the custom of common ownership of property seemed to have been abandoned early in the history of the Christian church, for we have no record of the custom in later history. Paul earned his own living as a tentmaker, and prided himself in the fact that he was not a burden to the churches which he established.

Considering all these factors we may conclude that instead of being a doctrine of the New Testament church, it was merely a local custom at the beginning of the Jerusalem church, and

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soon was changed as the return of Christ was delayed.

But the basic difference between this common ownership of their property and the teachings of the collectivists, is in the fact that the gifts of money to the common fund were purely voluntary and not compulsory as is the case with both communism and socialism. Voluntary community property is a far cry from expropriation of property and confiscatory taxation advocated by the communists and socialists. The New Testament even in the Jerusalem church we have been discussing, nowhere commands or even advocates the distinctive teachings of communism and socialism. On the contrary it firmly supports the basic principles of private ownership and free enterprise.

The Testimony Of Christ To The Old Testament

By The Rev. Professor G. B. Strickler, D.D., LL.D.

This paper is the main body of the sermon which Dr. Strickler preached on Sunday morning, May 18th, 1913, during the meeting of the General Assembly of the Presbyterian Church in the United States. It was originally delivered before the General Ministers' Association of Richmond, Va., in February, 1913. Dr. Strickler died soon after preaching this sermon. It was printed in The Union Seminary Review - January 1913-1914 Issue. It is a forceful presentation of the basic doctrine of Biblical inspiration and infallibility. To admit Dr. Strickler's premises is to be forced by irrefutable logic to his conclusions. This sermon was timely in 1913, but is more timely in 1957.

The first testimony I present of the divine origin and inspiration of the Bible is that testimony which is the clearest and strongest and most conclusive, and, therefore, the most satisfactory of all—the testimony of our Saviour Himself. Of course His testimony relates directly only to the Old Testament because the New Testament was not in His day yet in existence; but if the divine origin and inspiration of the Old Testament is established, there is nobody, so far as I know who would then be disposed to deny that the New Testament had the same origin and the same inspiration.

When the Saviour entered on His mediatorial work, the Old Testament was already in existence; in existence in the same books in which we now possess it. It was not only in existence, as the testimony of Josephus, for instance, makes plain; but it claimed to have come and was believed by the Jews to have come from the same God from whom He Himself claimed to have come, and it claimed to be doing in the world just what He claimed to be doing; it claimed to be teaching men what they were to believe concerning God and what duties He required of men. He was obliged, therefore, to take some position in regard to it. What position did He take, as indicated in the Gospels? Did He receive it or reject it: Or, did He receive it in part and reject in part, as some of the negative critics now do? Did He receive some parts as true, and reject other parts as untrue, as they now do? Did He receive some parts as inspired and reject other parts as uninspired? Did He ever in a single instance so little as intimate that He in any respect found fault with the Old Testament? He found fault with the Jews for the manner in which they interpreted it, but did He ever find fault with the book itself? Did He ever point out any mistakes in it? Did He ever intimate, as some now do, that there were myths in it and legends? Did He ever say anything about it that suggested that it was erroneous in any of its teachings—especially in its moral and religious teachings? Did He ever say that He had come to set up a higher moral standard than it contains or to teach a purer and more perfect religion than it inculcates? Does any body claim that He ever did that? Some say, indeed, that He came in part for that very purpose; but are they able to show that He anywhere on any occasion said that He came for that purpose? Is not their claim that He came for that purpose based on their theories instead of on His teachings? Did He not always read the Old Testament as the Word of God? Did He not always appeal to it as the Word of God? Did He not always rely on it as the Word of God? Did He not always enforce it as the Word of God? Did he not, in all His controversies with the Jews about truth, appeal to it as the final standard? Did He not always appeal to it as the standard from which there was no appeal? Everybody who has any acquaintance with the Gospels knows that this is true. But how could He thus appeal to the book as the end of all controversy in every case unless He believed it to be an infallible revelation of the divine will, and how could it

thus be an infallible revelation of the divine will and so free from error unless it was fully inspired?

But let us now notice some of the Saviour's testimonies to the Old Testament that we may have them distinctly before our minds and thus see how full and clear and conclusive they are. In Matthew 5.17 He says to the Jews: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil." By the law and the prophets there, it is admitted He meant the Old Testament Scriptures. The Jews to whom He was thus speaking had somehow got it into their heads that His purposes were revolutionary; that He was seeking to overturn the old and set up something new. They had observed, for instance, that He did not conform to some of their notions about Sabbath observance; that He healed on the Sabbath day, which they erroneously regarded as a violation of the Sabbath commandment; that He had appointed a publican, Matthew, as one of His apostles, a man, who, because he had become a publican, an officer of the Roman government, was regarded by them as an apostate from the Old Testament religion; for reasons like these they had come to suspect that His purpose was to set the Old Testament aside and to introduce something new and entirely different. He tells them, therefore, that He had come for no such purpose. He had not come to destroy the Old Testament as something that was erroneous; something that taught an imperfect morality or religion; but He had come to fulfil it; He had come to develop and complete all that was contained in it—"Verily I say unto you," He added, "till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." Not only was the Old Testament to be fulfilled in some general way as to the main substance of its teaching, as being to that extent only a revelation from God, but it was to be fulfilled in all its details, as being in all its details from God as truly as in its main outlines. Not a jot—not its smallest letter, not a tittle—not one of the little curves or projections from the edges of its letters should remain unfulfilled. Could He have in any way more fully endorsed the Old Testament as an infallible revelation from God. If He could, what was that way?

After making this declaration in His Sermon on the Mount, He proceeded in that sermon to indicate what He meant in explanations and applications of the law, but did He in a single instance correct anything in the Old Testament. Did He not instead only point out how the principles of the Old Testament needed a more extensive and more spiritual application to the minds and hearts of men; to their thoughts and feelings than the Jewish teachers had given them?

Thus did the Saviour in that passage endorse the Old Testament Scriptures as correct even in every "jot and tittle." Now can it be believed that if the book had been as full of myths and legends; of mistakes of every sort, of defective moral and religious teachings as some would have us believe, that the Saviour would have given it so sweeping and unqualified an endorsement as that? Does He not in that passage encourage a reliance on the Old Testament even as to its smallest details? Could He have done that; could any honest teacher have done that; if He had known that the book was full of error, of even moral and religious error, and therefore, in many of its parts adapted to lead astray?

On another occasion, just before His ascension to the right hand of the Majesty on High, after He had given His disciples some instruction appropriate to the occasion, He said to them (Luke 24.44), "These are the words which I spake unto you while I was yet with you, *that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me.*" Is there not in that passage another declaration adapted to make on the minds of His hearers no other impression except that the Old Testament is a divine and infallible book, and could He have made that impression over and over again unless the Old Testament was a book of that character, and could it be of that character unless it was inspired.

Take another passage. In the 5th chapter of John, we find the Saviour pointing out the evidence that had been borne to Him and His work. John the Baptist, He says, had borne witness to Him, and the Father also. The Jews had not, indeed, He says, heard *the voice of His Father* or seen His shape. Nevertheless this witness to him had been borne; borne in the Sacred Scriptures, and, therefore, He said unto them "search the Scriptures"; as the word in the original means, search them from beginning to end; from top to bottom; make a thorough search of them; "for in them ye think ye have eternal life"; that is, it is a fixed article in your creed that in them ye have eternal life. Very well, in that you are correct, in them it is revealed and offered to men. Now search them. "They are they that testify of me." Does He not there again appeal to the book as the supreme authority as to Himself? Does He not appeal to it as the end of the controversy between Him and His enemies? Does He not in the matter of His Messiahship—the most important of all matters—exhort them to rely on its teachings? Does He not tell them that they are right in so relying on its teachings as to believe that they have in them eternal life? But could they thus safely rely on it unless it was from God and infallible in its teachings?

And could it be thus infallible unless it was so inspired as to be free from error?

Take still another passage: John 10.34. Our Saviour had been saying what to the Jews seemed to imply that He was making Himself God, and they were about to stone Him. He said unto them, "Many good works have I showed you from the Father, for which of those works do ye stone me?" The Jews answered, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your law, I said, ye are gods?" His reference was to the 82nd Psalm, 6th verse, in which earthly magistrates are called gods because they represent God in the rightful exercises of their authority. "Is it not written in your law, I said, ye are gods?" "If He called them gods unto whom the Word of God came (and the Scripture cannot be broken), say ye of Him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?" In this passage He declared "the Scripture could not be broken." But if it could not be broken in that verse of the Psalm, who can show how it could be broken in the verse going before that or in the verse coming after, or in the second verse going before or in the second verse coming after? Who can show how it could be broken in any verse of that Psalm? And if it could not be broken in that Psalm, who can show how it could be broken in any other Psalm? And if it could not be broken in the book of the Psalms, who can show how it could be broken in any other book of the Bible? Was not His assertion that the Scripture as to that word could not be broken adapted to make the impression that it could not be broken as to any word; and if that was not true, did not perfect candor in teaching to prevent that erroneous inference, require Him to say so?

It is to be carefully noted that if the Scripture could not be broken as to the particular statement to which the Saviour refers, it is difficult to see how it could be broken as to any other statement it contains, for you will remember, that if there be anything the Bible is intended to overthrow it is idolatry in all its forms. From the beginning of the book to the end of it, we find it making war on this sin in every aspect in which it presented itself. We find it condemning everything and forbidding everything that had any tendency toward it, or to give to it the slightest encouragement. I suppose, therefore, if it had been announced to men in the days of our Saviour that while the Old Testament was from God, a single passage had somehow slipped into it that ought not to be there, and had put men to searching for it they would likely have fixed on that passage in which men are called gods. They could scarcely have been able to find any other passage that would have looked more like erroneous teaching than that. And yet it is remarkable, and it is of vast significance as bearing on the subject of inspiration, that it is in connection with that very passage that the Saviour says "the Scripture cannot be broken." But if it cannot be broken in regard to such a passage as that, in regard to what passage can it be broken?

It is further to be noted in regard to that passage that our Saviour's appeal to the Jews hinges on the use of a single word in the passage. The word "gods" is there, and the Saviour says that in regard to that word, "the Scripture cannot be broken." How could He say that unless that word was a divine word and how could that word be a divine word—so divine as to settle the controversy unless an inspired word? Suppose it was there only on the judgment of the Psalmist, or that it was there only as the best expression that the Psalmist was able to give of a divine communication he had received. Why could it not then be broken? Why could not some other word be substituted in its place—some other word that would have more correctly expressed the idea intended to be conveyed? When the Saviour says that word could not be broken, must He not have meant that it was there by divine authority, and so by divine inspiration and for that reason and for that reason alone could not be broken? But if that word was inspired, who can show why any other word in the Psalm, in the book; or any other word in the Scriptures is not inspired also?

One other remark on this interesting passage: If it be true, as many are now saying, that there are mistakes in the Scriptures, I mean in the Scriptures as originally written; if it be true that the account given of the creation in the first chapters of Genesis is scientifically incorrect, how could it be said in reference to that passage that the Scripture cannot be broken; that is, that its teaching cannot be corrected? If the statement about the garden of Eden, and the fall of man are mere myths, how could it be said in regard to that statement that the Scripture cannot be broken? If Abraham never lived and if Moses never wrote the books ascribed to him, how could it be said that the statements of our Saviour Himself that he did live and that he did write the books ascribed to him, be parts of the Scriptures that cannot be broken? In short, if the Bible be as full of erroneous statements as some say it is how could the Saviour say without qualification in regard to it, "the Scripture cannot be broken?" Why can it not be broken anywhere where mistakes have been made? Has He not thus in that declaration endorsed the book in as full and explicit way as can be conceived?

Many more passages might be quoted. Indeed, the Old Testament is quoted by the Saviour

a number of times and in no case is He represented as having ever hinted at error in the book of any kind whatever. That we have His full and repeated endorsement of the Old Testament as of divine origin and inspiration — ought not that to settle the question for us? Can we have any more satisfactory evidence than that? Does it not look like irreverence, and, indeed, something like gross profanity, to raise any question as to the sufficiency of the Saviour's testimony?

Yet there are not a few who decline to accept His testimony as conclusive. Indeed, there are not a few who give His testimony very little consideration. Some of them say that when He came into the world He laid aside His divine attributes: His knowledge, for instance, and therefore, knew no more about the Old Testament than any other Jew did. They say the other Jews said it was from God, and, therefore, He said so too. They said it was inspired, and, therefore, He made the same affirmation; that, in short, His views about the Old Testament were simply an echo of the views prevailing in His day, and have therefore no more value and no more authority. That is, they would have us believe that although He was the great Prophet of the church, giving the Old Testament by inspired prophets as He afterwards gave the New Testament by inspired apostles, He did not know when He was in this world what He had thus given by the prophets; did not know what He had given through Moses or whether He had given anything through him; did not know what He had given through David, or whether He had given anything through him; did not know whether the book that bears the name of Isaiah was written by one Isaiah, or two, or three, or none. They would have us believe that although He was the truth, the author of the truth, the teacher of the truth, the object of the truth, the examplar of the truth; although He so proclaimed Himself, He did not in fact know what the truth was and could not infallibly point it out to men—to those who looked to Him for it and to whom He professed to give it! But in that case, how was He a competent Saviour? How could He claim, as He did claim, to know the truth and to teach the truth? If He did not know the facts about the Old Testament Scriptures He was certainly conscious that He did not know. How could He, then, claim, as He constantly did, that He did know? Do not such assertions as these about the Saviour tend to discredit Him as a competent Saviour?

But they say the Saviour Himself admitted that His knowledge was limited; that He did not know, for instance, when the judgment would be; and if He did not know that, there may have been many other things He did not know; and that, therefore, when they assert that His knowledge was limited, they are not to be blamed, for they are only asserting about Him what He asserted about Himself. But this defense is not sufficient. The only evidence they bring forward that the Saviour's knowledge was limited, at least the evidence on which they seem most confidently to rely, is this statement that neither man, nor angel, nor Himself knew when the final judgment would take place. This statement, however, they do not fairly treat. They make it mean more than it seems to be intended to mean. It would seem to mean no more than that He as a man did not know when that day would be. He shows that He knew that there was to be such a day; that He knew what the day was for; that He knew what would occur on that day; that He knew that He would be the Judge, and that He knew how He would come with all the holy angels; and who would be gathered before him, and that He knew on what grounds He would judge them; what He would say to those on His right hand and what to those on the left; and what those on the right and those on the left would say to Him; He thus showed that He knew all about the judgment day except merely the date. Why should that be any secret to him; especially to His divine nature? How could it be? If He could and did know everything else, what was there about the mere date of the event that made it improper or impossible for Him to know that also? And as a divine being, as God manifest in the flesh. how could it be otherwise than that He should know that as the Father Himself knew it? It would seem, therefore, that all that is meant by His assertion is that no finite being knew the date of the judgment, and therefore, it furnishes no such warrant for the theory of a limited knowledge in the Saviour as justifies the assertions in regard to His limited knowledge of which they make use.

Others, however, undertake to escape the force of the Saviour's testimony, not by the doctrine of the Kenosis, as those do just mentioned, but by supposing that while He knew the imperfect character of the Old Testament Scriptures, He chose to accommodate Himself to the erroneous views as to their full inspiration which prevailed at the time. He knew that those views were wrong, but He did not care to antagonize them, to excite against Himself the opposition that antagonizing them would cause. But He did not hesitate to antagonize wrong views on other subjects. The Jews of His day had wrong views on a number of subjects. To those wrong views they were so much attached that it excited their indignation to have them opposed. Such were their views about Sabbath observance; about divorce; about many of their self-devised ritual observances; about the character and work of the Messiah; about these and a number of other subjects they had views that provoked their op-

position and hatred when they were assailed; and yet when did the Saviour show any hesitation to assail them even when He did it at the risk of His life? Why, then, should He hesitate to correct their views as to the Old Testament if He saw that they were as erroneous as some now say they were?

These modern teachers assert that they feel in conscience bound as lovers of the truth to tell the people the truth about the book—to point out its errors. Why did not the Saviour feel equally bound if He knew there were errors in it? Are they more conscientious than He was?

These modern teachers also insist that by pointing out and correcting the errors of the Old Testament they fit it much better for the instruction of man than it is when left in its original condition. Why did not the Saviour feel in the same way? How is it that they assume a more sincere love of the truth and arrogate a wiser conception of the treatment of the Old Testament than the Saviour seems to have had? Are they not asking a great deal when they expect us to grant such claims as these?

The whole case may be summed up in two or three alternative statements:

1. The Saviour did not know that the Old Testament was the kind of book many say it is. But in that case, who can show that He was a competent Saviour of men? If He asserted the Old Testament to be a divine and inspired book when it was not, how can anybody satisfactorily show that He may not have asserted a number of other things that were equally erroneous?

2. The Saviour did know that the Old Testament was not a fully inspired book, but considered it expedient to leave the Jews under the delusion that it was. But how can it be claimed, then, that He was a candid and truthful teacher? How could He sincerely speak constantly, as He did, of the book, as if He believed it was just what the Jews thought it was, when He knew it was not?

These explanations, then, are not satisfactory. They are not at all satisfactory. But only one other remains. He knew the book was what it claims to be; a divine and infallible revelation, and therefore, treated it as He always did. This explanation, and this only, accounts for His treatment of the book in a way honorable to Himself and consistent with the phenomena the book presents to justify its claims.

We have now seen that the Saviour Himself has over and over again endorsed the Old Testament Scriptures as the Word of God and as an infallible rule of faith and practice. We see that He has done it in the most explicit and unqualified way. Whom then is it wiser and safer to follow here, the Saviour or those who deny the divine character of the book? If we follow Him: if we treat the book just as He treated it, and because He so treated it, is there any danger that He will ever condemn us for so doing? But, if although He never found fault with the book, we do; if, although He never denied the divine character of any part of it, we do; if, although He never said a word to impair confidence in any part of its teachings, we do; is there no danger that we shall incur His displeasure? Which is the wiser and safer course then for the minister to pursue?"

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LESSON FOR DECEMBER 1

By THE REV. J. KENTON PARKER

Paul's Triumphant Witness

Background Scripture: Philippians 1
Devotional Reading: Philippians 1:3-11

The four "Prison Epistles" are Ephesians, Colossians, and Philemon, and this epistle to the Philippians. It was on his second missionary journey that Paul was prevented from going up into Asia, and at Tarsus had the vision of the man of Macedonia who said, Come over into Macedonia and help us. This is one of the turning points of history. The gospel is taken west into Greece and Rome rather than north. Philippi was a Roman colony and since there was no synagogue there Paul met with some women in a prayer meeting by the side of a river. Lydia, a prominent business woman, was converted and later the Philippi jailer. Paul claimed the protection accorded him as a Roman citizen and was released by the magistrates. The church at Philippi sent gifts to Paul while he was a prisoner in Rome.

Instead of trying to divide this chapter into different parts, I wish to take up some of the verses and phrases and see how they throw light upon our Topic: Paul's Triumphant Witness. Keep in mind the fact that he is writing these words while a prisoner. Like others who have been in prison he triumphed over all these adverse circumstances.

"To all the saints in Christ Jesus." If I remember correctly there are only two instances in the Bible when the word "saint" is used in the singular. Aaron is called the saint of the Lord. No one would pick Aaron as the greatest or best man in the Old Testament. A saint is one who is set apart for God. All Christians are saints. Some may be very weak and faulty saints. The idea of calling a particular individual a saint in contrast to others who are inferior, is contrary to the whole spirit and teaching of the Scriptures. I believe that Paul or Peter or the other disciples would have protested against such a distinction. Paul calls himself a "servant" (bond-servant) and "apostle", but never a saint, except as he would include himself among all his brethren.

"I thank my God upon every remembrance of you." It is a great blessing and inspiration and encouragement when we can think of a church in this way. Many of us can look back and remember experiences we had in churches we served and thank God. We can think of the fellowship we enjoyed, the times of sickness and sorrow we shared, the many kind deeds which marked the years that we spent together. The ties that bind together a pastor and his people are very strong and sacred. We remember and thank God!

"Because I have you in my heart." Paul was one of the world's "Heart Giants". His heart was big enough to contain all the churches, all of the Jews, all of the world. "My heart's desire and prayer for Israel is that they might be saved." The church at Philippi seemed to have a peculiar place in the apostle's heart. They had been kind to him and he longed after them in the tender mercies of Jesus Christ. Blessed is the pastor who can say as Paul says here, "I have you in my heart", "I long after you" with the same sort of compassion that Christ had!

"And this I pray." This short fervent prayer falls into place naturally. When you have people "in your heart" you are going to pray for them. Notice the "bigness" of the things that Paul prays for in this prayer: "that your love may abound yet more and more". What a tremendous thing is a growing, abounding love. Paul is echoing the prayer of Jesus for His disciples, "that ye love one another". Such a love is a vital necessity for Christians. If this is absent, then the fellowship is broken. "In knowledge and in all judgment" (discernment). If any man lack wisdom, let him ask of God, James tells us. The discernment here is the ability to approve things that are excellent; to tell the difference between that which is false and that which is true, that which is bad and that which is good. How great is this need! Today we are so apt to be confused in our thinking. Satan and evil men have a cunning way of covering up false teaching. They take words which have always stood for certain ideas and try to make them mean something almost the opposite of their accepted meaning. This is nothing new. It was being done in Paul's day and he warns against it. He is praying that the Christians at Philippi may be able to discern, and always approve the excellent. He prays that they may be sincere and without of-

fence. Their lives are to be "open books" with nothing to hide and nothing to stumble over. "Filled with the fruits of righteousness". Jesus told His disciples that they were to bear much fruit. This was a proof that they were His disciples. There is no such thing as "barren orthodoxy". True doctrine always bears fruit.

"The things which happened unto me have fallen out rather unto the furtherance of the gospel." To the ordinary observer it looked as though the spread of the gospel would be hindered by Paul's imprisonment. The great missionary who had traveled to so many cities preaching the gospel was now a prisoner. It looked like a terrible catastrophe. God has a way of making the wrath of men to praise him. The plots and plans of the enemies of the gospel seemed to have succeeded. But this was not true. Two marked results followed his imprisonment. Paul had a large degree of freedom and had the opportunity of personal contact with many Roman soldiers and also with those who visited him. Then, many of the brethren "waxing confident by my bonds, are much more bold to speak the word without fear."

"Christ is preached; and I therein do rejoice and will rejoice." Some of those who preached were jealous of Paul and caused strife in the church. Nevertheless, "Christ was preached"! Today we have some who preach in this way. They create confusion and strife. It is not easy to look at these in the way Paul looked at such preachers in his day. I went to a tent meeting some forty years ago and after preaching a good gospel sermon I heard this same preacher denounce all the other preachers as "hound dogs". I did not feel very good about it and am afraid I did not have Paul's broadmindedness. I could not deny, however, that "Christ was preached". Paul knew that even this sort of thing would be turned to "my salvation".

We now come to the *core of our lesson.* (Verses 20-30)

"Christ shall be magnified": this was the one consuming passion of the great apostle. John the Baptist had said, He must increase; I must decrease. Ever since Saul of Tarsus met Jesus Christ and was conquered by Him, his one desire was to exalt His wonderful Savior. He would exalt Christ by his life or by his death.

"For me to live is Christ, and to die is gain." These words may be taken as a motto for Paul's whole life. I am sure that I do not understand fully what these words mean. May I suggest some of the meaning in this way. (1) "To live is Christ" meant life *through Christ.* The life I now live, I live by the faith of the Son of God, Who loved me and gave Himself for me. If John 3:16 is a great telescope through which we may gaze and marvel at the love of God for the whole world, this verse is a microscope through which we can look at His love for one person. "Christ died for our sins." "Christ died for the ungodly." Christ died for us; he uses all these expressions to point out that Christ is the only hope for a lost sinner. (2) "To live is Christ" meant *life with Christ.* Where all forsook him, the Lord stood by him. In all his journeys, in all his hardships and trials, in all his imprisonments, there was One Companion Who never deserted Paul. He knew the full meaning of this beautiful prayer:

"Lord, make Thyself to me,
A living bright reality
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than e'en the dearest earthly tie."

(3) "To live is Christ" meant life *in Christ.* Christ was not only a Companion but He lived in Paul. "In Christ Jesus" is the way he expresses it. He was in Christ and Christ was in him. Jesus had promised that both He and the Father would come and dwell with those who were His disciples; we will come unto Him and make our abode with Him (see John 14:23). Behold I stand at the door and knock; if any man hear my voice and open the door, I will come into him and sup with him and he with me. Paul had thrown the door wide open.

(4) "To live is Christ" meant *life for Christ.* As we have seen, he dedicated his whole life to the one purpose of exalting Christ and making Him known to men. "Lord, what wouldst thou have me to do", was what he said when converted, and he meant just that. To know Him and make Him known to others was Paul's consuming passion.

"To die is gain." Few men, if any, have suffered as Paul suffered. His life was spent as he tells us in II Corinthians 6 and 11, "in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness." It would be a relief for the weary traveler and hardened soldier to depart and be with Christ. Nevertheless he was ready to abide in the flesh a while longer, if there was need for him here.

"Only let your conversation (manner of life) be as it becometh the gospel of Christ." He desires that they should stand fast and strive together, no matter what happened to him. That is the fervent hope of every Christian leader. The work must go on! No mere man is indispensaable, not even a Paul.

"Not only to believe . . . but also to suffer." It is a still greater privilege to suffer for his sake. "I suffered much for thee; What hast thou suffered for Me?" is a question which we might well ask ourselves in these days when in our country suffering for the sake of Christ is almost unknown. If necessary, are we ready to suffer for the sake of Him? Paul's Triumphant Witness included much suffering.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR DECEMBER 1

By THE REV. B. HOYT EVANS

"Ever Since Cain"

Scripture: Luke 10:25-37

Hymns:

"From Every Stormy Wind That Blows"

"Dear Lord and Father of Mankind"

"My Jesus, I Love Thee"

Program Leader's Introduction:

We are approaching the season when we think especially of the peace which the angels proclaimed at the birth of Christ. As we think of that peace and long for its complete fulfillment we must realize that "ever since Cain" there have been serious conflicts between people. While we must be realistic about recognizing conflicts between people, we must not be fatalistic about accepting them.

What causes conflicts? The basic cause is sin. There was no peace-destroying conflict until sin entered the picture. Sin shows itself in many forms and works in various ways to stir up enmity. We have noticed, I am sure, that some people possess qualities which make them very genuinely agreeable. In dealing with such people conflicts are easy to avoid. On the other hand, there are other people whose personalities seem to invite conflict. It seems that the best way to avoid fighting with them is to avoid them altogether.

In this program we want to list and discuss some of the conflict-causing characteristics and attributes in order that we may recognize them and, with God's help, avoid them in our own lives. Also, we want to list and discuss some positive attitudes and approaches which we can use to settle and avoid conflicts with others.

(Ask the young people to suggest characteristics and attitudes which cause conflicts. As each characteristic is mentioned, write it on a blackboard or chart: Then ask how it works to make trouble. If your young people do not respond quickly, start them off with a few suggestions of your own. Several possibilities are listed below.)

1. SELFISHNESS probably causes more conflict than any other thing. When everyone insists on having his own way, conflicts are bound to arise.

2. THOUGHTLESSNESS is closely related to selfishness. A thoughtless person does not make trouble intentionally. He just does not care about others, and has no thought of being helpful.

3. GREED is also related to selfishness. A greedy person will fight for what he wants.

4. PRIDE causes conflict when a person would rather fight than give up a privilege or admit a mistake.

5. SUSPICION. A person who is always looking for something unpleasant is likely to find it and to make trouble when he does.

6. ANGER. Many needless conflicts are the result of uncontrolled anger.

7. HATE is involved in most violent conflicts. When ill-will is allowed to accumulate in our hearts it becomes a terrible and powerful force.

8. JEALOUSY is closely related to hate and often develops into hate. Many think that jealousy was at the beginning of Cain's murder of Abel.

9. SELF-SUFFICIENCY. Any person who considers himself adequate to live his own life without the help of the Lord is bound to have conflicts.

(Now make a list of the positive characteristics which serve to avoid and to overcome conflicts. Let the young people express their own ideas. We offer some suggested traits below.)

1. LOVE is the most important thing to bring to any problem. Over a period of time love will quiet more conflicts than any other thing.

2. FORGIVENESS is essential to the solution of conflicts. The most final and satisfactory way of dealing with a wrong done to you is to forgive it and forget it.

3. PATIENCE. People who are in conflict are often unreasonable, and they cannot be forced to become reasonable immediately. There must be the patience which will wait for reason to return.

4. FIRMNESS. It is not good to be always giving in to an unreasonable person. To give in encourages him to be even more unreasonable. Be loving and patient, but be firm.

5. TRUSTFULNESS is the opposite of suspicion. If we train ourselves to expect good things of people, they may be encouraged to live up to our expectations.

6. DEPENDABILITY. It is helpful to people in conflict to know there is someone who can be counted on to keep his word and to stand for what is right.

7. HUMILITY. A great many potential conflicts have collapsed because someone had the grace to admit a mistake.

8. THOUGHTFULNESS. Other conflicts have been avoided because someone had enough concern to look ahead and to say or do the right thing at the right time.

9. PRAYERFULNESS. The person most used to avoid and overcome conflicts is the one who consistently and sincerely asks the Lord to keep him free from sin and to fill his heart with love.

(Close the meeting with a prayer . . . asking the Lord to fill you with peace and to make you to be peacemakers for Him.)

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Atlanta, Georgia



Trinity Senior Club

The Trinity Senior Club is a project of the Women of Trinity Presbyterian Church, Atlanta, Georgia. It was organized to give recreation and amusement for the Senior Citizens in the section near the Church.

The first meeting was held in the church Educational building in 1955, with 25 members present. The membership is now 65; less than ten per cent are members of Trinity Presbyterian. Practically all the churches in the area are represented in the club.

The Senior Club meets each Wednesday 2:30 to 4:30 P. M., one Circle acts as hostess. Some Circle members drive club members to and from the church, others bring cookies or cake and serve coffee and tea.

The members of the club arrange the program for the first Wednesday of the month. Programs include musicals, (many members are talented musicians, vocal as well as instrumental); slides of travels, beautiful gardens and cities in the old country as well as our own country; lectures, readings, book reviews, outings, etc. We had one Rogues Gallery party, with the members bringing their younger days pictures for the Rogues, one old time tacky party with all the members dressed very fancy, one court trial, one day as a picnic on a houseboat on a nearby lake.

On the second and third Wednesdays the club members do handcrafts; such as basket weaving, making Easter and Christmas toys for the children's hospitals, Christmas gifts for bed patients, and hospital pads for charity institutions. The fourth Wednesday of the month is always birthday meeting, all who have had a birthday during the month are honored. The hostess Circle furnishes the program that day.

The members of the Senior Club had the program for Family-night supper one Thursday night, which proved a happy experience for the whole church. Most of our members live with their sons or daughters, and really have

no outside interests. Some have never lived in the South before and feel somewhat uprooted. Many of them say the hours at the club meeting are the high lights of their entire week. The Senior Club has given older persons the opportunity to meet and know people of their own age, with their own or similar problems, interests and experiences and has claimed from them a contribution to the church.

Mrs. W. A. Addy

Invitation to a Conversation

". . . Make haste, and come down; for today I must abide at thy house."

This is the urgent invitation of Jesus to have a conversation with a man named Zaccheus. From generation to generation that invitation has been made, and it has the same sense of urgency and relevance today as it did when Zaccheus first heard it from his strange perch in a tree.

The time, the place, the setting may change; but the introduction of the person of Jesus to people where they are — market place, village, fair, home, oasis, caravan, river boat, field, workshop and pilgrimage — is still the primary function of the worldwide mission of the American Bible Society.

The humble request of Bernabe, a Tarascan Indian of Mexico: "Talk to God in my language so that I can listen in" brings this challenge into focus. Each new translation of the Scriptures into a living language invites more people into the conversation with the living Word.

Whether this first introduction to the knowledge of the love of God in Christ Jesus comes to them by word of missionary, preacher, layman, or directly from the Bible, they must above all else possess it. Only then can the invitation be made and accepted with an understanding and receptive heart.

The reading of the Bible is therefore an invitation to "join in the conversation" between God and man. The fourteenth annual Worldwide Bible Reading program from Thanksgiving to Christmas will give this increased significance as thousands of homes will receive the invitation through daily Bible readings, sermons, newspapers, magazines, radio and television.

The real drama, however, of the Biblical incident is caught up in its urgency—"Make haste." The delegates of the United Bible Societies meeting in Rio in July discovered this in both the sobering and challenging facts of expanding world population, rising production costs, increased literacy and growth of the younger churches.

Human voices may waiver and grow faint, but the clear invitation of the living Word will bring countless people into the presence of Jesus of Nazareth.

James Z. Nettinga

(Bible Society Record - October - 1957)

HOW TO HAVE FAITH

In the early years of Dr. R. A. Torrey's service for the Lord he desired to have larger faith, so that he could accomplish greater things for the Kingdom of God. He tried to work up and pump up his faith, but he did not succeed. Then he discovered that "faith cometh by hearing, and hearing by the Word of God". He began to saturate his soul more fully with the Word, and his faith increased as he had desired.—On and Off Duty.

The American-European Bethel Mission, Inc.

founded by Rev. and Mrs. Leon Rosenberg

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I. Our Orphanage in Haifa, Israel, is a Memorial to the many boys and girls of Hebrew-Christians in our former Orphanage in Poland who were slain by the Nazis.

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III. It is a children's Bible Institute for the preparation of future witnesses.

IV. As a *faith work*, this unique Orphanage *needs* and *deserves* the cooperation, by prayer and practical assistance, of every Christ-loving person.

HEADQUARTERS:

252 North Dillon Street

Dept. SP

Los Angeles 26, Calif., U.S.A.



NEWS of CHURCHES around the World

A Petition to the Presbytery of Central Mississippi

by the

Session of Central Presbyterian Church

JACKSON, MISSISSIPPI
SEPTEMBER 30, 1957

A Word of Explanation to the Central Congregation

The members of this church know that we have been deeply concerned about certain prevailing attitudes and conditions in our Southern Presbyterian Church. The Elders of this church have endeavored to give this whole matter the most mature consideration. They believe the solution to this problem should be sought through the official channels of the Church. Therefore, the following petition will be sent to the Presbytery of Central Mississippi with the request that it be forwarded to the General Assembly as an overture. Your Elders have endeavored to speak the truth in love and moderation. It is hoped that, at least for the present, this congregation will let the matter rest with this communication and that we may have the mind and spirit to proceed with the work of our local church in the fullest way.

The Petition and Overture

The Session of Central Presbyterian Church earnestly requests the Presbytery of Central Mississippi to send the following petition as an overture from this Presbytery to the General Assembly.

The concern of this petition is for "the peace, unity, edification, and purity" of our local church and all others in the Assembly.

The Session of the Central Church in making this petition to the Presbytery seeks to have its voice heard through this proper and official channel of communication between a local church and the General Assembly.

In the making of this plea we want to reaffirm what we trust is recognized as being true of this church—namely, that under no condition are we willing for any message in the Word of God to be silenced. Our earnest plea is for a continuing interpretation of God's Word.

We do want it understood that we are not trying to speak for any other church. We believe that others share our present concern, but we do not presume or infer that we speak for them.

Our major concern consists of three elements, on each of which we have endeavored to take a constructive and Christian approach. These matters of our concern are as follows:

I.

Our concern is for A RETURN TO CHRISTIAN PERSUASION AND MODERATION.

The power of Jesus over men was, and has always continued to be, the power of persuasion. History teaches that when the church has departed from Christ's example it has lost its unity, its purity and its spiritual power.

The practical meaning of this Christian attitude of persuasion and moderation has been expressed in these words: "We cannot make living things grow with a sledge hammer no matter how hard we pound."

We believe that since the General Assembly took its original action on the race question in 1954 there has been a growing tendency to pressure the Church to accept the integration of the races, and as time has gone on, culminating in 1957, the efforts to have the churches accept integration have been carried to the extreme. We realize that we are a part of the deep south where the attitudes toward the race question run deep with much feeling, but the subject of this petition is not what should be done about the race problem but the ways and means that are being used in presenting this controversial issue.

In behalf of understanding on our part and in fairness to the Boards and Agencies of the General Assembly, we remember that over three years ago the decision was made to have a special emphasis each year in the program of the church. So three years ago the emphasis of Christian Citizenship was scheduled for the year 1957. It is clear that those responsible for promoting Christian Citizenship this year did not hastily and impulsively determine to promote Christian Citizenship at this particular time of crisis.

However, with the former declarations of the Assembly and with the incorporation of that material into many of our church publications, plus the materials for the emphasis this year on Christian Citizenship, plus the report of the Council on Christian Relations on "Freedom—the Christian Concept"—all of which, when added together, have had the practical effect we believe, of pressurizing beyond the full limits of Christian persuasion and moderation.

We understand that the emphasis for 1958 is on the Church. There is ample evidence to believe that we stand in great need of a truer and fuller understanding and appreciation of the nature and the function of the church. We make a plea that this emphasis on the Church be so presented that this study may not be resisted and neglected because of the constant injection of the race problem, and in doing so we will not miss the mark of Paul's appeal: "Let your moderation be known unto all men."

II.

Our concern is for CERTAIN REVISIONS IN OUR CHURCH SCHOOL MATERIALS.

The Central Church believes that our Church School materials should be the best available for our spiritual growth, and we are making a sincere effort to use our Presbyterian materials throughout our Church School. But these materials have become more and more objectionable and less adequate. We believe that the Word of God is being shifted from the center toward the circumference

and that our Presbyterian doctrines are not receiving the historic and proper emphasis. We believe that our people must be trained to live and serve in a modern world but we cannot see how this is to be done if the by-products and the circumference benefits are to occupy the primary focus in our Church School literature.

To us the most objectionable and least adequate of our Church School materials are the PIONEER TRAILS and PRESBYTERIAN YOUTH, and for these we are given no option as they are the only publications for this part of the training of our youth.

As it happens our whole attitude toward our Church School materials, including our spirit of "brotherly love and affection," has been stated in a splendid way by the Elders of the Trinity Presbyterian Church of Montgomery, Alabama, in their communication to the Board of Christian Education. And we ask that this Trinity Church statement, a copy of which is attached hereto, be considered as supporting evidence for this petition.

III.

Our concern is that WE BE GIVEN THE OPPORTUNITY TO CONSERVE THE GOOD IN OUR CHURCH.

Under God's blessing we have been given a church with a worthy degree of unity, purity, and consecration and we believe it to be our duty to conserve those God-given gifts. We have believed and continue to believe in living according to our Presbyterian principles in great devotion and loyalty to the Assembly and its causes and programs. We are concerned about the preservation of this kind of a church. We are fearful that as we live under the conditions indicated above that the wheat will be destroyed with the tares and we will lose many of the gains that we have made. A very wise man has asked this question in his exposition of the parable of the tares: "When has the church undertaken to uproot her heresies without uprooting also her gentleness and her courageous quest for truth?"

If we are not given a better chance to conserve the good of our Church certain inevitable consequences may fall upon us.

Specifically, we mean this: Our loyalty to the General Assembly in the minds and hearts of our people may be shaken; our confidence in our Church School literature may be so weakened that we will have no choice but to turn from it, even though we do not know of an adequate substitute; the stewardship of our possessions may be so jeopardized that our contributions to the Assembly's causes will fall far below a worthy standard of giving; and with all of this, we too may lose our "gentleness and our courageous quest for the truth," thus becoming a part of that which we now strive and plead against.

With the greatest devotion for Christ and His Church, we have made a sincere effort to state our loyalties, hopes, fears and needs. We make our plea to the General Assembly and to the Boards and Agencies of our Church to give due consideration to us that we may continue to work together one for all and all for one in and for the Church of our Lord.

Since our sole aim and purpose is to find a good solution to our problem we are not zealous for any particular method so long as it is tempered with love and fairness to all. However, in so far as we can see, it would be the part of wisdom for the services of the General Council to be called upon since the General Council, with its position among the Boards and Agencies and its knowledge of Assembly matters, is in a position to give great assistance in bringing about some corrective measures in the near future.

Therefore, the Session of Central Presbyterian Church of Jackson, Mississippi earnestly requests that the following overture, with the preceding petition attached, be sent from the Central Mississippi Presbytery to the General Assembly:

> Resolved, that the Central Mississippi Presbytery respectfully overtures the General Assembly that the General Council be authorized and instructed to proceed at the earliest possible moment to a study of the matters mentioned above and other related matters, and to bring about as soon as possible any corrective changes mutually agreeable between the General Council and any Board or Agency in so far as the changes agreed upon lie within the framework of the standards and authorizations placed upon said Board or Agency by the Assembly, and that the General Council report to the General Assembly at its 1959 meeting the changes that were agreed upon and executed, and recommendations to the Assembly for additional changes agreed to by the General Council but not approved by the Board or Agency concerned. And also, that the General Council study the functions of each Board and Agency concerned in these matters and make such recommendations, if any, for needed changes in their respective functions as formerly approved by the General Assembly. And further, that in the fulfillment of this task that the General Council be authorized to secure help from others who are not members of the General Council in any way that it may see fit.

We understand that this overture was passed without a dissenting vote by Central Mississippi Presbytery.—Editors.



BOOKS

EARLY MEDIEVAL THEOLOGY, Volume 9, The Library of Christian Classics. George E. McCracken in collaboration with Allen Cabaniss. Westminster. $5.00.

Volume 9 sets forth the finest of early medieval theology. It offers representative selections from the surviving theological literature of the western church from about 400 to 1100. They cover dogma, the eucharistic controversy, homiletics, pastoral theology and Biblical interpretation.

Some of these writings will be unknown to our readers; others may be quite familiar, but this volume is of tremendous value in showing how devoted churchmen through this period of history endeavored to preserve steadfastly the faith once for all delivered to the saints and pass it on to their successors. Despite the fact that these works come from the period commonly called the Dark Ages, it is apparent from them that Christian truth had not been extinguished in the centuries following the breakdown of the Empire. The two editors of Volume 9 have done a splendid job in their introductions.

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IS THERE A CONFLICT BETWEEN GENESIS 1 AND NATURAL SCIENCE? N. H. Ridderbos. Eerdman's. $1.50.

Dr. N. H. Ridderbos is a successor of Dr. G. Ch. Aalders in the field of Old Testament study in the Free University of Amsterdam. His name has become synonymous with eminent Biblical scholarship. The purpose of this book is to consider in particular whether there is a conflict between Genesis 1 and the results of natural science. In this connection, the problem of how to view the "days" of Genesis 1 is central.

Dr. Ridderbos points out that according to some thinkers, the word "day" in Genesis 1 is to be interpreted as meaning a real day and that creation took place in 6 real days. Then he mentions the concordistic theories. The most important is the one that interprets the word "day" as a period of possibly millions of years. Related to this theory is the inter-period theory which inserts periods of millions of years between the days of Genesis 1 and the restitution theory. A third group of interpreters believe that the arrangement of 7 days is intended as literary form, says Dr. Ridderbos. This view has been presented under various names and forms.

The author stresses the fact that the revelation embodied in Genesis 1 occupies a place of central significance in the whole of revelation. This little book and the contemporary evangelical series makes interesting and informative reading.

AND GOD CARES FOR ME. Alverta Breitweiser. Warner Press. $1.50.

This book is a delightful collection of pictures and stories about God in nature. A Sunday School teacher relates God's care for birds, fish, animals, and flowers to His care for children. This book is for children 5 to 9 years of age.

GEORGE WHITEFIELD. Stuart C. Henry. Abingdon Press. $3.75.

George Whitefield is well know as a prominent figure in America's Great Awakening in the 18th Century. Dr. Henry has written this book to re-evaluate his career and message. Whitefield is studied not merely as a figure of the religious movement but against the background of the 18th century culture, both secular and religious. Through careful analysis the biographer seeks to find the secret of the evangelist's powerful appeal for all classes of people.

While the volume is carefully and scholarly written, the author succeeds in making this work fascinating and delightful. Churchmen of all denominations should find this volume illuminating as it portrays to us Whitefield as a man and explores the message that found its way into 18,000 sermons preached by the evangelist.

THE MIRACLES OF OUR LORD. John Laidlaw. Baker Book House. $3.50.

John Laidlaw was a Scotch Presbyterian theologian, who taught systematic theology at New College, Edinburgh. He is well known for his classic work on "Bible Doctrine of Man."

The purpose of this treatise on the miracles is expository and homiletic. The author accomplishes his purpose by setting each incident in the light of the best exposition and indicating its spiritual

application. The treatment of miracles in this volume is unusually complete and satisfying. It is vital and dramatic. As we view the miracles of the Lord in the light of Laidlaw's brilliant commentary, they take on new meaning and shine with greater brilliance.

OUTLINE STUDIES IN THE OLD TESTAMENT. W. G. Moorehead. Zondervan. $3.95.

This volume is a superb work in assisting Bible students to master the great themes of the Bible. There is a short synopsis of each book briefly expounding each major section in paragraphs packed with the results of years of mature Bible teaching. Each analysis is marked with keenness and clearness. These chapters will be found very helpful to preachers in preparation of sermons and by Bible class teachers. Here is a study guide for beginner and advanced student alike.

THE PILOT SERIES IN LITERATURE. Alice Fenenga, Gertrude Haan, Beth Merizon. Wm. B. Eerdmans. $5.50.

This is the first of three literary readers for the Junior High School, prepared especially for use in the Christian day schools of the United States and Canada. In selecting the materials for this reader the editors kept in mind three major factors with regard to content: spiritual significance, general significance, and interest appeal. They combed many writings which deal with spiritual truths and experiences relating to Christian faith and life. The best of contemporary writings have been gleaned and sifted. Some of the well loved classic stories and poems that have been disappearing from Junior High anthologies are reclaimed and given to youth in this volume. This work will develop a desire to read and also discrimination with regard to content in literary form.

GUESTS OF GOD. John Frederick Jansen. Westminster Press. $2.00.

The purpose of this volume is to find a more meaningful experience in the sacrament of the Lord's Supper. This volume consists of 21 meditations for the Lord's Supper.

Utilizing Scripture references possessing an appeal to the senses of taste and touch, the author divides his book into three parts. The first — "The Grace of Our Lord Jesus Christ" — contains the largest number of meditations pressing home the realization that what Christ has done and continues to do in the Supper is far more important than what we do since it is He who welcomes us, He who bids us partake of the great gift He offers. The second section deals with "The Communion of Saints" and the third is a call to "Self-examination." This volume will help any Christian to partake of the Lord's Supper more worthily.

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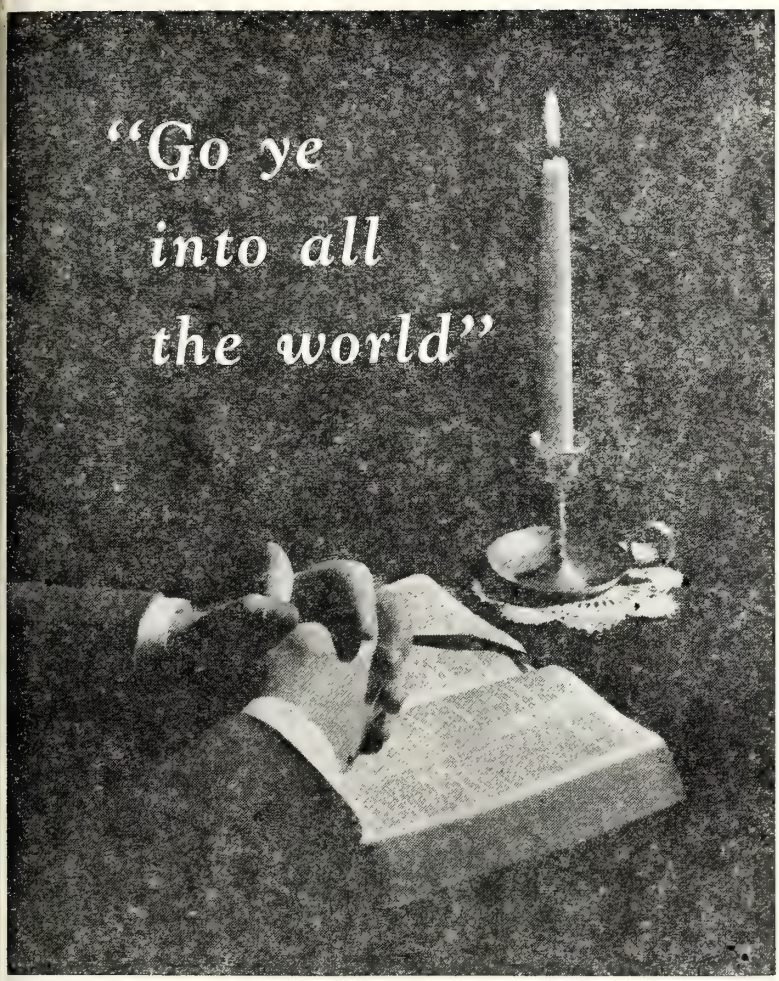
CHILDRENS Page



He Climbed A Tree

There was a man named Zaccheus living in Jericho. He had become rich by cheating in his business. He was a little man. He had heard wonderful things about Jesus and when Jesus came through Jericho, he ran out to see Him, but he was not tall enough to see over the crowd surrounding Jesus, so he ran ahead and climbed up into a tree, where he could get a good view. Then a surprise! Jesus stopped under the tree, and, looking up, said, Zaccheus come down, for I am going home with you. Zaccheus shinned down that tree in a hurry, and Jesus went home with him. The people were astonished, saying, Look, He has gone to be a guest with a Sinner! Zaccheus was converted and became a good man He gave back the money to the people he had cheated. Jesus loves for you to look for Him - to take Him into your life and into your home. He said to Zaccheus, "For the Son of man is come to seek and to save that which was lost." Now turn to Luke 19:1-10, and read the story there.

E.



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EDITORIAL

Rotating the Session Downgrading the Eldership

One of the writer's best friends, in speaking of the rotary eldership, remarked: "Oh do not take that away from me, it has been my pride and joy".

However, the real question is whether the plan of rotating elders out of active office has not down-graded the eldership itself and greatly lowered the standing of the office in the local church.

The minister, or teaching elder, assumes his office under a call from God and is ordained into the ministry on a life-time basis. Unless untrue to his ordination vows he continues to hold that status throughout his entire life.

The ruling elder, elected by the congregation of which he is a member, and which he serves, is, we Presbyterians believe, ordained into an office vested by scriptural authority and he too is ordained for life.

It has been the experience of Presbyterianism that the sessions of individual churches have been strong when composed of men possessing true spirituality and matured through Christian living and the exercise of their duties as elders. Such maturity grows with the years and proves of immeasurable strength to the pastor and to the witness and influence of the church as a whole.

But with the plan of rotating elderships things have changed. No longer does the elder consider himself obligated for life to the service of his church in a peculiar capacity. No longer does the congregation look on the elder as a man set apart in the service of God to which he is dedicated as fully in his particular field as the minister is in his.

True, some churches have found individual elders who have failed to rise to their high calling. Some have obstructed progress. Some have proven to be a bane rather than a blessing. But there are ways whereby such situations can be met, at least in part. Why degrade the entire concept of the eldership to meet isolated problems which may continue anyway?

Some years ago a President of the United States tried to pack the Supreme Court to further his own philosophies. In this he was thwarted by patriots who rightly resisted such attempts to control one branch of government for a designated purpose. We are all familiar with the story of the farmer who burned down his barn to get rid of the rats. The downgrading of the office of elder to correct the problems caused by a few is hardly the wisest course.

Probably the most serious effect of the rotating eldership is on the elder himself. There may be a minority who are glad to escape responsibility and who therefore welcome this method of making a graceful exit from the scene. But, when rightly understood, the eldership is a high office, one of great spiritual responsibility and, in the best sense of the word a position of honor. However, when one assumes this office with the realization that it may be only a temporary one, so far as active service is concerned, it does not seem nearly so important to the one assuming office, nor does it elicit the all-out dedication that it should.

We have talked to ministers who have found that the rotating plan has not solved their problems. We have talked to elders who, working under the plan have lost interest in their office and have developed a sense of frustration. We have also seen churches where this down-grading of the eldership has resulted in congregational problems which might never have developed had there continued in office a Session composed of dedicated, experienced and mature elders.

The church has her problems but there is serious question whether they are not added to rather than lessened by the mechanical rotation of those who should govern the local congregation. —L.N.B.

Ought One Who Does Not Confess Christ Be Invited To Speak to Our Young People?

This question is raised by a copy of a bulletin showing that a religious leader of a non-Christian faith was to address the pioneers and seniors at their Sunday evening meeting.

The final section of our Bible is the NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. What have His authorized spokesmen to say on this significant matter? Rather what does He, the risen living Lord Jesus Christ, say to us through Peter and Stephen, through Paul and John?

In Acts. 22, Peter says: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." And Acts 4.10-12 "By the name of Jesus Christ of Nazareth whom ye crucified whom God raised from the dead . . . neither is there salvation in any other."

In Acts 7.37, Stephen quotes the same passage from Moses, Deut.18.15,19, which we have cited from Peter above.

In 2 Cor. 3.13-16, Paul declares that the veil lies over the minds of all those who read the Old Testament until they turn to the Lord, that this veil is only taken away in Christ. In Phil. 2.10-11, he declares that every tongue should confess that Jesus Christ is Lord to the glory of God the Father and every knee bow to Him. Galatians as a whole is written to insist that the Christians turn not to any other Saviour or any other way of salvation and so fall from the grace of God which is in Christ Jesus. In Gal. 1.8 he warns that if any preach any other Gospel he is condemned. In 1.16 he declares that God revealed His Son in me that I might preach Him. In 2.15-16 the Apostle Paul reminds the Apostle Peter that we who are Jews by nature know that a man is not saved by the works of the law but only by the faith of Jesus Christ. In 2.20, he insists that he lives by the faith of the Son of God, in 3.2 that the Spirit is received by the hearing of faith, and in 6.14-15 that he glories only in the Cross of our Lord Jesus Christ.

In the Gospel of John, our Lord Himself teaches that except a man be born of the Spirit he cannot see nor enter the Kingdom of God, and that if he believe not on the Son of God he is condemned and shall not see life, 3.3,5,18, 36. Again he tells all men to honor the Son even as they honor the Father. "He that honoreth not the Son honoreth not the Father which hath sent Him", 5.23. In First John 5.1 he who believes that Jesus is the Christ is born of God; while in 2.22-23 he who denies that Jesus is the Christ denies the Father and the Son. In Second John 9-11, he who abides not in the doctrine of Christ has not God. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." "IF THERE COME ANY UNTO YOU AND BRING NOT THIS DOCTRINE, RECEIVE HIM NOT INTO YOUR HOUSE, NEITHER BID HIM GOD SPEED."

The very word Church, Kirk, is derived etymologically from the Greek, Kuriake or Kuriakon, meaning the Lord's. Shall we not, then, let His Church belong to Him Who loved her and laid down His life for her? Shall we not recognize that the foundation which God has laid, and beside which no one can lay another, is Jesus Christ, I Cor. 3.11? And shall we not take care that the Word of Christ dwell richly, Col. 3.16, not only in the adults, but as well in the pioneers, seniors and young people of the Church?

Why not invite every branch of the service to uphold the banner of the only-begotten Son of God, Jesus Christ crucified, risen, reigning and returning?

W.C.R.

Belated Conclusion

On November 5th an article appeared on the front page of the *Washington Post* in which it was stated that the Western world is now spurred to closer ties and great efforts because "no agreements can be negotiated with the Kremlin".

The article goes on to say that we must "draw closer together in self-defense against international communism, especially against the Soviet Union."

Because of the lateness of this conclusion the whole free world now faces the herculean

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task of arming itself against a nation, and combination of nations, now in possession of power adequate to destroy civilization, and America is more to blame than any other nation.

At the conclusion of World War II America found herself in a place of world leadership, not only in material resources but also in fully developed military might. In addition, America had been catapulted into the position of moral leadership because she became the articulate spokesman for freedom.

But we have not exercised our leadership with judgment commensurate with our potential power, nor in the light of the realities to be faced. That we have blindly hoped against hope to do business with the Kremlin on a basis of mutual honor and respect may go down in history as the error to end all errors.

History, the clear affirmations of communism and the repeated actions of its leadership have been evident for all to see. And yet we have persisted in wishing that things might be different and in the vain hope that such wishful thinking might change the situation. We have no one to blame but ourselves. Russian leadership has proven by affirmations and by acts that they have no rightful place in the counsels of the nations. Only an almost unbelievable blindness has permitted us to continue down the road to the place where we suddenly realize that our own reasonableness has permitted international gangsterism to dominate the world picture.

Why this folly? The permissive will of the Sovereign God may be one reason. Spared the horrors of war on our own shores, grown fat and sensuous and materialistic, it can well be that God's judgment for our individual and national sins lies ahead. We are a "peace loving" people but is our desire for peace motivated by love and compassion or by the desire for more time for pleasure and more gadgets to implement our own sinfulness?

The basic cause of our dilemma is that we have tried to use God for our own ends rather than to repent of sin and follow His holy will in personal living and national policy. We have thought that security at home could be bought, in part, by "foreign aid", but American prestige and international friendships are not sustained by dollars. We have conducted entirely too many of our domestic and international policies on the basis of immediate expediency rather than on those moral and spiritual principles which inspired our forefathers and made our nation great.

The clock of history is much further advanced than most of us think. Through obtuseness, inertia and unbelievable waste we have lost both initiative and our will to be heard. Only the grace of God and his redeeming work in our hearts can change us as individuals and give us as a nation the clarity of insight and the firmness of will to meet the present dilemma and the future crises aright.

—L.N.B.

What Makes the Church Tick?

It is greatly to be feared that sometimes we ministers get it into our heads that the Church moves primarily on the wills of men, and that we can move these wills by powerful tongue lashing. At times, also, some of the laymen seem to think that when a minister "gets 'em told" he is doing great preaching. Years ago it was a great pleasure to preach to a gracious congregation of God's people. Then the old divine was retired and a powerful young figure took over. After a couple years of the new dynamo, the same Church was supplied for one Sunday. No longer was it easy to preach to the people, indeed, one felt that it was a different congregation. After the service one of the devoted families took the visiting minister home with them. "What has happened to the congregation?" Slowly, the answer came. "Well, if you must know, we have been so scolded and badgered that we are all raw and sore and irritable. We have had the blows of law rather than the comfort of the Gospel."

When one of our esteemed alumni changed pastorates he took stock of his own ministry. "I decided," he said, "that the easiest and the laziest way to preach was to get up and scold a congregation. I determined that in my new field I was not going to do any more of that; but that, God helping me, I was going to preach to my people the grace of God. And in this new pastorate, though it is smaller than my former field of service, I have had the happiest years of my ministry."

Turn to the great Epistle on the Church. In Ephesians Paul does not assume that it is the will of man which moves the Church, but rather the power of God. He prays that the congregation might know the exceeding greatness of His power to us who believe, according to the energizing of the mastery of His strength which He wrought in Christ when He raised Him from the dead.

He tells us that it is just this power of God which made us alive together with Christ when we were dead in our trespasses and sins. It is this same saving hand of the loving Father which will unfold the riches of His grace in kindness in the ages that are to come. This same energy is what worked in Paul turning him from a persecutor of the Church into the apostle to the Gentiles and the steward of the mysteries of God. When he comes to the second

prayer for the Church, the appeal is again for strengthening with might in the inner man by God's Spirit, while the ascription of praise looks to this power of God working in us to do more than we can ask or think and bring glory to God in the Church.

In the fourth chapter, each member of the congregation is to be useful as he receives grace by the gift of Christ and uses that blessing for the good of the whole. Only as streams of mercy come from Christ for every part does the body grow up unto Him in all things. If the Christian soldier is to stand in the evil day he must be strong in the Lord and in the power of His might. The exhortations in the Epistle are distinctly secondary to and wholly dependent upon the grace of God, to the Father of our Lord Jesus Christ Who has blessed us with every spiritual blessing in the heavenlies in Christ Jesus.

Ruskin, the great art critic, has written: "I believe that the root of almost every schism and heresy from which the Christian Church has ever suffered has been the effort of man to earn, rather than to receive, his salvation; and that the reason that preaching is commonly so ineffectual is that it calls on men oftener to work for God, than to behold God working for them." The Apostle testifies, "There are diversities of operations, but it is the same God which worketh all in all." And Paul may plant and Apollos water, but it is God Who gives the increase. It is God's gracious favor which changed the whole relation of guilty sinners to Himself. All things are of God Who did reconcile the world unto Himself by making Christ to be sin for us that we might be made the righteousness of God in Him. And His love is shed abroad in our hearts by the Holy Ghost, Who teaches us from the Word that even while we were yet sinners Christ died for us. That is, the moving power in the Church is the Holy Spirit; and the motive by which He works in us is to show us how much God the Father loved us in giving Christ to be sin and a curse for us, that we might have forgiveness, peace and hope in Him. In Ephesians 3 the prayer for the power of the Spirit is that Christ may dwell in our hearts and we may comprehend the love of Christ that passeth knowledge.

What makes the Church tick? The power of God in the Church, the might of the Holy Spirit. And He moves us not primarily by whipping our wills, but by revealing the measureless love of God in Christ for us . . . until gratitude wells up in us in response to His grace. We love Him, because He first loved us. God's grace and man's gratitude make the Church to tick.

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers,
. . . . .
Come shed abroad a Saviour's love,
And that shall kindle ours."

—W.C.R.

The Eldership --- Ancient And Modern

By Rev. William Crowe, D.D.
Talladega, Alabama

The years from A. D. 30 to A. D. 68 (that is to say, from Pentecost to the death of the Apostle Paul) constitute what is regarded as the introductory period of the Christian Era. Within those years the Church developed from an informal community of believers without permanent organization into a well-defined body, equipped with (1) a theology, (2) a form of government as a direct product of its theology, and (3) a manual for Christian behavior, being a complete system of ethics, also based on its theology.

During the so-called Dark Ages the accepted forms, both of belief and government, suffered eclipse. But in the epochal Reformation of the sixteenth century, accompanied by the rise of Calvinism, the original nota of the true church found their vindication and restoration. The consequence was that to this good day the restored system has been operative in the Reformed (Presbyterian) churches across the earth.

The polity of the early church was simple indeed, the entire framework of it having consisted merely of two groups of office-bearers, namely: deacons and elders. For obvious reasons, a brief paragraph, *re* the first-mentioned of the two groups, will be entered at this point.

The record is that deacons were first elected in order to meet an emergency anent the desperate condition of the poor saints in Jerusalem and thereabouts. The office, however, appears to have become permanent, evidently because of the conviction that developed from that initial ministry, that the dedication of one's possessions lay at the very heart of the Christian movement. For therein, discovered they, lies the symbol of the willing abnegation of the citadel

of self in order that Christ may reign without a rival in the believer's heart; or, should we say that therein is found the index to Christian practice, the logical sequent of Christian faith. For example, the Apostle, referring to a group of lowly disciples in Macedonia, wrote, "They first gave themselves unto the Lord", meaning of course that by so doing they had equipped themselves for a conquest far beyond the combined exploits of Alexander, supposedly the greatest of all the Macedonians of all time.

So much for the origin of the deaconship, for a confirmation of which you may read the sixth chapter of Acts.

You may now consult the same volume in order to discover the origin of the eldership. We offer you a hint, however, which is that your search will be in vain. There is no mention of such an act in the entire book, though there are references here and there to the activities of elders, and to their ordination in the churches in Asia Minor and elsewhere. For instance, in chapter fifteen we read; "Then it pleased the apostles and elders, with the whole church, to send chosen men to Antioch", and so forth. All of which means that undoubtedly the eldership was an operating agency within the church in that generation. Final and satisfying proof is found throughout the apostolic literature in which there is the recognition of elders, chosen for the purpose of promoting the spiritual interests of the various congregations, and of directing the expanding Christian movement throughout the Mediterranean world.

Considering the evident paramount importance of the eldership even in those early days, one wonders why the first volume of church history makes no mention whatever of the origin of the office, without which no congregation could have been equipped with efficient leadership.

Doubtless the answer is found in the fact that the apostleship by its very nature could not continue as a permanent institution. After the passing of the Twelve there must of necessity have been a succession of spiritual leaders. Again, be it remembered that practically all the disciples in the initial period were Jews, entirely familiar with the synagogue eldership. Therefore what would have been more natural than for them simply to adopt a pattern of eldership for the administration of the infant church such as they and their forebears had respected in former days, composed as it was of men of mature age (presbuteroi), wisdom and dignity — men possessed of a personal concern for the worship of Jehovah: an office of high historic meaning, reaching back to the appointment of seventy elders to assist Moses in the governing of Israel in the desert. (Numbers 11:16,24). The eldership is therefore admittedly the most ancient office to be found in any communion in Christendom today. Its continuance is sufficient proof of its worth.

That brings us to a consideration of the polity of the post-Reformation Church, the Presbyterian Church embodying its most distinctive features. The manual of Presbyterian church government, known as the Book of Church Order, has survived the tests of more than three hundred and fifty years and its bow yet abides in strength. At this point we will introduce an abstract from the preface to the latest edition of the well-known volume. This is from the pen of the distinguished scholar, Walter L. Lingle:

> Our Book of Church Order has a long and notable line of ancestors. John Calvin wrote the first modern Presbyterian Book of Order for the church at Geneva in 1542.
>
> John Knox sat at the feet of John Calvin for several years, and then returned to Scotland and wrote the first "Book of Discipline" for the Presbyterian Church of Scotland, in 1560. The whole history of the Presbyterian church government in Scotland goes back to this first "Book of Discipline".
>
> The Westminster Assembly, which met in London in 1643, wrote not only our Confession of Faith and Catechisms, but also "The Form of Presbyterian Church Government". The Presbyterian Churches of England, Scotland, and Ireland adopted this Westminster Form of Government.
>
> When our Presbyterian forefathers came to America they brought with them the Westminster "Form of Presbyterian Church Government", and it became the basis of Church law in the American Presbyterian Church.

It is hoped that this passing comment on the Book of Church Order may challenge every church officer, be he deacon or elder, to a renewed study of it. Why should such an important volume be relegated to the minister's sanctum sanctorum? Complaints have been whispered about of late that elders do not make competent presbyters because of ignorance on their part. The answer to that is that every pastor is supposed to be a teaching elder. As such it is up to him to see to it that his entire Session is educated in the field of church polity. Let complainer take notice.

Thus far we have endeavored to present a brief account, especially for the lay reader, of how our Presbyterian form of government came to be. Now, pursuant to the announced theme, we will try, at least in amateurish fashion, to present the picture of an elder in a Presbyterian church, one who at least is consistent in his endeavor to measure up to that important office.

Of course we are speaking of the ruling elder. But, the uninformed may ask, why modify the word by the preceding adjective? Why call him a ruling elder? For the reason that the eldership is divided into two classes — Teaching and Ruling. Therefore a word of explanation, if you please.

The Teaching Elder (known in the Apostolic church as *bishop*) is the pastor. His office is declarative, whereby he makes known the will of God to all hearers, believers and unbelievers alike. His authority in the congregation is advisory. He is *ipso facto* moderator of the Session, with certain voting privileges. He is not a member of any local church but belongs to the presbytery, with all the rights and privileges appertaining thereto. He attends its meetings, not as an elected commissioner, but as a member of it, and has a voice in all the actions of the court, the concerns of his own congregation included.

Re the ruling elder, we quote herewith the Book of Church Order, Chapter X, Paragraphs 40-41: "As there were in the Church, under the law, Elders of the people for the government thereof, so in the gospel Church. Christ has furnished others besides Ministers of the Word with gifts and commission to govern when called thereunto, which officers are entitled Ruling Elders. These Ruling Elders possess the same authority and eligibility to office in the courts of the Church as the Ministers of the Word, or Teaching Elders". In succeeding paragraphs the Book sets forth the requirements pertaining to the eldership, its field of operation, the moral and spiritual character of its personnel, its relationship to the system of church courts, and so forth. It is to be remembered, however, that the authority of the elder is a joint authority. That is to say that the session of the church is a sole corporation as it were, and the individual elder has no authority for technical discipline apart from the will of the body. The congregation or any member thereof is thereby spared from the dictation of an individual member of the group.

The area of the service of the ruling elder is Assembly-wide. He represents his church at the meetings of his presbytery and synod when so commissioned by his session. He may also be sent as a commissioner to the General Assembly when elected thereto by his presbytery. On the floor of the Assembly there is no distinction between the Teaching Elder and the Ruling Elder, each being elected by one presbytery or another to serve with equal representative authority.

So much for the ruling elder, ancient and modern. Doubtless our patient readers would welcome at this point the satisfying word FINIS. The writer, being a preacher, is aware of the welcome the words "in conclusion" receive from the congregation. But the end is not yet. An addendum by way of comment, if you please.

There appears to be a movement although yet in its infancy, not organized but nevertheless real, which, if and when it reaches floodtide, is calculated to limit the ruling elder's historic ministry by conferring the managerial authority of the local church upon the pastor thereof, which evidences a drift toward the pre-Reformation status of the occupant of the pulpit. And then, what?

What indications mark such a trend within the bounds of American Presbyterianism? You are justified, dear reader, in asking that question. Well, a number of years ago, one of the constituent members of the Presbyterian communion substituted an abbreviated document for the original Westminster Confession, with radical changes in the Form of Government in the interest of harmony with the revised statement of belief.

Again, it is a notable fact that in another one of our large Presbyterian bodies it is no longer required that elders be appointed on interim commissions, which means of course that the essential office of the Presbyterian system is tacitly declared to be non-essential.

And yet again, a short time ago the faculty and the board of one of our theological seminaries were regaled with an address by a faculty member on the theme: "The Emerging Role of the Pastor as a Church Administrator". The corpus of said address need not create immediate alarm. But what concerns us is, whence came such notions? Of one thing we are sure and that is that James Henley Thornwell (there were giants in those days) was not the responsible party. However, this and other incidents that might be mentioned indicate that something is happening in the way of a drift in the wrong direction, ecclesiastically speaking. Are these not straws in the wind? We leave it to the readers hereof to decide.

One word more. It is the conviction of this writer that the rotary system has neither increased the efficiency of the eldership, nor respect for the authority of the Church Session.

(See Editorial, page 2) Editor.



PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.

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LOUIS C. LAMOTTE, PRESIDENT

Maxton North Carolina

The Sun and the Moon Stood Still

By J. V. N. Talmage

Chapter 13: STILL MORE ABOUT THE DISCOVERY

Some will feel that the writer has left his subject, but during the time of the FLOOD the sequence of day and night was interrupted, and it is highly essential that all those who deal with young people know something about the FLOOD outside the Bible narrative, especially when those who reject the Bible call it a myth, and those who trust the Bible sometimes manufacture science.

The writer has found that Egypt is the best locality to work out a scientific chronology related to geophysics. But it took him over a decade to untangle the hodgepodge of facts which materialistic prehistorians had erroneously dated in order to prove their particular brand of evolution.

One of the earliest groups that split off from the family of Noah went to Egypt. They were more advanced than the Natufian cave-dwellers, but not so far along as the fresco painters of Ghassul in the Jordan Valley. These early post-diluvian Egyptians settled in the Fayum, a depression in the desert west of the lower Nile. The people had polished stone tools, some pottery, and wheat and barley seeds brought from the home country. While there were some hunters among the posterity of Noah, most of them became farmers like Noah.

Through the efforts of Miss Caton Thompson and her companions we can date these early Egyptians nicely by geophysics as well as by radio carbon. The radio carbon date is about 6250 years ago, or more than 600 years after the FLOOD. This means that they lived about the time the godly hunter, Nimrod, settled on the plains of Mesopotamia and started the community of Babel (Jemdet Nasr), but were later than the cave dwellers of Palestine.

Experts tell us that when the Nile river water was abundant, it flowed into the Fayum depression. This happened only when the equatorial rainy belt was close, and the climate hot and arid and sea level high. Twice during antediluvian times these conditions had been met, and high on the sides of the depression are signs of old beaches with the characteristic tools of the ancient peoples.

We have already noted that after the FLOOD the climate was hot and arid in the Near East. During this period the Nile water flowed into the Fayum depression and left a sterile beach, that is, no signs of human occupation can be connected with it.

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This Egyptian HIATUS occurred while Noah's posterity was multiplying, as they "journeyed eastward" in the highlands of Mesopotamia. The investigating ladies tell us that the Fayum lake fauna of this time was different from that of the two earlier times. That is not surprising to one who believes the Bible account of the FLOOD.

It was not till climatic conditions had changed that the Fayum people settled. The climate had become moister and Nile water had diminished, also the sea level had fallen. Slowly the lake began to dry up, but after some time the rains increased to such an extent that the drainage into the lake equalled the evaporation. It was then that the Fayum people came. Farming was wonderful, they built silos for the crops, and cut down trees from the plateau above which is now desert. Soon after other tribes settled farther up the Nile valley, but built houses under trees on the now desert highlands. These are called Badarians. Yes, these upper Nile people had their dogs too.

What these chapters are trying to show is that during the second half of the first millenium after the FLOOD when the climate was moist and cool in the Near East and sea level low, the posterity of Noah scattered considerably. The main cultured body settled in Mesopotamia in the Babel (Jemdet Nasr) community, the pebble-writing Ghassuleans settled in Palestine, the Fayum Neolithic and the Badarian Chalcolithic settled in Egypt and farmed without irrigation. Over in Europe the climate was cold with ice for the last time reaching the lowlands in the north west, and with no signs of human occupation.

THE BIBLE IS SCIENCE



LESSON FOR DECEMBER 8.

By THE REV. J. KENTON PARKER

That I May Know Christ

Background Scripture: Philippians 3; 2:25-29; 4:18 (In this order.)
Devotional Reading: Ephesians 3:14-21

The Passion of Paul was CHRIST, to know Christ, and to make Him known. In this we see the secret of Paul's greatness: both as a man and as a missionary. To know Christ personally, to have Christ dwell in his heart by faith, made him one of the greatest characters of all history. To preach Christ, a crucified and risen Saviour, to carry this Good News to all the world, made him the foremost missionary of all time.

Our Devotional Reading is one of the magnificent prayers of Paul, and in this fervent prayer we see his one great desire for his fellow Christians; that they too might know Christ and have Him dwell in their hearts also. Let us look at this beautiful prayer before we pass on to the lesson itself. Like all of Paul's prayers, it is short, but it contains some of the grandest and most glorious requests that can be made. He realizes that he is coming to One Who is able to do exceedingly abundantly above all that we ask or think He is coming to One Who is rich and he asks for rich gifts from the Father.

(1) "To be strengthened with might by his Spirit in the inner man". To have a strong body is a great blessing. Some of us whose bodies are rather weak and worn out know what that means. To *be a strong soul* is a far greater blessing. It is said of John Adams that someone asked him how he was and he replied, "John Adams is all right. The house he lives in is about ready to tumble down, (he was 90 years old) but John Adams is all right." To be strong in the "inner man" is the vital matter. There is only one way to have such strength. The Spirit of God must unite with our spirit and make us strong. In this same epistle (6:10) Paul expresses it this way: "Be strong in the Lord and in the power of his might."

(2) "That Christ may dwell in your hearts by faith." Dr. Jowett says somewhere that there is a tremendous difference between "dwell" and "visiting". A stranger, or a neighbor may come to spend an hour or even a day; the members of the family are those who "dwell" in the home. Paul is not praying that Christ may come in for a visit now and then, but that He may *live* in our hearts. The life I now live, I live by faith of the Son of God; to me to live is Christ; Christ liveth in me. The apostle knew that Christ lived in him, and he prays that the Christians at Ephesus may have this assurance also.

(2) "Rooted and grounded in love." The love of Christ constraineth me, says Paul in II Corinthians 5:14. The fundamental importance of love is fully explained in Paul's great Hymn of Love (I Cor. 13).

(4) "To know the love of Christ which passeth knowledge." What is the breadth and length and depth and height of His love? This is Christ's love to us. If we know this then surely our love will respond to His love for us.

(5) "That ye might be filled with all the fullness of God"; to have His strength and wisdom and love. Is there anything more glorious than this?

We see from this fervent prayer that Paul desired all Christians to know Christ and have the same relationship to Him that the great apostle had. Turn now to our Lesson material and see how Paul expresses his great ambition and purpose.

I. *No Confidence in the Flesh:* Philippians 3:1-9.

What does Paul mean by "the flesh"? Davis' Bible Dictionary gives the following definition: "Human nature deprived of the Spirit of God dominated by the appetites and obeyed by the mind, thus including the whole unregenerated and unsanctified nature of man." (See John 3:6 where Jesus is talking to Nicodemus and says to him, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.) (See also Romans 7 and 8.) In the connection here in Philippians Paul is using the expression in relation to those who were relying upon the works of the law, such as circumcision, to save them. Paul insisted on salvation by grace, through faith, and not by the deeds of the Law. He goes on to show them that if salvation could

come through such works of the flesh, then he, Paul, had more reasons for security than others. He stood at the very top when it came to such things. He was a circumcized Jew, a Hebrew of the Hebrews, a Pharisee, zealous in persecuting the church, and blameless as far as the righteousness of the Law went. He reminds us of the Rich Young Ruler who came to Jesus. These things were gain to Paul in the eyes of his fellow Jews, but he counts all these fleshly advantages as "loss" and as "refuse" in comparison to Christ.

There is a much needed lesson for us all in this declaration of the great apostle. Most men are more or less inclined to trust in some phase of "work righteousness". They like to feel that they are saved by their good family, or good character, or good works. We look at our "family tree", or our good moral character, or some good deeds which we have done, "pat ourselves on the back", so to speak, and feel inclined to feel that God is under some sort of obligation to save us because of these "works of the flesh". If we belong to the "First Families of Virginia" or the Daughters of the American Revolution, then we feel smug and safe. Now, a certain sort of pride in connection with such things is excusable, and I feel that Paul was glad that he belonged to a good Jewish family, but when it came to salvation Paul makes it plain that these fleshly advantages do not count. He counts them all as refuse. Salvation comes to all men in the same way, for God is no respecter of persons. Paul's insistence upon this fact and his inclusion of Gentile as well as Jew in the Preaching of the Gospel caused the Jews to persecute him.

Paul had about as much "righteousness which is of the law" as any man who ever lived. He knew, however, that this was not what he needed. He must have the righteousness which is of God by faith. For a fuller account of salvation by grace we turn to Paul's letters to the Romans and Galatians.

II. *Full Confidence and Salvation in Christ:* 10-15.

"That I may know him": this is the topic which is chosen for our lesson today. To be personally acquainted with Christ was the ambition of the apostle. He was not among the original Twelve who became the disciples of Jesus and followed Him. For three years they were with Jesus, hearing Him preach and teach, listening to Him pray, observing His life, and seeing the many miracles which He performed. Perhaps Paul envied them this rich experience. I am sure that if he had been among the Twelve he would have joined Peter in his confession of faith as he said, "Thou art the Christ, the Son of the living God." After Paul's conversion he went to Arabia and there, no doubt, he spent much time in prayer and meditation as he sought to know Him better. Christ became better known to Paul as he journeyed from place to place, the Lord working with and through him all the time.

"And the power of his resurrection." Saul of Tarsus met Jesus after His resurrection and it was this amazing fact that he emphasized in his preaching. There were two great points in Paul's preaching: Christ died for our sins, according to the Scriptures and rose from the dead, according to the Scriptures. On these two great facts he centered the gospel message. Of the two, "the power of His resurrection" was even more important than His death on the cross, for the resurrection made His death meaningful and precious and powerful. Paul is believing in and preaching a living Christ.

"And the fellowship of his sufferings." Paul suffered more than any of the other disciples. When Ananias was sent to Saul, part of his message was this: "For I will show him how great things he must suffer for my name's sake." You get to know people better when you suffer with them in any way. Two comrades in the army who have experienced all the hardships of the battle feel that they know each other. When we suffer for or with Christ we get to know Him better.

"Being made comformable unto his death." Paul had faced death many times and once when stoned, he certainly felt this sort of fellowship. He was ready to die at any time.

"If by any means I might attain unto the resurrection of (from among) the dead." Turning to I Thes. 4:16 we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Paul expects to be among those blessed ones who are raised first. In I Cor. 15:52 we have another reference to this resurrection. Both just and unjust will be raised; Paul expects to be among the just.

Paul does not consider himself to have fully attained. He is pressing on to the goal, forgetting the things which are behind; the prize of the high calling of God in Christ Jesus. He wanted to come into full knowledge of Christ. There is always room for growth in the Christian life. In Ephesians 4:13 Paul says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

III. *Our Conversation (citizenship) is in heaven:* 15-21.

If we are risen with Christ we are to seek those things which are above where Christ sit-

teth on the right hand of God. Paul urges the Christians at Philippi to imitate him in the purpose of his life. Many are walking in the wrong way and are enemies of Christ. They mind earthly things. I was interested in reading what some nearby ministers said about the greatest danger to Christians today. They agreed that it was worldliness, the very thing that Paul is speaking of here. This old world is too much with us. We forget that our citizenship is in heaven. "Come out and be separate", is the command of Christ. We must walk differently from the way the people of the world walk, if we are to be witnesses for Christ. We are to be loyal to our high calling: the upward calling of God in Christ.

We look for the Saviour to come, and when He comes, He will change our earthly bodies —bodies of humiliation—and make them like His own glorious body. In the meantime let us live as citizens of the kingdom of heaven. Christ is able to subdue all things unto Himself and He is able to keep us from falling and present us faultless before the presence of His glory. If we know Him as Paul came to know Him we can live such a life and glorify Him while we are still citizens of this world, and live while here as citizens of the kingdom of heaven.

LETTERS



4502 Pine Street
Bellaire, Texas

Dear Dr. Dendy:

I was glad to read Dr. Baker's articles on Bible translation for I have had to do considerable work in this field in teaching in Korea. There were also Chinese and Japanese versions to deal with. My research was done with specific problems brought about by oriental customs and religions, and consisted mostly of word studies.

One of the words which took many months of my time was the Greek word "aphesis," translated in English as "forgiveness", "remission" or "release". The difficulty arose because the Buddhists stressed forgiveness or pity, and the Koreans had an overdose of such teaching. In order to gain the exact meaning of "aphesis" I studied its use in both classical Greek and the Koine as well as the New Testament. I found that there was a great difference between "aphesis" and Buddhist forgiveness, but that heathen ideas coming through Roman Catholicism had limited its meaning in accord with human frailty. The normal person is much more interested in getting forgiveness for past sins than in giving them up. The root meaning of "aphesis" means a "leaving alone", "a letting go", and in some cases in the New Testament the idea seems to be that both God and the sinner let the sins alone. This is an interesting study, but I would like to call your attention to a common mistake of another nature.

In the King James translation of Hebrews 9:22 it is stated that "without the shedding of blood there is no remission". Time and again I have heard this verse quoted to read "without the shedding of blood there is no remission of sins." A few weeks ago I heard a seminary professor make the mistake, and one of our good contributors of the Journal in his book misprinted the verse. Dr. Billy Graham during his New York crusade, made the same slip. But in a Nazarene church, I was amazed to note the erroneous quotation posted as an article of their faith. Please don't misunderstand me, I am not denying the fact that forgiveness is impossible without the death of Christ. All I am calling for is accuracy of quotation.

The RSV changes the word "remission" to "forgiveness" and adds the words "of sins" without the slightest notation that the added words are not in the original. Because of many such inaccuracies I find it impossible to trust the RSV in the deeper books of the Bible. In my study of "aphesis" one of the first discoveries was that this passage did not refer directly to "sins," but to something entirely different. In the papyri the word "aphesis" is used several times in describing the release of public buildings for use. It is like cutting the tape on a bridge. The writer calls attention to the fact that the ancient Jewish sanctuary was released for use only after being purified by blood.

This idea is highly important to the church today. In heathendom certain sites and certain articles are in themselves holy and bring good fortune. This is not true with matters pertaining to God. Nothing is holy of itself, that is, of intrinsic value in making men holy. Christ alone can do that. Today in the church "experts in the art of worship" tell us that certain kinds of architecture, certain articles, certain ceremonies are "worshipful" in themselves, and they usually suggest things common to heathenism - for example, "a worship center" with pictured Christ and two candles.

It is extremely difficult for me to understand how the RSV translators with their much advertised scholarship made the blunder they did. The change from "remission" to "forgiveness" is less significant, for "remission" has lost its original Latin meaning.

If one desires a verse teaching that forgiveness comes through the blood of Christ, he can use Ephesians 1:7 and Matthew 26:28.

Yours truly,

J. V. N. Talmage

Mutoto, Congo Belge, Africa.

Dear Editor:

We thank you for sending us the Southern Presbyterian Journal. We look forward to receiving and reading it. God bless you and many others through the Journal.

Most cordially,

Nancy and Charles Ross

Recommend The Journal To Friends

YOUNG PEOPLES Department



YOUTH PROGRAM FOR DECEMBER 8

By THE REV. B. HOYT EVANS

"Rumors Of Wars"

Scripture: Philippians 2:1-11

Suggested Hymns:

"When I Survey The Wondrous Cross"

"Where Cross The Crowded Ways Of Life"

"Peace, Perfect Peace, In This Dark World Of Sin"

"We've A Story To Tell To The Nations"

Program Leader's Introduction:

In the program for last week we dealt with conflicts on a personal level. This week we are thinking about wars and rumors of wars, or conflict on a national and international level. We can readily see how our personal grievances and conflicts concern us. We can do something about them, but wars are different matters. It seems that there is so little anyone can do about them. It will help some, if we can come to a better understanding of what causes wars, and that is what we are attempting to do in this program.

Wars are nothing more than conflicts between nations and societies . . . between one large segment of people and another. They are not different in kind from our personal disputes and conflicts. They are made of the very same ingredients as our personal conflicts. Wars are far more complicated than private disputes because they involve more people, more attitudes, and more incidents. Sin is the simple cause of war as it is the simple cause of personal conflicts, but it is no simple matter to unravel the separate sins and responsibilities which lie behind any war.

Personal conflicts can seem so hopelessly involved that there appears to be no possibility of cutting across the involvements except through forgiveness and love. If the array of facets is formidable in our personal problems, how much more confusing and baffling is the tangle of ingredients that gives rise to an international dispute. This is what makes diplomacy so difficult. It is virtually impossible to find a solution that fully satisfies every grievance. So often diplomacy only brings about a postponement of hostility through the acceptance of a compromise which is fully satisfactory to no one.

As in personal conflicts so it is in wars . . . any real solution must touch individual people and change their attitudes. There is no real solution to an international dispute until the people of the disputing nations have forgiven the real or supposed wrong done them and until they have love in their hearts for the people of the other nation. This may seem impossibly idealistic, but remember, we are talking about real solutions and not mere temporary expedients.

Our speakers will suggest some practical ways of bringing wars and rumors of wars to a stop. Don't laugh at this idea as being visionary and impossible. Hear what they have to say, and then pledge yourself to do what they suggest to us.

First Speaker:

The real solution to war is to be found in the preaching of the Gospel of Jesus Christ. We have already seen that the basic cause of war is sin, and the Gospel is the only power that can cancel sin. Wars will not cease as long as sin reigns. Wars will not cease until men have their sinful natures changed. Where the Gospel has been preached and where men have believed it, their natures have been changed and the power of sin has been destroyed.

Of course, godlessness will always be opposed to Christianity. This is the basic conflict . . . between righteousness and unrighteousness . . . between the forces of God and the forces of Satan. The best way to destroy the forces of Satan is not to kill them but to convert them . . . not to take away their lives but to win them to Christ. In this respect preaching the Gospel is at least twice as effective as taking up arms. When a lost man becomes a Christian we not only deprive Satan of one of his soldiers but we add one to the army of Christ.

If the Christian people of the world would give as freely of themselves and of their means to the work of preaching the Gospel as they are compelled to give for the maintenance of military might, the prospects for real peace would be much brighter than they are.

Second Speaker:

Our first speaker has put his (her) finger on the real solution to the problem of war. We can make a valuable contribution by praying earnestly for the work of the Gospel at home and abroad. We should be giving of our means and doing everything we can to support the preaching of the Gospel of Christ. It may not be a quick way of bringing peace, but it is a sure way.

There is another practical contribution we can make toward the solution of this problem. We can put our Christian attitudes to work. Last week we discovered that we can help solve personal conflicts by bringing to them a spirit of patience, faith, trust, love, forgiveness, and prayerfulness. We can bring the same spirit to international disputes. This does not mean that we are ever to compromise with what is wrong or to close our eyes to evil, pretending that everything is sweet and rosy. We must be firm in standing for what is right, but it will help greatly if we exhibit the love of Christ in our attitudes toward people. We are not likely to win them for Christ unless they can see Christ in us.

NEWS of CHURCHES around the World

CHANGE OF ADDRESS

Rev. R. M. Hamilton, from Riceboro, Ga., to R.F.D. 1, Melbourne, Fla.

BOARD OF CHURCH EXTENSION

Report of October, 1957

Budget for 1957	1,518,225.00
Receipts to date	656,519.04
Percentage of Annual Budget received to date	43.24%
Balance needed for the year	861,705.96

WORLD MISSION RECEIPTS

Budget for 1957	$3,500,000.00
Receipts to date	2,377,099.51
Percentage of Annual Budget received for 1957	67.91%
Balance needed for 1957	1,122,900.49

Curry B. Hearn, Treasurer

BRAZIL

Fortaleza — The Rev. Dr. Robert W. Cousar, flying missionary for the Presbyterian Church, U.S., is the subject of a new popular ballad in the back country of one of Brazil's states.

A traveling troubador wrote the ballad recently, in praise of the "great Presbyterian missionary who had the courage to land in the fair city of Alexandria." After the landing Dr. Cousar found out why it was supposed to take considerable courage: the only other aviator to land there crashed on take-off later. Dr. Cousar is from Chattanooga, Tenn., and is the son of Dr. R. W. Cousar, pastor of Ernest Myatt Presbyterian Church, Raleigh, N. C.

The history-making flight was the result of an earlier, earth-bound, visit to the town. Dr. Cousar found the mayor of the little town, which is in the southwest tip of the State of Rio Grande do Norte (one of the Atlantic seaboard states in the extreme eastern point of Brazil) to be an aviation fan, much interested in the missionary's plan to visit the town by plane. The mayor agreed to having a landing strip made out of a stretch of road on the edge of town.

As it turned out, however, the men and boys of the small Presbyterian Church in Alexandria did most of the work, to make it possible for the missionary to fly in.

As Dr. Cousar later told it: "To say that the visit of the plane caused some interest would be to make the understatement of the year. Everyone who could drop what they were doing ran out to see the plane, (and in Alexandria that was just about everybody). It seems that I have the honor of being the **second** pilot to ever land there, but the **first** to take off successfully. A couple of years ago, a fellow tried it in a Piper Cub, but cracked up on the take-off. He must have been waving at the girls too much. He should have made it. There's plenty of room."

Even so, the troubador composed his song, telling about the landing, the courage of the missionary, and how the mayor and his family climbed into a jeep to go out to meet the flier. Another verse related how the pharmacist ran home to get his own jeep to drive out to see the excitement, only to find his wife had already taken the jeep and gone to see for herself. And still another verse told how an old lady ran out to see the show and nearly died of all the excitement.

The song did not tell of the result of the landing: a week spent in preaching in the surrounding area. "With no transportation," Dr. Cousar reports, "I had to get around the best way I could. This included one five mile hike, and a 35 mile jaunt on an old broken-down bicycle with no brakes."

At the end of the week of evangelistic work, the missionary pilot's scheduled take-off drew an even larger crowd than the landing. He says:

"Some even came from Victoria, 20 miles away. We must remember that it was on the take-off that the other fellow cracked up. Elisio, our Brazilian evangelist who lives in Alexandria, and I took advantage of the occasion to hold an open-air preaching service. . . . 'Inauguration of the airport' we called it. Elisio preached for a little while. Then I played my accordion and sang some choruses and preached for a good 25 minutes to which the crowd gave rapt attention. After all, you ought to give attention to the words of a

man who in a few minutes is probably going to his death."

It may have disappointed the crowd that Dr. Cousar had no trouble taking off from Alexandria, but flights such as this are bringing light and life to many new believers in rural Brazil.

ALABAMA

Birmingham — First Presbyterian Church here held an open house in October for more than 2200 in their new education building, which was completed only last year.

The new building houses the nursery, kindergarten, primary and young people's departments and several adult classrooms, a fellowship hall, and a kitchen. On top of the building is a recreation deck.

There are 12,478 square feet of floor space plus 1512 feet of deck in the new building which was erected at the same time that a wing of the sanctuary was remodeled. The building and the remodeling were done at a total cost of $300,000.

VIRGINIA

The Presbytery of Montgomery met in the High Bridge Church on Tuesday, October 29, 1957. There were present forty-four Ministers and 45 Ruling Elders. Rev. Joseph E. Pringle was elected Moderator. Rev. D. Kirk Hammond was received into Presbytery from Potomac Presbytery that he may become Executive Secretary of Presbytery. Rev. A. A. Saleeby from Winchester Presbytery was received into Presbytery and arrangements made to install him as pastor of the Churches of Montvale and Villamont. Rev. Paul E. Bailey from Kanawha Presbytery was received into Presbytery and arrangements made to install him as pastor of the churches of Piedmont and Pippin Hills. Rev. Bryan C. Childress was received into Presbytery from Abingdon Presbytery and arrangements made to install him as pastor of the Buffalo Mountain Church.

The following were nominated to be commissioners to the 1958 General Assembly. Ministers: Principal—Cothran G. Smith, J. L. Coppock, Charles F. McRae and T. C. Bales; Alternate—E. D. Vaughan, C. W. Browning, Jr., G. A. Williams, and P. A. Roberts. Ruling Elders: Principal—S. P. Key of Westminster, H. K. Reveley of High Bridge, R. W. Cutshall of Villamont and Ralph M. Hunt of Blacksburg.

The Alternate Ruling Elder Commissioners are R. W. Spessard of Salem, J. S. Cobb of Anderson Memorial, R. C. Friend of Narrows, and Blair Mitchell of Roanoke Second.

Mr. L. P. McCord, lay assistant of the Second Presbyterian Church of Roanoke, was received under the care of the Presbytery as a Candidate for the Ministry of the Gospel. Rev. John M. Kennedy was nominated to be the Moderator of our next Stated Meeting.

E. W. Smith, Stated Clerk

GEORGIA

The Presbytery of Augusta-Macon met at the Veteran's Administration Hospital in Augusta, Georgia, with Chaplain Daniel Churton as host. Ruling elder Jackson Beall, of the Greene Street Church in Augusta, was elected Moderator. The Rev. Robert Dobbins was dismissed to the Presbytery of Athens, to become pastor of the Elberton Church. The Rev. Edward B. Whitson was dismissed to Congaree Presbytery, to become pastor of the Lebanon Church. The Rev. Malcolm Bullock was received and a Commission appointed to install him as pastor of the Cliffwood Church in Augusta. Mr. Donald B. Smith was taken under care of the Presbytery as a candidate for the Ministry. The final budget for benevolences for 1958 was adopted, amounting to $121,000, which is the amount accepted by the Churches as a result of the Every Church canvass and is far above any acceptances of previous years. Three Churches reported raises in pastor's salaries and the minimum salary for Churches receiving support from the Church Extension Committee was increased by $300 per year. The proposed amendment to the Book of Church Order was approved unanimously. The Committee on World Missions reported plans for a School on World Missions in another year and the Committee on Christian Education reported on plans for three Sunday School Institutes to be held in the Presbytery in November. The Every Family Plan for the Presbyterian Survey was graphically presented and an encouraging report of progress given. The Presbytery accepted the invitation to meet at its Winter meeting in the Presbyterian Church in Perry, on January 28.

—R. D. Earnest

LOUISIANA

Alexandria — The congregation of the First Presbyterian Church of Alexandria, La., was greatly blessed during the last week of October by the ministry of the Rev. George Scotchmer, of Galveston, Texas.

Mr. Scotchmer held a week-long series of revival services at the church with meetings at 7:00 a.m. and 7:30 p.m. daily. The morning devotionals and inspirational sermons at night were directed to Christian minds with the emphasis on enrichment and growth rather than on evangelism. Mr. Scotchmer's approach was fresh and rewarding and the effect on the spiritual life of the congregation was pronounced.

—Helen Derr

New Orleans — The Claiborne Avenue Presbyterian Church of New Orleans, in cooperation with the Committee on Missions and Extension of New Orleans Presbytery, has established a new outpost Sunday School and Church. The project officially began on Sunday, October 20th, and is located on the Chef Menteur Highway, in one of the many new sub-divisions of New Orleans.

A number of people in this sub-division have offered their homes for worship services and Sunday School activities. It is expected that the new work will begin with about thirty families taking part. Surveys are now being conducted in the area, in connection with the launching of the new outpost. The work will be supervised by the session of the Claiborne Avenue Church. The ministers of Claiborne Avenue Church, the Rev. Max Ecke, Jr., and the Rev. John D. Fretwell, Jr., will provide pastoral care.

New Orleans — The Oak Park Presbyterian Church here has expanded so rapidly that it has become necessary not only to have two morning worship services, but two Sunday School sessions as well.

The church program includes family night suppers each Wednesday evening. The current series is based on the book, "The World's Great Religions". The Women of the Church will sponsor a panel discussion in November on "Christian Citizenship and World Affairs."

New Orleans — A program of sacred organ and choral music was presented at the First Presbyterian Church of New Orleans on Sunday, October 27, in memory of Henri Wehrman, organist at the church for 57 years, who died last year.

Mr. Wehrman served from October 1, 1899 until October 7, 1956.

Cardon V. Burnham directed the musical program, and Barbara Parks Burnham was organist.

A composition by Mr. Wehrman, entitled "Praise Ye the Lord, Ye People", was featured on the program, with Judy Woodall as the soloist. Three liturgical pieces by the director Mr. Burnham, were performed for the first time.

Soloists, in addition to Miss Woodall, included Frances Norton, Carole Stafford, William Morgan, and Anthony Tamburello. Other composers whose works were included in the program were: Clerambault, Pachelbel, Bach, Le Begue, Handel, Lotti, Schultz, Widor, Buxtehude, and Mendelssohn.

EAST MISSISSIPPI PRESBYTERIAL HOLDS ANNUAL MEETING

The 50th annual meeting of the Women of the Church of East Mississippi Presbytery, which includes 25 organizations and a total membership of 1,805, convened in the Ripley Presbyterian Church on Tuesday and Wednesday, October 29 - 30. Approximately 160 people attended, including delegates, local presidents, and visitors.

Guest speakers for the two-day meeting were Miss Gertrude Mason, principal of Agnes Erskine School, Recife, Brazil; Mrs. John Eakes, president of the Women of the Church, Synod of Mississippi; Dr. W. Taylor Reveley, professor of Bible and humanities, Southwestern, Memphis, whose messages were based on the theme of the meeting "The Nature and Mission of the Church"; the Reverend Mac Turnage, Pontotoc, Presbytery's Chairman of Committee on Women's Work; and the Rev. S. L. McCullouch, pastor of the host church.

Mr. Denton Odell, Moderator of Synod's Westminster Fellowship, and a student at Mississippi State College, discussed the Sixth Quadrennial Youth Convention to be held in Lexington, Kentucky, December 28 - 31. The offering received will be used to provide transportation to send delegates from Mississippi to the convention.

The meeting adjourned following luncheon at 1 p. m. Wednesday, to meet in Macon for the annual meeting next October.

NORTH CAROLINA

Raleigh — Dr. Oliver C. Carmichael, former president of the University of Alabama and former president of the Carnegie Foundation for the Advancement of Teaching, New York, N. Y., has been appointed by Governor Luther Hodges of North Carolina, to serve on North Carolina's Board of Higher Education.

Dr. Carmichael, a Presbyterian layman, is a brother of Dr. Patrick H. Carmichael, Dean of the Assembly's Training School.

The new member of the North Carolina board has lived near Asheville since his retirement at Alabama last year. Governor Hodges calls Dr. Carmichael "an outstanding scholar and educational leader with a national and international reputation. I am delighted that his talents and services are now available to North Carolina." Dr. Carmichael will be a member of the board until June, 1959, succeeding E. L. White of Wilmington, who had resigned.

Dr. Carmichael was vice-chairman and the moving force on a commission which accounted for the development of the State University of New York, and he was elected chairman of its first board of trustees.

In 1946 President Truman named Dr. Carmichael to serve on the President's Commission on Higher Education.

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While he headed the Carnegie Foundation for the Advancement of Teaching, a program of grants-in-aid to college professors was developed by the foundation. The program provided hundreds of professors, many of whom were from the South, with grants for research.

Dr. Carmichael retired from the Carnegie Foundation in 1953 and returned to the University where he served again, until 1956.

He has just been to New Zealand and Australia as a part of a study he is now making of higher education in the English-speaking countries.

Raleigh — The fledgling congregation which is building a Presbyterian Church near Raleigh at Chestnut Hills in the Six Forks Road community, now has a pastor.

The Rev. Frank T. Lemmon, who served one year in the mission field in Mexico, and served one pastorate in Prince George County, Va., has accepted the call issued by the group, and has already moved to Raleigh to take up his duties.

A native of Marion, Va., he is a graduate of Davidson College and Union Theological Seminary. He is married to the former Georgia McKay Powell of Thomasville, Ga. The Lemmons have two children.

The Raleigh Presbyterian Council has purchased a four and one-half acre site for the church. The site was originally planned for a shopping center.

A reception for the 40 or more charter members was held in October at the home of Mrs. Clark.

The church was organized by Granville Presbytery October 27, and elders and deacons were chosen.

Charlotte — The Rev. Dr. Cecil Thompson, professor of missions and evangelism at Columbia Seminary, led a series of revival services at historic Shiloh Presbyterian Church in Grover, N. C., October 20-27.

A well known speaker, Dr. Thompson has spoken in the mission fields in Puerto Rico, Brazil, the Belgian Congo, Portugal and Mexico. He assisted Billy Graham in crusades in Atlanta and New York.

Charlotte — Sharon Presbyterian Church held its Third Missionary Conference October 30 - Nov. 3 and it was one of the best. They raised more money for World Missions than ever before. The conference was addressed by Drs. Hugh Bradley, Bruce A. Cumming, Dr. & Mrs. Langdon Henderlite and Miss Helen Armstrong. As a result of the conference Sharon Church experienced a real blessing, and are considering the taking on of more missionaries to support.

SOUTH CAROLINA

Clinton — James M. Oeland, former treasurer and executive officer of the Darlington (S. C.) Manufacturing Company, has been named vice-president in charge of development at Presbyterian College.

President Marshall W. Brown, in making the announcement today, said Oeland will assume his new duties on November 1. He succeeds as development director Otto W. Ferrene.

The new PC development director was voted "layman of the year" in 1952 by the Presbyterian

Men of South Carolina. He has served as president of this Synod group and of the Men of Enoree Presbytery, as a ruling elder in three congregations and as a deacon in three churches.

Presentation of the Alumni Gold P Award for 1957 to Ross Templeton of Charlotte will be one of the highlights of Presbyterian College Homecoming activities this Saturday.

Templeton, a native of Owings, S. C., and member of the class of 1924 at Presbyterian College, has served as division manager of Field Enterprises since 1935. He also is former president of the Charlotte Alumni Chapter.

Presbyterian College has received another $2,000 grant from the Esso Education Foundation, President Marshall W. Brown announced recently.

This gift is part of a total grant given to 345 colleges and universities to assist them during the 1957-58 academic year. It is unrestricted as to the manner in which it may be used.

SOUTH CAROLINA

Clinton — The library of the late Dr. Thornwell Jacobs, prominent educator, author and minister, has been presented to Presbyterian College as a gift from his five children.

Dr. Marshall Brown, president of the college, recently announced the gift which includes an estimated 4,000 volumes, hundreds of pamphlets and personal papers of the Clinton native, who was founder and president of Oglethorpe University in Georgia.

President Brown pointed out that among these volumes are approximately 1,000 stock copies of books published by Dr. Jacobs. The family has given PC the copyrights on these books, so the college may receive royalties accruing from them. He said the gross proceeds of sales will be assigned to a special scholarship fund.

When Dr. Jacobs died at 79 in August, 1956, he still was receiving royalties on such popular novels as **Red Lanterns on St. Michael's, When for the Truth,** and **Drums of Doomsday.** Copies of these books now are available for purchase through PC, along with **The Diary of William Plumer Jacobs,** his father's diary, and **Memorabilia,** sketches of Clinton by Wm. P. Jacobs.

The five children making the gift to PC include: Thornwell Jacobs, Jr., Dr. John Jacobs, both of Atlanta; H. Fred Lesh, of California; Mrs. Olsen Field and Mrs. Herman Koester, Jr., both of Massachusetts.

Dr. Thornwell Jacobs was the last surviving child of the Rev. W. P. Jacobs, who founded both Presbyterian College and Thornwell Orphanage while serving as pastor of the Clinton First Presbyterian Church.

TENNESSEE

Memphis — An entirely new program for undergirding the institutions of higher education of the Presbyterian Church, U.S., will be launched here on November 29, with the organization of a "Bequest Committee" for the denomination. It is the first such committee organized by any denomination.

The committee, made up of 33 specialists in the fields of law, investment and insurance, is being organized under the sponsorship of the Division of Higher Education, Board of Christian Education. Dr. Hunter B. Blakely, secretary of the Division, is in charge of the organizational meeting.

Dr. Blakely, in inviting the 33 laymen to membership on the committee, states that the committee's program will have at least three areas of service:

1. To prepare a program of advertising and public relations for bequests, to be carried out at the General Assembly level, in church papers and by appropriate special literature.

2. To prepare advice and suggested program for encouraging bequests, to be presented to the individual synods for initiation of synod bequest programs on behalf of the educational institutions related to the synod.

3. And to develop advice and suggested programs for individual colleges and seminaries.

Among the Presbyterian leaders scheduled to meet in Memphis at the end of this month will be Dr. John R. Cunningham, director of the Presbyterian Foundation, Inc.; and Clint Harris, secretary of the Division of Church Relations for the Board of Christian Education.

Lay leaders who will be members of the Bequest Committee are as follows:

Synod of Appalachia: Robert L. Maclellan, President, Provident Life & Accident Insurance Co., Chattanooga; Herbert H. Campbell, Attorney, Knoxville, Tenn.

Synod of Arkansas; W. W. Campbell, Chairman, National Bank of Eastern Arkansas, Forest City; J. Gaston Williamson, Attorney, Little Rock.

Synod of Georgia: Herbert Hughes, President, Cotswold Fibres, Inc., Columbus; William S. Woods, Executive Vice-President, Trust Company of Georgia, Atlanta.

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CHILDRENS Page

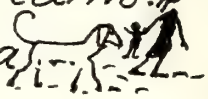


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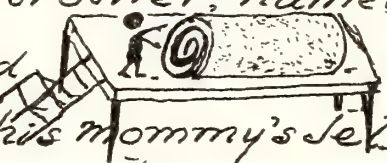
Becky Cameron (6) of Mount Olive, N. C. has a Beagle hound named Tippy that follows her everywhere she goes, like Mary's little lamb.



Laura Williams (4) of Atlanta, Ga., has a



2-year old brother, named Scot for her pet. He climbed



up on the kitchen table and ate his mommy's Jelly roll. What will he climb - and what will he eat when he grows up? Better watch him, Laura!



Aren't you thankful you have a little brother, and parents whom God has given you? And now comes Thanksgiving Day, so let's all give special thanks to our Heavenly Father for His many gifts to make us comfortable and



happy - and best of all for Jesus Christ, our wonderful Saviour, who loves little children as well as grown-ups — so much that He gave His life that we might be saved. Aren't you glad you, Becky and Laura and Scot, that you have a life you can give to Him - and you can begin giving it right now!

E.

Synod of Kentucky: J. McFerran Barr, President, First National Bank, Louisville, Ky.; Don B. Campbell, Lebanon, Ky.

Synod of Louisiana: Robert F. Kennon, Attorney, Baton Rouge; Ashton Phelps, Attorney New Orleans.

Synod of Oklahoma: Howard Tumilty, Vice-President, American First Title and Trust Company, Oklahoma City.

Synod of Tennessee: Edward LeMaster, President, LeMaster Company, Inc., Memphis; T. H. Mitchell, president, Cumberland Securities Corp., Nashville.

Synod of Texas: Tom Sealy, Attorney, Midland; Gordon Simpson, Attorney, Dallas; Paul Strong, Attorney, Houston.

Synod of West Virginia: Bert H. Early, Attorney, Huntington, W. Va.; George Ward, Vice-President and Trust Officer, Charleston National Bank, Charleston.

Synod of Alabama: T. M. Reinhart, Vice-President, Merchants National Bank, Mobile; C. W. Wilmore, Wilmore, Henderson & Luke Associates, Birmingham.

Synod of Florida: Samuel H. Mann, Attorney, St. Petersburg; Allen Morris, President, Keyes Company, Miami.

Synod of Missouri: J. Ford Foster, President, Foster Lumber Company, Kansas City; John Raeburn Green, Attorney, St. Louis.

Synod of Mississippi: Leroy B. Allen, Leland; Rex I. Brown, Chairman of the Board, Mississippi Power and Light Company, Jackson.

Synod of North Carolina: Royall R. Brown, District Agent, Northwestern Mutual, Winston-Salem; George Crouch, Chairman of Board, Union National Bank, Charlotte; Charles G. Rose, Jr., Attorney, Fayetteville.

Synod of South Carolina: D. W. Robinson, Attorney, Columbia; Jas. H. Woodside, Insurance, Greenville.

Synod of Virginia: Royal E. Cabell, Jr., Attorney, Richmond; Robert R. MacMillan, Attorney, Norfolk.

Nashville — The Rev. Gary Demarest, Director of Christian Education for the Riverside Presbyterian Church, Jacksonville, Fla., and a former college baseball pitcher, was one of the speakers at a series of rallies here during a three-day sports jamboree the last of October.

More than 25,000 persons attended the jamboree, sponsored by the Fellowship of Christian Athletes in cooperation with the Nashville Tennessean, one of Nashville's daily newspapers.

The speakers addressed groups at college stadiums, auditoriums and high schools, and even in the state penitentiary before about 900 prisoners.

Mr. Demarest, speaking at a high school rally, urged the students to "get out of the grandstand and get in the great game of Christian living." "The greatest thrills are not those of the spectator," he said. "The real joys come to those who walk hand in hand with God and serve Him."

Other speakers at the rallies included the Rev. Donn Moomaw, assistant minister of the First Presbyterian Church, Berkeley, Calif., who was twice All-American linebacker as a student at the University of California, Los Angeles; and Alvin Dark, shortstop for the St. Louis Cardinals and an active Baptist.

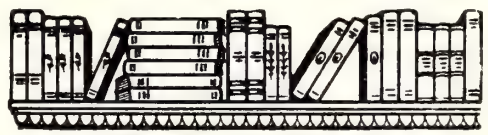
TEXAS

Dallas — Dr. Cecil H. Lang, Executive Secretary of Dallas Presbytery, says that he was completely speechless, yet entirely submissive, when the Women of the Church of Dallas Presbytery at their recent meeting surprised and honored him by bestowing upon him an Honorary Life Membership in the Women of the Church of the Presbyterian Church, U.S. This action came in the closing moments of the final meeting of that group held in the Fain Memorial Church at Wichita Falls on October 24.

The final scene in a skit portraying the fifty-five year history of the Women of the Church of Dallas Presbytery showed the president and three immediate past presidents discussing various phases of their terms of office. They then arose, called Dr. and Mrs. Lang to the platform, presented certificates of membership and pinned upon them the insignia of that organization.

169 women were present for that meeting at which final business was transacted.

In a splendid program of the day, Rev. L. McD. Kennedy, pastor host, conducted the morning devotion. Mrs. Wm. M. Elliott, Jr., spoke on "Our Church Today in The Far East." Rev. Jerry M. Newbold, Jr., presented the work of the Children's Home and Placement Center. Immediately following luncheon in the attractive new Fellowship Hall of Fain Church, the Historical Skit, prepared by Mrs. John F. Anderson, Jr., was presented.



BOOKS

CHRIST AND BAHA'U'LLAH. George Townshend, George Ronald, London, 8s. 6d.

Deeply deploring the moral and spiritual decadence of present day religious life, the author proclaims the Bahai faith as the consummation of the Kingdom of God, and Baha'u'llah as Christ of the Second Advent. The unique deity of Christ is denied, as are also His miracles and Resurrection. Baha'u'llah and his message are hailed as the fulfillment of all prophecy, and more exalted and authoritative than Christ and His teaching. The divisions, caused by race, color, national, religion, are all stigmatized the unpardonable sin; while the supreme desideratum is the union of all these discordant elements under the banner of the Bahai faith. Here is ecumenicity run to seed!

—J.W.H.

GOD IN THE GARDEN. The Story of the BILLY GRAHAM NEW YORK CRUSADE. By Clarence Mitchell. Doubleday & Company, Inc. $2.50. (May be purchased through the office of the Southern Presbyterian Journal, Weaverville, N. C.)

Those who prayed for the New York Crusade will find this a book of absorbing interest. Those who question the efficacy of mass evangelism will

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find in it much to answer their questions. Those who are interested in the behind the scenes work which accompanies such an effort will recognize the careful preparation which is required.

Most of all, those whose souls are thrilled by stories which tell of God's redeeming grace in the hearts and lives of men and women who made decisions at Madison Square Garden will have their faith strengthened and their spirits lifted as they read how the Gospel is still the power of God unto salvation to all who believe.

Included are a number of interesting pictures. This will make an ideal gift for Christmas.

—L.N.B.

THE PRESBYTERIAN LITURGIES. Charles W. Baird. Baker Book House. $3.00.

This book gives a historical survey of the Presbyterian liturgies beginning with the liturgy used by John Calvin in the church of Geneva. It is the author's aim "to ascertain from the history and teachings of the Presbyterian Church what may be considered as proper theory of worship; and to compare that ideal with our prevailing practice."

This volume was first published under the title "Eutaxia, or The Presbyterian Liturgies (1855)" and revised and reprinted the next year under the title "A Chapter of Liturgies."

Students of church history will find this volume to be full of historical interest and illuminating insights.

INTERPRETING REVELATION. Merrill C. Tenney. Eerdman's. $3.50.

This study is built on the thesis that the book of Revelation had a definite message for those for whom it was first written and the meaning which they found should be the initial clue to its interpretation. The result is a most gratifying and penetrating study of this most difficult Bible book. The careful outlines and helpful charts add greatly to a better understanding of the apocalyptic happenings and the messages of Revelation and its significance for today. The author refuses to set dates but he tells us that the passing years bring us constantly nearer the consummation of which Revelation speaks.

CHRISTMAS SONGS AND THEIR STORIES. Herbert H. Wernecke. Westminster Press. $2.50.

This volume gives us thoroughly interesting selection of facts about Christmas songs from different countries and different racial backgrounds. Here is a book for those who enjoy Christmas music and like to read about how different peoples at different times have expressed the spirit that makes this day so well-loved. It will also be warmly appreciated by those who have been aware that there has been no other book available dealing with more than a half dozen or a dozen Christmas songs, their history, special characteristics, content or suitability for use in special ways. To one charged with the responsibility of Christmas programs, this volume will be a source of pure enjoyment as well as one of reference and information.

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Space Travel

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By Rev. Floyd E. Hamilton

What Prospect of Enduring World Peace?
By Major General D. J. Wilson-Haffenden

Remarks at the Dedication of the World Missions Building
By Dr. William M. Elliott, Jr.
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EDITORIAL

Neglect None of the Three

In the New Testament picture of the Church there are three aspects stressed, none of which should be neglected. These are: Doctrine, Ethics and Order.

Doctrine is the body of truth having to do with the Christian faith and there can be no such thing as a doctrineless faith, for the denial of doctrine would itself then become a doctrine.

The importance of doctrine is exemplified in Paul's letter to the Romans: *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved".* (10:9). Here it is obvious that we must believe certain things about Christ if we are to be saved. Doctrine can be said to center chiefly around the person and work of Christ although there are other doctrines which stem from the basic ones about who He is and what He did, for instance: justification, sanctification, etc.

At the same time there are still other doctrines which are of lesser importance, doctrines on which salvation does not hinge — like the *mode* of baptism, the degree of sanctification attainable this side of heaven, the return of our Lord and many others. On some of these men of equal scholarship and piety may differ.

Ethics has to do with our behavior as Christians. Christian ethics must be based on and flow from doctrine and is an outward evidence of an inward faith. James bluntly says: *"For as the body without the spirit is dead, so faith without works is dead."* (6:26).

It is unfortunate that so many of us who profess the name of Christ fall short of daily living which is in keeping with our profession. Behavior is a vital part of being a Christian and on our ethical standards can rest the effectiveness of our witness for our Lord. This has only too often been forgotten.

Order has to do with the procedure within the Church, the government and methods of administration. This may have to do with the ordinances of the Church, or it may be with respect to the officers of the Church and their functions.

In considering doctrine, ethics and order we must remember that these are not three separate water-tight compartments of the Church — they are all *inter-related.*

Without doctrine there is no Christian faith. Without ethics profession becomes a mockery. Without order chaos results.

—L.N.B.

Could This Be True?

By Wade C. Smith

One of the most sensational things that has happened in ———ville in many a day occurred yesterday in front of the First National Bank. A crazy throng of people crowded about the front of the bank shortly after the closing hour, blocking traffic. During the morning hours a small card was tacked on one side of the front door, reading as follows:

NOTICE: Today we will hand out to anyone applying at the first Teller's window One Thousand Dollars.

The notice was signed by the Cashier of the bank. Hundreds of people passed without noticing it. Some paused to look at it, cynically smiled and passed on. As time moved on towards Noon the little card fluttered there in the breeze, but nobody seemed to take it seriously, until a boy stopped and read it with a puzzled look on his face, then stepped into the bank and walked up to the Teller's window, saying he would like to have that thousand dollars. The Teller promptly handed it out to him. The boy told a shabbily dressed old woman who was out front looking at the card, and she went in and received $1,000.00. A little later, a laborer in his overalls and a tin bucket hanging

on his arm stopped to read the card. He was turning away with a grin, when suddenly he paused and with a serious look on his face, turned and entered the bank. Walking up to the Teller's window, he said, "It may be a joke, but I ain't takin' no chances — give me a thousand dollars". To his astonishment, the Teller handed him ten one-hundred-dollar bills. These three were the only ones who applied before two o'clock when the bank's doors were closed. Then, as if by magic, the news filtered into the street among the crowds and there was a stampede for the bank; but too late! — the bank had closed.

This, of course, is fiction; but "Truth is stranger than fiction".

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Isaiah 55:1.

And He could do there no mighty work, save that He laid His hands upon a few sick folk, and healed them. Mark 6:5.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. Matt. 13:15.

Dressing for Church

Col. 3:12-17

When I was a boy, dressing for church was quite an occasion and sometimes an ordeal. Preparation began the day before and all our "Sunday-go-to-meeting" clothes gotten ready.

People have always dressed up to go to church. We expect to find the children with their best and also older people.

This is a good sign, but,

I want to talk about a different sort of "Dressing Up". The Dressing of Heart and Mind.

Look at this chapter. Paul uses this figure of speech. He tells us to "Put off" the rags and "put on" the robes as someone has called it.

I. *"Put off all these these".*

It will not do to go to church (or anywhere else, for that matter) with these rags covering your soul. Look at the list: anger, wrath, malice, blasphemy (or railing), filthy communication, lies; all these belong to the "old man".

A man with these rags on his soul would be embarrassed in church, for the Lord is there, and He sees through all outward clothing and looks at the heart. We cannot deceive Him. He knows what is in man. I suppose the Pharisees and Scribes were the best dressed people in the synagogue, robes on their bodies, but rags on their breasts; Jesus knew how they felt and what they were thinking about. The leper with rags on his back and faith in his heart was better dressed than the proud Pharisees.

As we come into His presence may we earnestly pray that our hearts may be cleansed of all these filthy garments. Search me, and try me, and wash me that I may be whiter than snow!

II. *"Put on therefore".*

We are the elect of God, holy and beloved. We should be dressed as children of the King.

"A heart of compassion". How often we read that Jesus "had compassion" on somebody. Let us copy His heart as we come to His house.

"Kindness". Kindness is love expressing itself. If we have a heart of compassion then we will want to express that love by being kind to somebody.

"Humbleness of mind". At His footstool we humbly bow. No place for pride of any sort. God gives grace to the humble and grace is what we need.

"Meekness". Blessed are the meek for they shall inherit the earth. The meek will He guide in judgment and the meek will He teach His way.

"Longsuffering". God has been patient with us; we must be patient with our fellowmen.

"Forbearing and forgiving". If we remember that our brother has ought against us let us be reconciled before we offer our gift to God. If we forgive others, He will forgive us. Even as Christ forgave us so we must forgive our brother.

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"Love"; which is the bond of perfectness. The greatest of these is love.

"Peace": of God (Christ) rule in our hearts. He said, my peace I give unto you.

"Be ye thankful": Never come to God's House without this.

Now, dressed in these beautiful clothes, we can take His Word into our hearts, we can sing the songs of Zion; we can worship our God in the beauty of holiness. We can sing with grace in our hearts and go forth with thankfulness to do our work in the name of Christ. We go back to be better husbands and wives, better children, better mothers and fathers, better workers.

—J.K.P.

"A Chancel To Express Presbyterian Theology"

There are two articles in the October 1957 issue of CHURCH MANAGEMENT on the matter of the architecture appropriate to Presbyterian Worship, one by a USA and one by a UP minister. We welcome both these articles as signs of a healthy reaction against the divided chancel and the altar which have been placed in many Protestant Churches.

In the second article the minister measures his proposal by Calvin's Institutes, IV.i; and by the Westminster Confession chapters 21,25, 27,28 (in the original numbering of the chapters). Whether or not one agree with every detail of the proposed architecture, it is a pleasure to find a proper frame of reference. Instead of rushing to some New York architect employed by an interdenominational agency or some board of extension which has certain architectural requirements in order to get help in building a sanctuary, this minister has tried to go to our own Presbyterian theology to discover the architecture appropriate thereto.

In the first article, appeal is made to the careful historical study of the architecture appropriate to Presbyterian or Reformed worship made by such scholars as Professor Trinterud of McCormick and Professor Nichols of Chicago University. On this good basis, it is insisted that there be no raised section separating the "clergy" from the laity, but that around the Table of the Lord the ground or floor is level. Thus the choir is on the same level as the congregation since all are the priesthood of believers. The elders sit around the Table at the Communion with the minister behind it. Then there is no lecturn since none is needed. The minister conducts the service from behind the Table and preaches from the pulpit. The baptismal font is also in the center to one side of the Table as the pulpit is to the other — not far off at the entrance into the sanctuary or in another room. The whole setting reminds one of St. Pierre's in Geneva. The people of God come to gather around the pulpit that God may speak to them by the exposition of His Word and about the Table of the Lord that He may feed them upon the bread of life. The thought is that the significant parts of the furniture are connected with the means God has ordained: preaching of the Word, the administration of the Supper and baptism.

In our opinion a central pulpit with a central Table before it and a font beside the Table is at least equally good. But we rejoice that the strangle-hold of divided chancel with altar, or Table in altar position, is being broken and men are again studying the setting appropriate for our worship.

Then one wonders why retain the word chancel at all? The word chancel comes from the lattice or crossbars which separated the clergy (choir) from the laity who occupied the nave of the Church. If we are not to have this Catholic division of clergy and laity — if the ground around the Protestant Table is level—then why use the word chancel at all? Is not the term anachronism?

We earnestly recommend that our people in building new sanctuaries become familiar with the current liturgical revival which is touching even Benedictine Roman Catholics, as well as Anglicans and Presbyterians — by which the minister stands behind the Table facing the congregation and in which the congregation is not divided but united as the one worshipping people of God.

—W.C.R.

A Sequel

In August, 1956, this *Journal* published two articles by Dr. Nelson Bell entitled "Slander in Brazel".* These articles were based on a personal trip Dr. Bell made to Brazil in connection with the attacks of the *Christian Beacon* and Dr. Israel Gueiros on our Southern Presbyterian missionaries and the Brazilian Presbyterian Church.

The Presbytery of Pernambuco was forced to depose Dr. Gueiros and four of his kinsmen because of their unjustified attacks and their leading a schismatic movement.

One other minister, Rev. Roderick Carneiro de Melo defected to this new group. Recently Rev. Mr. de Melo has returned to the Presbyterian Church of Brazil and at the time of his return made an explanatory statement to the Executive Committee of the Presbytery of Pernambuco, telling why he was disassociating him-

self from this separatist movement. This was published in the magazine *"Norte Evangelico"* and we are printing below a translation of Rev. Mr. de Melo's statement.

—Editor.

*This was published in pamphlet form and is available from the *Journal* office at $1.00 per dozen or $6.00 per hundred.

Recife, July 29, 1957.

An Explanation

To the Executive Committee of the Presbytery of Pernambuco

(The words and phrases in parentheses are inserted by the translator for the purpose of clarification.)

Mr. Chairman and Committee Members:

As I return to the Presbyterian Church of Brazil, and after long reflection, I believe that I should state in a clear and precise manner, the motives that have led me in taking this step in order that a proper and just evaluation of my motives and person may be made.

I was induced to renounce the jurisdiction of the Presbyterian Church of Brazil for the following reasons: I believed in the leader of the separatist movement who had been a professor of mine; I felt that the separation movement would be a means to keep contaminating corruption from the evangelical doctrines and customs, and I believed in the purposes and objectives of the so-called fundamentalist movement.

After the separatist movement had taken place I reached the following conclusions: (1) The leader of the movement lacked the proper personal character to lead a movement of such pretensions of purity (puritanical pretensions). (2) This separatist movement had no doctrinal scruples in regard to accepting and receiving its members, in one instance at least receiving as a member one (into its ministry) who boasted and gloried in accepting and participating in Romanist rites and ceremonies. To me the purpose and objectives of the movement became very clear: it was the regimentation of a group of subservient yes-men (courtesans) under the orders of a pope without a crown and without a throne.

Having lost my confidence (in the leader and in the movement) I did not feel obligated to continue to make sacrifices in behalf of the personal interests of a man who had proved disloyal toward me. I felt, however, that I might be able to continue, in conscience, within the separatist group, since it was my purpose to be useful only as a teacher in which capacity I was contributing my few capabilities.

It was my purpose to dedicate myself to purely secular work and I declared publicly that I had no intention of returning to the Presbyterian Church of Brazil (the ministry). Now, however, after more thought, and in view of the Christian sympathy and consideration shown me by the majority of the members of the Presbytery of Pernambuco, I am again in the service of the church (the ministry). There will remain with me this bitter experience which will be a warning to me in this new phase of my ministry.

It is not my purpose to convey by the above statement that I have renounced my orthodox convictions, but it behooves me to confess that, at times, I have employed thoughtless and unjustifiable terms (expressions) against the church and of which I am repentant.

(Signed) Roderick Carneiro de Melo.

Communist China and Religious Freedom

The only religious freedom existing in China today is that accorded within the framework of full cooperation with the Communist Government. Even today the Church is plagued by the denunciation of church member by church member and woe be it to the Christian who speaks a word for righteousness and truth.

The following, taken from the October 28th issue of the *"China Bulletin"* gives a picture of conditions under which Christians are living.

—L.N.B.

"We reported in the September 30 Bulletin an attack on Francis Wei as a rightist. That was evidently only the opening gun in a general campaign against rightists within the church all over China. The Tien Feng August 26 and September 9 numbers tell of denunciations of other rightists in various parts of the country.

"One of the outstanding objects of attack is the Rev. Sun P'eng-hsi of Shenyang (Mukden). The article against him is copied from the Liaoning Daily and occupies the important first two pages of the August 26 number of Tien Feng. It begins as follows: 'On August 5-7 a total of 77 representative pastors, elders, deacons, and church members from every city and county in our province met in the Tungkuang church in Shenyang to expose the Christian rightist renegade Sun P'eng-hsi, who has opposed the Communist Party, Socialism, and the Three Self Movement.

" 'Sun P'eng-hsi is a member of the Liaoning Provincial People's Congress, the Shenyang City People's Congress, a special government committee of Liaoning, and of the National Com-

mittee of the Three-Self Patriotic Movement. He is chairman of the Church of Christ in China Northeastern Synod, and Vice-chairman of the Shenyang City Three-self Committee. Although such a prominent figure in both government and church circles, Sun P'eng-hsi since liberation has not only not entered positively into service of the People, but has consistently stood on the side of reaction, sympathizing with and supporting counter-revolutionaries, and showing dissatisfaction with purge movements. When Yen Chia-le, a counter-revolutionary leader in the Little Flock here in Shenyang, was arrested, he went around everywhere saying, 'Yen is a good man, it was a mistake to arrest him.' When the counter-revolutionary Wang Ming-tao was arrested (in Peking), some renegade made the remark that a good man like Wang Ming-tao in the new social order was like a fish in the fire. When Sun P'eng-hsi heard this he not only did not refute it but said, 'That's true.' He has been zealous in distributing reactionary books and pamphlets in Shenyang. When Lu Tsung-ch'i, the spy hidden within the church, was arrested and tried according to law and sentenced to 10 years imprisonment, Sun P'eng-hsi with complete disregard for right said, 'He is not a criminal, the government is wrong.' His landlord friend Sun Hsin-sheng was always listening to the Voice of America and spreading baseless rumors; although Sun P'eng-hsi knew this, he invited him to speak in the Tungkuang Church, and when he was later arrested, said everywhere that this was injustice. The counter-revolutionary and former landlord Ch'i Han-ch'un before his escape visited Sun P'eng-hsi, and the latter helped him to flee.' "

The article goes on to quote some of his rightist utterances. He is said to have called the new socialist order the dominion of the devil, and to have said that enthusiastic "progressive" elements in the church had bowed the knee to Baal. (This Communist daily has to add a note here, saying that in the Bible Baal is a sungod, symbolic of the devil.) He opposed speaking on "patriotic subjects" from the pulpit.

The article concludes with saying that the conference now clearly recognizes him as an enemy.

"A Korean Presbyterian missionary in Tsingtao, Pastor Fang, has just reached Tokyo after 20 years in Tsingtao. For the past six years he has been under virtual house arrest, and so his knowledge of the church situation is rather limited. He has reported as follows, mostly on a hearsay basis: Many student Christian followers of Wang Ming-Tao* condemn the pastors and churches for participating in the Three-self Movement, and refuse to attend these churches. Wang Ming-tao himself is 'vacant-minded and witless after his prison experience, and unable to resume preaching duties.' He had another story of a young pastor who was imprisoned for several years, with a similar result of mental breakdown."

*Wang Ming-tao is an outspoken evangelical who was arrested and "brain-washed" because of his fearless preaching.

Space Travel

Rev. J. S. Robinson

"Sputnik" certainly has the attention of the world just now. It is admittedly a great scientific achievement. But I am wondering if it is in effect another attempted Tower of Babel? Nimrod and his associates said, "Go to, let us build us a city and a tower, whose top may reach unto heaven." (Genesis 11:4). We believe it was a defiance of the Almighty God. It brought the curse of the confusion of tongues.

The time will come when the Beast, with the aid of the false prophet, will perform miracles (Rev. 13:14; 16:14; 19:20.) But they will be lying miracles, or wonders (II Thessalonians 2:9). Satan has no power to give life. That time has not yet come; but how soon it will come no one can say. Perhaps it will come sooner than we think.

Before the Beast takes over, Christ will come and raise those who have died in the faith and change the living saints in a moment, in the twinkling of an eye, catching them all away to meet the Lord in the air, or atmosphere—Space? (I Corinthians 15:51,52; I Thessalonians 4:13-18). Two men have been so taken, Enoch and Elijah; and our Lord Jesus Christ so ascended. Can it be that Satan knows that the time of Christ's coming is near, and he is inspiring men to imitate the Lord in removing His own from the earth?



Austin, Texas.

Dear Editor:

This is just to thank you and the Journal for the very fine article on Bible Translators and Bible Translations by Dr. Baker. They touch on a subject that is very important and the discussion seems to me very sane and fine. Thanks a lot, and may we have many more like them.

Sincerely,

Lardner W. Moore

Proposed Revision of the Form of Government

Comments by Rev. Floyd E. Hamilton

Last June a rough draft of the proposed revision of the Form of Government of the Presbyterian Church in the U. S. was sent to all the ministers and Sessions of the church, for suggestions and criticisms. Probably many, like myself, neglected to examine this document at the time in any detail and perhaps are ignorant of the significance of some of the proposed changes. At a meeting of Tuscaloosa Presbytery recently a committee appointed to examine this document carefully, reported their findings to the presbytery. I believe that the whole church should consider (carefully) some of these proposed changes in the Form of Government of our church.

It is to be hoped that when the Ad-Interim Committee presents its findings to the 1958 General Assembly, the changes proposed will be clearly indicated by printing in parallel columns the corresponding sections of the present Form of Government and the proposed revisions, for there has been a rather thorough change in the order of sections so that comparison of the old and the new is rather difficult.

It should be noted first of all that many of the changes proposed in the rough draft are excellent. The reorganization of the sections and contents of the book is a great improvement in logical arrangement. Some of the changes are of little importance, but a number of them have great significance. In this article only the most important and, to this writer, the most objectionable changes will be mentioned.

1. On page 1 of the rough draft, in the section corresponding to the sections 10 and 11 of the present F. of G. there is an important omission which I believe should be included. In the present sections after speaking of the officers, oracles and ordinances given to the church by Christ the Head of the Church, it is stated, "and to which things he commands that nothing be added, and that from them naught be taken away." By omitting these words, it might be inferred that the oracles, i.e., the contents of the Bible, might be added to or deleted as the church might see fit. This is especially true by the proposed addition to these sections of the last sentence, stating that some matters are to be ordered by Christian prudence and reasonableness. THE WORDS OMITTED SHOULD BE INCLUDED in the proposed F. of G.

2. The next objectionable change is in sections 24 and 36 where it is stated that the ordinances of the church include "blessing the people *of* God." (Section 5, Chapter III) and that it belongs to the office of the minister to "bless the people *from God.*" (Sect. C, Chapter II, Sect. 4). Are we to give up the universal priesthood of believers and return to priesthood of the Roman Catholic Church, where the priest belongs to a higher category than the ordinary believer? Just where in the Bible is it taught that a minister can bless the people *from* God as though he had a special charisma for this purpose?

3. On page 14, Sect. 6 (1) in dealing with the duties of the Session, (present section 65) there is a very important deletion. It is stated that (Sect. 65) the session has power "to inquire into the knowledge, *principles,* and Christian conduct of the church members under its care." The rough draft omits the word "principles." Does it not matter what principles control the Christian conduct of church members? If a church member whose outward conduct gave every appearance of being Christian were, however, an atheist or a communist, would the Session not have the power to question his principles if his conduct was satisfactory? THE WORD *PRINCIPLES* SHOULD BE INCLUDED in the proposed F. of G.

4. The revision of Section 67, found in the rough draft on page 15, Sect. 7 states that the session records shall be submitted at least once every year to the Presbytery for "its review and control." These last words are an addition which would, for all intents and purposes, take away most of the power of the session of a local church and vest it in the presbytery, for the presbytery could not only "review" the actions of the session, but could, if it desired, overturn any actions of the session and arbitrarily direct the session to do what might be contrary to the will of the local congregation. THIS IS A DANGEROUS INNOVATION AND SHOULD BE OMITTED.

5. On Page 16, under the title, "The Presbytery" the first section states that "The Presbytery consists of all the Ministers and churches within a certain district. Each church shall be represented by a Ruling Elder commissioned by the Church Session." Section 70 of the present F. of G. says, "The Presbytery consists of all the Ministers and one Ruling Elder from each church within a certain district." This change may seem unimportant until one realizes that instead of the local church being relatively

autonomous, the changed section would take away its autonomy and make it an integral part of the presbytery.

6. The next significant change is Section 7 about the powers of the Presbytery. In 7 (2) that power is defined, "To assume original jurisdiction in cases in which the Church Session *does not properly* exercise its authority." In the present F. of G. Section 76 it reads, "in cases in which the Session *cannot* exercise its authority." By substituting the words *"does not properly"* for *"cannot"* it makes the presbytery the judge of the circumstances in a local church when it thinks the local Session is not properly exercising its authority. This practically takes away the authority of the Session. For example, suppose a local church does not want integration while the majority in presbytery does. This change would give the presbytery the power to integrate a church against its will. THE WORD *CANNOT* SHOULD BE RETAINED WITHOUT CHANGE.

7. In Chapter V, THE SYNOD, Sect. 1 has the same objectionable statement that the "Synod consists of all Ministers and churches" instead of ministers and one elder from each church.

8. Page 22. Chapter VII, Section 3, in the rough draft states, "Each higher court *shall* refer every case of process coming before it by reference, appeal, or complaint to a Commission, appointed by that court . . . " In Section 95 of the present F. of G. the words *"may* refer" which retains the original authority of the court as a whole to hear cases if it desires to do so. By substituting "shall" for "may" the church would restrict the appeals to the power of a commission, and forbid the higher court to try the case. "MAY REFER" SHOULD BE RETAINED in the Section as at present.

9. Perhaps the most objectionable and dangerous feature of this proposed revision of the F. of G. is the inclusion of a whole new chapter, Chapter VIII, entitled THE PERMANENT JUDICIAL COMMISSION OF THE GENERAL ASSEMBLY. This is modeled after a similar permanent judicial commission in the Presbyterian Church in the U.S.A. and would doubtless make a transition in the case of union with that church much easier if such a permanent commission were already established in the Southern Presbyterian Church. For all practical purposes this would establish a higher court which would take over the present powers of the General Assembly in judicial cases of process, for when the decision of the proposed Permanent Judicial Commission is presented to the General Assembly, the latter "shall then, *without debate*, vote upon the question: 'Shall the preliminary judgment of the Permanent Judicial Commission be made the final judgment of the General Assembly?'" (Sect. 9). This is made even more objectionable by the proposed Section 11, which makes it practically impossible for the General Assembly to reject the decision of the Permanent Judicial Commission and to take the judgment of the case into its own hands. The whole of Section 11 in the rough draft should be omitted, and if this objectionable chapter on the Permanent Judicial Commission should finally be included (and I hope it will not be so included) at least Section 10 should read, "If a majority of the General Assembly vote to confirm or reject, the Moderator shall declare that the preliminary judgment of the Permanent Judicial Commission is either confirmed or rejected, and the case is therewith closed unless the Assembly votes to hear the case before the whole Assembly." Such a Permanent Judicial Commission is fundamentally objectionable, for if established the General Assembly would practically cease being the court of last resort, and make a higher body such a court of last resort.

10. An equally objectionable change is proposed in Chapter VI on the ordination and installation of ministers, 6. (5). The section as it is in the present Form of Government, page 89 (4) reads, "Do you promise subjection to your brethren in the Lord?" The proposed change adds the following words to this section: "and do you agree loyally to support decisions made by the Church?" If this is included a candidate ordained to the ministry would have to promise in advance to support any decision properly made by the church, even though it might violate his conscience to do so, and even though it might conceivably be directly against the Word of God. For example, many of us are opposed to integration. Many of us are opposed to the World Council of Churches and to the National Christian Council. Others may be opposed to the use of Modernistic literature in the Sunday School. But if this objectionable clause is added to the ordination vows, then no one would have liberty of action in the future in regard to supporting such things. This Section might be a little more palatable if the phrase, "if his way be clear," be added to the end of the section. This would mean that he would not have to violate his conscience in such obedience to the decisions of the church courts.

There may be other changes in this proposed revision of the F. of G. which seem unwise to others, but I hope that these changes and innovations will be corrected in the final draft of the revision of the Form of Government.

There is much to be commended in this rough draft, and if the committee will adopt such changes, it should commend itself to the whole church.

What Prospect of Enduring World Peace?

By Maj. Gen. D. J. Wilson-Haffenden

Editor's Note—The author of this article, Major-General D. J. Wilson-Haffenden, C.B.E., after a distinguished career in the British army is now retired and devoting his time to Christian work. The accompanying article was submitted to us by General Wilson-Haffenden and we welcome it because of what we believe to be much false optimism about peace—a world peace without the Prince of Peace.

When I told a friend that I had been asked by the editor of an American magazine to write an article on this subject, he replied, "Well, you certainly have got the sixty-four thousand dollar question there". Yet strangely enough, I know the answer, and as is often the fact in such cases, the answer is a paradox.

There is no prospect whatever of an enduring world peace until the coming of the Prince of Peace, and yet every individual believer has a legacy of enduring peace if only he will claim his heritage.

Study of history will show that in the past 4,000 years there have been less than 300 years of peace. This is an extraordinary thing when you think that there is nothing which the common people of the world desire so much as peace. The Smiths, the Joneses and the Browns of all nations of the world desire nothing so much as to be allowed to go about their daily business, earning their daily bread, and bringing up their families in peace and happiness. Yet, in spite of their overwhelming voting power, it seems, that is the one thing they are never to be allowed to do.

Some Amusing Suggestions

I remember reading an interesting book by the late A. A. Milne, published just after the First World War called *Peace With Honour.* In this book he made one or two amusing suggestions for bringing about enduring peace. First he suggested that when any statesman became too vocal about the national honour of his country being impugned, and before he signed the ultimatum which sentenced a million or so of his fellow countrymen to make the supreme sacrifice to safeguard his country's rights, he should himself show the way by making the supreme sacrifice voluntarily in his own capacity first. Mr. Milne postulated that such a procedure might bring about considerable delay in the signing of all ultimatums. Secondly he suggested that for all international conferences, the delegates should be shut up in a hall with strictly limited rations and water. The entrance of the conference hall should be covered with machine guns, and the first statesman who came out and said that he was unable to agree to a peaceable solution, would be immediately "bumped off."

There is, of course, a grain of plausibility in these suggestions. But, unfortunately, our statesmen are representatives of ourselves, and they represent not only the good that is in us, but also the evil and the greed which finds its place in our unregenerate hearts. In order to maintain our support and their place in the Government, they must pander to both sides of our nature.

Role of Fear

Unfortunately, too large an area of our life is governed by fear—fear of the future, fear of losing our position or status, fear of losing our standard of living. When these fears become uppermost in our minds, then our leaders are brought by our collective fears to the verge of war. We have seen these fears actuating our statesmen in recent years, in Korea, in Formosa, in Kenya, in Cyprus and in the Middle East dispute. In the ultimate all these disputes come back to our national pride or our fear for our standard of living.

So it has been throughout history. Turn if you will to Isaiah, chapter 1, verse 4, where you get the picture of God's chosen people ignoring God's commandments, turning from His statutes to their own lusts. The result is the same as it always has been, war, with all the sorrow and grief that follows. Verse 7 reads: "Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence and it is desolate . . . " When God's people neglect God, they come under his judgment, and this usually seems to involve defeat in battle and all the suffering which such defeat brings.

War and Righteousness

The next thing we must realize, if our premises thus far have been correct, is that we delude ourselves when we talk of righteous wars. The suggestion that America and Britain in the two World Wars went to war solely to stop the Kaiser, or to bring about the downfall of Hitler, and so rid the world of a noisome pestilence, is only partially true. We went to war when our own interests were so closely threatened as to cause us to fight to defend them. If you don't believe this, then ask yourself why Britain went to war when Hitler invaded Poland, but not when he invaded the Saar or

Czeckoslovakia. Why did America wait to declare war until the disaster of Pearl Harbor? Hitler and his Japanese allies were just as evil two years before Pearl Harbor. The Kaiser was just as menacing to Britain in 1910 at Agadir as he was in 1914, but in 1910 British interests were not so closely threatened. Therefore, if we are honest with ourselves we will admit that even countries like Britain and America engage in war to protect their national interests and not entirely from altruistic motives.

Having said that, I believe that there are many worse things in the world than war. I feel that in our present state, war being inevitable, it is justified when indulged in to restrain an aggressor or to ensure the freedoms of people: freedom to worship, freedom to work, and so on. Our Lord assures us that we shall go on quarreling and fighting until the end of our present Christian dispensation. "Ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet." (Matthew 24.6)

The Christian Paradox

This brings me to a paradox. In the midst of war the Christian, if he claims his heritage, can have peace. In our Lord's last will and testament, he bequeaths peace to us. "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14.27). Also John 16.33, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

How do we reconcile this seeming paradox? I think the answer is contained in Matthew 10.28: "And fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

We must get out of our mind that physical death is the most important thing in life. We are in a world where wars and rumors of wars are inevitable until the coming of the Prince of Peace. The Christian can adopt two lines of action under these circumstances. First he can refuse to take life and suffer for his conscience sake accordingly. Alternatively he can recognize that he lives in an unregenerate world, and at one and the same time he also lives in the world of the Spirit. While in the material world he must "be subject unto the higher powers", recognizing that they are ordained of God (Rom. 13.1). The more important thing for the Christian is not freedom from war, but freedom from sin. As Crown says: "War destroys man, but luxury destroys mankind; it at once corrupts the body and the mind."

Even though war has become more terrible in that modern weapons are more fearful and more powerful, the result and effect on the individual is the same. For the individual, the result is life or death, but for the Christian it can never be death, for he has the secret of eternal life and this makes physical death a matter of lesser moment.

My conclusion, therefore, is that war is inevitable in a fallen world. Universal peace is impossible until the coming of the Prince of Peace, but a Christian who accepts Christ as his personal Saviour can here and now have the peace which the world cannot give.

A SON BEGS

In one of Dr. J. Wilbur Chapman's meetings a man arose to give the following remarkable testimony: "I got off at the Pennsylvania depot as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and said, 'Mister, please give me a dime'. As soon as I saw his face, I recognized my father. 'Father, don't you know me?' I asked. Throwing his arms around me, he cried, 'I have found you; all I have is yours'. Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me to give me all he was worth!" So the Heavenly Father is waiting for you. Why not receive the unsearchable riches in Christ now?—On and Off Duty.

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Remarks at the Dedication of the World Missions Building

By Dr. William M. Elliott, Jr.,
Moderator of the General Assembly
Nashville, Tenn., Nov. 13, 1957

I appreciate more than I can say the privilege of being with you on this happy and significant occasion, and of sharing in this service of dedication. I would record my own gratitude to Almighty God for the mercies which have brought us to this hour. At long last, after much planning, working and waiting, we have seen the realization of our dreams.

I would also salute the dedicated members of our Staff and office force who have labored for so many years in the midst of cramped, uncomfortable and unattractive surroundings. Their zeal for the cause of World Missions, their unstinted devotion, and their efficient service merit our highest praise.

We can say about our new World Missions building what President Pusey of Harvard said of the new library building at Princeton Seminary — that it has both a "working value and a symbolic value." I would like to say four things very briefly about its symbolic value.

In the first place, this beautiful edifice stands as an eloquent witness to the distance we have come in our obedience to the Great Commission. It speaks in graphic manner of the progress we have made in the past 31 years in our efforts to make Jesus Christ known in the world, and to make Him irresistible. When we entered our former offices in 1926, we had 27 staff and office members, and 299 missionaries exclusive of China. We were at work in six fields, and had an annual operating budget of $1,244,000.00. We now have 39 staff and office members, 509 missionaries, exclusive of China. We are at work in nine fields, and have an annual operating budget of $3,500,000. Our other building, however useful, was outgrown long ago. It could not begin to accommodate such an expanding program of world evangelization.

In the second place, the impressive building we are here to dedicate stands as *a symbol of the high importance of what we are doing.* The old residence on Sixteenth Avenue, South, served us well, but it has become, through time and hard usage, a dreary and drooping emblem of our work. It did not speak eloquently enough of the pre-eminent place which World Missions holds in the purpose of God, in the task of the Presbyterian Church, and in the life of the world. Today, by God's grace, we lift up before this city, this nation and the world a more adequate and fitting symbol of that to which we, under God, have set our hands.

In the third place, *our new building is to me a symbol of our willingness to change.* The redemptive Gospel which we proclaim to the non-Christians of the world is a revelation of the mind and heart of the immutable God, and so does not change. It is "the same, yesterday, today and forever." But our techniques and procedures *do* change, and *must* change if we are to minister effectively in a changing world. The building which we have erected testified that we are not bound by the old nor by the traditional. As we have changed our location, and improved our facilities, we stand ready also to alter our policies, and to revamp our methods.

And finally, *our new quarters connote a fresh beginning and a new commitment.* We are not through; we have scarcely begun. As encouraging as have been the achievements of the past, we all know that our world task is far from finished. "There remaineth yet very much land to be possessed." (Joshua 13:1). This new World Missions building therefore, is a silent but effective witness to our faith in the future, and to our renewed dedication. I am sure that far greater triumphs lie ahead. As Dr. James Stewart expressed it, "When we consider the amazing achievements of the faith of Christ through nineteen centuries, surely it is not baseless optimism to hope that concealed in the mists of the future other victories are waiting far surpassing in range and sweep and splendor anything that the past has known. . . . We are still in a sense at the very beginning of the Christian era. Measured by the standards of the vast expanse of time, the distance separating us from the mid-point of history, the Cross and the Resurrection, is only a hand's breadth. If the influence of Jesus has penetrated so deeply in the brief span of two thousand years, what might be its impact in two million?" (See THINE IS THE KINGDOM, p. 71, Scribner's).

So, as we dedicate this building, we must rededicate ourselves to the task of teaching, preaching and healing until "the kingdom of the world has become the kingdom of our Lord and of his Christ" (Revelation 11:15, RSV). We yield ourselves anew to the lordship of Jesus, and seek His guidance and blessing.



LESSON FOR DECEMBER 15

By THE REV. J. KENTON PARKER

Christmas Joy

Background Scripture: Philippians 4
Devotional Reading: I Thessalonians 5:12-24

In John 15:11 Jesus says to His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In John 17:13 He prays, "that they might have my joy fulfilled in themselves." In Hebrews 12:2 we are told of "the joy that was set before him." We commonly think of Jesus as "a Man of Sorrows". Some have gone so far as to say that He never smiled. It is true that He bore our griefs and carried our sorrows and was a Man of sorrows. This does not mean, however, that Jesus was not happy. There was a deep and abiding peace and joy in Him which nothing could take from Him. He knew, too, that the disciples would have a great deal of sorrow, but He knew that they could have the same deep joy that He had.

We find this fulfilled in the apostle Paul. He had his share of suffering and sorrow. He was in prison when he wrote this letter to the Philippians, and yet the note of joy permeates the entire epistle. It breaks out in full force in this fourth chapter.

It is not confined to this letter. Our Devotional Reading is taken from I Thessalonians where in the midst of exhortation to warn and comfort and support and pray and give thanks, there is the short verse 16 which says "Rejoice evermore." The best testimony we can give to the power and glory of the Gospel is not a long face, but a joyful face; not a burdened heart, but a rejoicing heart. This is especially true when we are in the midst of trouble and sorrow. There is a magnetism about joy that attracts others to Christ. A wealthy woman had a maid who had such a joy which showed in her radiant face and happy songs. The woman herself was not happy. One day she asked her servant the reason for her happiness. The girl told her of her faith in Christ and all that her Saviour meant to her. The result was that the mistress found the joy of her maid. To "rejoice evermore" is to magnify Christ and testify to a world full of sorrow that there is a joy in Christ which will abide continually in our hearts.

I. *Source of Joy:* Verse 4.

This is the very core of the lesson. Many people are never completely happy because they have the wrong foundation. They look to themselves, or their families and fellowmen, or wealth and pleasure, or some desire or ambition. Since these may all be taken from us, the source of this joy is removed. God does not change. If we look to Him for our joy we will always find Him the same. In the beautiful verses in Habakkuk, 3:17,18, the prophet says: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." This is faith at its finest. A man who says what Habakkuk said is bound to be a happy man. He has found the true source of joy.

"Rejoice in the Lord alway"; since the Lord is always the same and always with us then we can be joyful all the time. We can have our "songs in the night". We can sing when our feet are in the stocks and our backs sore and bleeding from the lash of the whip. Many of the martyrs died singing.

"And again I say, Rejoice"; the apostle wished to emphasize the importance of joy.

II. *Other Things That Help:* 1-3, 5-8.

While the source of our joy is the Lord, there are other things that help to increase it. In verses 1-3 Paul mentions some of his fellow-laborers. Paul got a great deal of joy from those who were loyal and faithful helpers. This is a real source of joy as we can all testify. We can look back and think of men and women who have made us very happy by their faithful attendance at church, by their words of encouragement, by their willingness to work whenever and wherever there was need for their services. There are people like that in every church.

To remember that "the Lord is at hand", near us at all times, ready to listen when we call,

ready to sustain and strengthen us when we waver.

In nothing be anxious. Worry takes away our joy. In the Sermon on the Mount our Lord tells us to take no thought, and not be anxious about what we shall eat or drink or wear. Our Father knows we have need of these things. Here Paul tells us to make our requests known to Him.

The peace of God which guards our hearts and minds will furnish a foundation for joy. We cannot be happy unless we do have peace.

In verse 8 Paul gives us a list of things to think about, and if we will practice "thinking on these things", we will find that our joy will increase. If, for instance, we fill our minds with all the distressing and horrible "news" which comes over the radio or is printed in our papers, we are apt to become very unhappy. Our world is full of ugly things. Our world is also full of beautiful things. We have wars and quarrels and robberies and murders and accidents on the highway. We also have millions of people who live at peace with each other and love and help one another. We have our flowers and trees and mountains. Paul is urging us to think on the finer and nobler and lovely things. While there is a great deal of falsehood, deceit, and lies, there is also a great deal of truth; the Bible is true, why not meditate upon it? While there are many who steal, the larger part of mankind is honest, at least in some sections of our country. I believe I could trust my neighbors. There is injustice, no doubt about that, for we see and hear about it, but there is justice in the land. Iniquity spreads itself on the pages of our newspapers. It parades all that is sordid. But there are thousands of people who are living clean and wholesome lives. As we said above, there are plenty of ugly things, but there are more that are lovely. Evil reports abound. People like to spread these evil tidings. There are "good tidings" also. There is virtue and praise, even in such a world as Paul describes in Romans, chapter 1. I used to work for a man who was always thinking on the evil and ugly side of things. He was unhappy and he died a miserable death. How much better to let our minds dwell on the things Paul mentions in this verse! How much happier we would be! Our joy is increased by filling our minds with these good and beautiful things.

III. *Paul's Own Example and Experience:* 9-23.

He could point to his own life as an example to follow. He had known what it was to be abused, and also to abound. He had learned to be content in whatever circumstances he found himself. Here is a solid basis for joy. So many people are happy when everything is going well; when they and their loved ones are well; when they are prospering financially. If conditions are reversed, however, all their joy departs; they become gloomy and depressed. Contentment is necessary if we are to be happy all the time. Sometimes Paul was hungry, and sometimes he had plenty to eat; sometimes he was free and surrounded by friends, at other times he was in prison and alone, except for the presence of the Lord. What a lesson for our restless and discontented era. We have a superabundance of "things" and yet we are dissatisfied. Perhaps a depression would teach us a valuable lesson.

"I can do all things through Christ which strengtheneth me." Here was the reason for his being content. Christ, dwelling in his heart, gave him the needed strength. Paul would have loved the hymn, "I could not do without Thee, O Saviour of the lost". His weakness became strength when leaning upon His Master. Many others have found this to be true and when they are weak, Christ makes them strong.

Then, these Philippian Christians had sent gifts to the apostle. They were "love gifts", and they added tremendously to the joy of Paul. There are two ways of giving: one makes the recipient feel that he is an object of charity and there is a feeling of shame; the other way—the way of these Philippian Christians—makes the person receiving the gift happy, for he knows that the gift is from loving hearts. It refreshes our hearts to know that there are those who love and care and we rejoice together.

This sort of giving will be richly rewarded: "But my God shall fill your need according to his riches in glory by Christ Jesus." God can always outdo us in this matter of giving.

"All the saints salute you, chiefly they that are of Caesar's household." Were these "saints" some of the soldiers who were sent to guard Paul while he was in prison? Every soldier who came in contact with the apostle was a "prospect" for the kingdom of heaven. Many of them became Christians and added to the joy of Paul.

What It Can Mean

Sunday should be a day of uplift and refreshing for all. Fixed habits of divine worship have done miracles for many a hard-pressed, burdened, struggling neighbor. Peter spoke of the "ornament of a meek and quiet spirit, which is in the sight of God of great price." I Peter 3:4. This means to be neither worried nor flurried, neither dreading evil nor engaging in endless schemes to defeat it, neither panting for wealth, nor exhausting ourselves to attain it. What could we do more for our restless age than to give men some taste of this one day in seven? In the midst of all our hurry and change shines the steeple of the church, emblem of God's peace among us.

(Rev. Cothran G. Smith, D.D., in the Christiansburg, Va. church bulletin)

YOUNG PEOPLES Department



YOUTH PROGRAM FOR DECEMBER 15

By THE REV. B. HOYT EVANS

"Preparing For Christmas"

Scripture: Luke 3:1-17

Hymns: Sing a number of the Christmas hymns requested by the young people.

Program Leader's Introduction:

How does the average American citizen prepare for Christmas? Christmas preparation is usually a family undertaking. These are some of the activities that are ordinarily engaged in prior to Christmas: shopping, decorating the home and trimming the tree, selecting and sending greeting cards, wrapping and delivering gifts, eating and (unfortunately) drinking, and attending various seasonal social functions. To these preparations some people will add activities which are more spiritual in nature, such as making charitable offerings and attending church services. It is likely, however, that the main impression a visitor from outer space would receive of our Christmas preparations is that they are largely material in nature. It is a hopeful sign that many people are waking to the idea that we are missing the main point of Christmas. The campaign to "Put Christ back into Christmas" is evidence of this awakening.

In this program we want to give thought to ways in which we, as Christian young people, can make proper spiritual preparation for Christmas.

First Speaker:

The most important preparation for Christmas is the preparation of our own hearts. So many people wear themselves out getting ready for Christmas without ever giving a thought to this most important part. We prepare ourselves by giving some serious thought to the real meaning of Christmas. We need to remember that it commemorates the time when God came into the world in human nature. We need to remember that He did this because He loved us and because it was necessary for a righteous man to suffer punishment for our sins, if we were to be saved. As we prepare for Christmas, we ought to be especially faithful in reading our Bibles, and the most appropriate passages to read are those that have to do with the coming of Christ into the world. As a part of our spiritual preparation for Christmas we ought to be especially faithful in our private and public worship of the Lord. The services and programs in our churches at this time of year are designed to help us make the proper spiritual preparation. We cannot observe Christmas properly unless we are spiritually prepared.

Second Speaker:

Another way that Christians can prepare to honor the Lord at Christmas time is through taking an active part in the Christmas activities of his church. Nearly every church has a special program of activities during the Christmas season. There are plays, pageants, musical programs, carolings, fellowship suppers, etc. All of these serve to focus attention on the real significance of Christmas . . . to turn people's minds and hearts to Christ. These extra activities call for extra work on the part of the church members. There are many opportunities for young people to sing, act, and serve in the church during the Christmas season. It is a way of giving ourselves, our time, and our skills for the glory of the Lord and for the benefit of other people. It is good preparation to attend these services and programs. It is even better to take an active part in them.

Third Speaker:

Still another way in which Christians should prepare for Christmas is through showing a right spirit. Christmas is the season when we are reminded especially of the angels' proclamation of peace, but for many, Christmas, with all of its rush and bustle is the least peaceful time of the year. In our terrible hurry to carry out all our plans we are tempted to by-pass even the basic matters of courtesy and kindness. We are likely to forget that Christmas is a time for giving joy rather than a time of seeking entertainment for ourselves. The love and kindness we show and the joy we impart are far more valuable than the gifts we wrap and the greeting cards we mail. Christmas will be better for us and for others, if we take time to include love in our deeds, our gifts, and our greetings.

Fourth Speaker:

It is a disheartening experience to find that someone who has given you a present has no idea what the gift was and is not at all sure

that he gave you anything. Such an experience reveals that you were just another item on his list of obligations. It may be that much of the Christmas giving is like this. A person makes out a list of obligations . . . of people who ought to be remembered . . . and then sets out to buy enough articles to meet the obligations. There is very little personal thought or love in such an arrangement. One way to keep our giving from becoming so coldly commercial is to give things that we have made ourselves. They may not have as great monetary value as what we could have bought, but they are likely to bring far more happiness. It takes time and thought to put ourselves into our giving, but if we do, our gifts will mean far more to us and to those who receive them.

Program Leader:

In all of our Christmas preparations and activities we need to remember that it is Christ's birthday that we are celebrating. The celebration will miss the point unless we remember in everything to honor Him whose birthday it is.

NEWS of CHURCHES around the World

Change of Address: Rev. Fernando Gutierrez, to Route 3, Box 177, San Marcos, Texas.

The General Fund and Interchurch Agencies Statement of Receipts

January - October 31, 1957

The General Fund Agencies	
Budget for 1957	$893,259.00
Receipts to date	395,212.03
Percentage of annual budget received to date	44.24%
Balance needed for the year	$498,046.97
Interchurch Agencies	
Budget for 1957	$23,595.00
Receipts to date	11,870.17
Percentage of annual budget received to date	50.30%
Balance needed for the year	$11,724.83

GEORGIA

Rome — At a recent meeting of Cherokee Presbytery, the Rev. Bronson Matney, Jr., Assistant Pastor of the First Presbyterian Church, Rome, Georgia, was dismissed to the Presbytery of Florida, where he will begin his work as pastor of the First Presbyterian Church, Quincy, Florida.

The Rev. William E. Hotchkiss, a member of Savannah Presbytery, was received as a new member of Cherokee Presbytery, and a commission was composed of Revs. M. McK. Calhoun of Marietta, L. S. Magbee and R. C. Pooley of Rome, and ruling elders E. H. Anderson of LaFayette and D. L. McWhorter of Summerville, were appointed to install Mr. Hotchkiss as pastor of the Summerville Presbyterian Church, Sunday, December 1, at 6:30 P. M.

A leadership institute for workers in the Presbyterian Churches will be held this coming Monday at Trion, Georgia, starting at 3:00 P. M. Dr. David B. Walthall, Regional Director for the Synod of Georgia and a staff of leaders from Atlanta, Georgia, will direct the institute.

Workshops for the Clerks of Session and Treasurers of local Presbyterian Churches will be held on two successive Sundays. The first will be held at the Midway Presbyterian Church in Cobb County, Sunday, November 17, at 3:30 P. M., and the second at the Summerville Presbyterian Church, November 24, at 3:00 P. M.

Synod of Georgia — The organizational meeting for the Council of the Synod of Georgia met at 11:00 o'clock, on the morning of November 8, 1957, in the Conference Room of the Presbyterian Center, Atlanta, Ga.

The meeting was called to order by the Rev. Wallace M. Alston, Moderator of the Synod, who led in prayer.

Introductions of committee members were made, and those present are as follows: Wallace M. Alston, Robert D. Alexander, L. A. Beckman, Marion G. Bradwell, Dockery Brown, L. B. Colquitt, Robert Earnest, Joseph B. Fraser, H. L. Gladney, Thomas Goodwin, A. N. Moffett, Charles Moffatt, Jr., Turner Murphy, J. R. McCain, J. Davison Phillips, Robert C. Pooley, Jr., Robert Strong, Harmon B. Ramsey, Mrs. J. S. Ivy, and Mrs. Kirton King.

The moderator appointed R. D. Alexander to act as secretary until the report of the Nominating Committee.

The following were appointed to serve on the Nominating Committee: Rev. J. Davison Phillips, Rev. Harmon B. Ramsey, and Rev. L. B. Colquitt. They were excused to fulfill their function.

The background and history of the organization of the Council was rendered by Dr. J. R. McCain.

Upon motion by Rev. Dockery Brown, the Council authorized the formation of the following committees:

Stewardship, Budget, and Finance,
Program, Planning and Publicity,
Records and Audits,
Manuals and Standing Rules of Synod.

The Nominating Committee made its report through Rev. J. D. Phillips. Those nominated were elected and are:

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Chairman, Rev. Robert C. Pooley, Jr.
Vice-Chairman, Dr. J. R. McCain
Secretary, Rev. Robert D. Alexander
Treasurer, Mr. Ralph Wilgus

Rev. Robert Strong led the Council in prayer, praying especially for those elected, and the work of the Council.

The Rev. Mr. Pooley assumed the chair. A general discussion took place with reference to further details of organization.

After being led in a dismissal prayer by Rev. H. B. Ramsey, the Council adjourned.

Atlanta — Twenty Presbyterian ministers, among a total of eighty Atlanta-area clergymen, were signers recently of a 1,300-word manifesto, declaring six principles-of-belief on current racial problems. The statement was issued and signed as a personal belief of the signer and was not a document of any Church or church groups.

The eighty white Protestant clergymen released the statement in Atlanta, November 3rd, as a declaration for "our thought and conduct" in important current matters.

In the statement's preface, the leaders commented that, because of the moral and spiritual aspects of racial problems, "men who occupy places of responsibility in the churches should not be silent concerning their convictions." The preamble of the text further says, in part, "We do not pretend to know all the answers. We are of one mind, however, in believing that Christian people have an especial responsibility for the solution of our racial problems and that if, as Christians, we sincerely seek to understand and apply the teachings of our Lord and Master we shall assuredly find the answer. We do believe that all Americans, whether black or white, have a right to the full privileges of first class citizenship."

Briefly, the manifesto's six principles state that:

1. **Freedom of speech must at all costs be preserved.** "Any position which cannot stand upon its own merits and which can only be maintained by silencing all who hold contrary convictions, is a position which cannot permanently endure."

2. **As Americans and as Christians, we have an obligation to obey the law.** "Those who feel that this decision (of the Supreme Court with reference to segregation in the public schools) was in error have every right to work for an alteration in the decree, either through a further change in the Supreme Court's interpretation of the law, or through an amendment to the Constitution of the United States".

3. **The public school system must not be destroyed.** "To sacrifice that system . . . would be to inflict tremendous loss upon multitudes of children, whose whole lives would be impoverished as a result of such action. It would also mean the economic, intellectual, and cultural impoverishment of our section, and would be a blow to the welfare of our nation as a whole".

4. **Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.** "Every human personality is precious in His sight. No policy which seeks to keep any man from developing fully every capacity of body, mind, and of spirit can be justified in the light of Scripture."

5. **Communication between responsible leaders of the races must be maintained.** "One of the

reasons that extreme measures have been so often proposed or adopted by groups within both races is found in the fact that those who are most concerned have seldom faced the issues in a situation where there could be a free exchange of ideas . . . We believe that a willingness on the part of white leaders to talk with leaders of the Negro race, and to understand what those leaders are really seeking for their people is necessary and desirable."

6. **Our difficulties cannot be solved in our own strength or in human wisdom . . . but only through prayer.** "It is necessary that we pray earnestly and consistently that God will give us wisdom to understand His will; that He will grant us the courage and faith to follow the guidance of His Spirit."

Presbyterians signing the document included: Wallace M. Alston, Raymond J. Ball, Wade H. Boggs, Harry Fifield, Thomas A. Fry., Jr., John Garber, Arthur Vann Gibson, Joseph L. Griggs, W. I. Howell, Robert E. Kribbs, Fitzhugh M. Legerton, James D. Matthews, Harold W. Minor, Jr., William E. Newton, Stuart Oglesby, J. Davidson Philips, J. McDowell Richards, Albert Wells, Allison Williams, and Eugene T. Wilson.

Signers of the manifesto did not constitute a majority of the white Protestant clergymen in Atlanta's more than 400 churches.

Smyrna — Revival services were conducted for a week in October (13 to 20) at the Smyrna Presbyterian Church, Smyrna, Georgia, Rev. John H. Knight, pastor. The evangelist was Rev. Kennedy Smartt, pastor of Ingleside Presbyterian Church, Scottdale, Ga. Rev. Smartt brought excellent messages which were based upon the teachings of God's Word and the fundamentals of the Faith.

Musicians serving during the week were Song Leader Elden Allain, and pianist Mrs. Marjorie Allain of the East Lake Christian Alliance Church of Atlanta, and Mrs. Clayton Cranmer, organist at the Smyrna Presbyterian Church. Paul Settle, student at Columbia Theological Seminary and Youth Director at the Smyrna Church, together with his wife, were in charge of Personal Work.

Mr. Smartt's ministry left the Smyrna Church greatly strengthened in the Lord. There were a number of conversions, and a great many rededicated themselves to a new fidelity to the Lord's work. The Smyrna Presbyterian Church is located in a defense area, and through its rapid growth has had a remarkable opportunity to witness to the Gospel to a great multitude of people who have moved to Georgia to work in the aircraft industry. If in the greater Atlanta area, come and worship with us.

KENTUCKY

Louisville — A Commission of the Presbytery of Louisville consisting of Rev. Wm. H. Hopper, Chairman, Rev. W. W. Morton, Rev. T. L. Jones, Rev. W. T. Lennon, Rev. R. M. Pegram and Rev. E. N. Rock and Ruling Elders, Mr. O. O. Gunk, Leonard Huber, Jr., and Mr. Walter Trinkle, organized the Parkland Presbyterian Church on Sunday, October 27, 1957 at 3 P. M. Rev. T. L. Jones, Moderator of the Presbytery, preached the sermon.

The congregation elected the following officers: Ruling Elders E. H. Baker, Wm. H. Collins, Rudell Nunn, R. E. Pennell, Edgar B. Read, Deacons O. W. Collins, Raymond Farley, H. B. Hoagland, William Johnson and Clarence Payne.

At the evening service the Ruling Elders and Deacons were installed when the sermon was preached by Rev. R. M. Pegram. The vows of organization and installation were propounded by the Chairman. Charges to the officers and congregation were delivered by Ruling Elder Walter Trinkle and Rev. W. W. Morton.

Most of the members of this new church were formerly members of the Woodland Presbyterian Church which merged with the Third Presbyterian Church in January 1956. Three of the former pastors of the Woodland Church were present and took part in the services, as well as two ministerial sons of the Woodland Church.

The church is being served by Rev. C. H. Edwards, and Rev. W. H. Hopper is the Moderator of the Session.

SOUTH CAROLINA

Union — The Congregation of McCutchen Memorial Presbyterian Church and the Pastor, the Rev. Robert G. Balnicky, have much for which to praise the Lord this Thanksgiving Season.

On May 26th a committee was appointed by the Session to head an "Adventure of Faith" to liquidate the indebtedness on the church building. The time set for the burning of a mortgage was October 27th (the nearest Sunday to the anniversary date of the church). The Lord blessed in a marvelous way and on Wednesday, October 16th, the committee announced to the prayer meeting group that the Lord had answered even "abundantly above what we had asked for."

The Rev. Leonard O. Therrell, a former pastor, delivered the message at the Mortgage Burning Service held at 2 p.m. on Sunday, October 27th. The brief history of the church was presented by Mrs. J. E. Voiselle, Jr. Others taking part on the program were the pastor, the Rev. Robert G. Balnicky; the Rev. Fred E. Manning, Sr., another former pastor; the Rev. Benjamin L. Eller, Jr., a son of the congregation. The Rev. Herman J. Womeldorf, moderator of Enoree Presbytery brought greetings from the presbytery.

Following this memorable occasion the Rev. Carroll Stegall, Jr., pastor of the Northminster Presbyterian Church, Greenville, South Carolina, a Chalk Artist, held revival and evangelistic services beginning November 3rd through November 8th. Through the drawing, singing and preaching of the Word by this faithful servant of the Lord many were spiritually blessed, strengthened in the faith and inspired to go forward with Christ in carrying out His great Commission to His church.

NORTHEAST TEXAS MEN CONVENE

Men from the new Northeast Texas "Presbytery to be", 275 strong, gathered in convention at the Highland Park Church, Dallas, on Saturday, November 9, 1957.

An excellent program had been prepared under the joint sponsorship of Austin B. Watson, Dallas Presbytery president, and C. C. Head, president of the Men of Paris Presbytery.

Highlighted with inspirational addresses by Dr. J. Sherrard Rice of Tyler First Church and Dr. Marshall C. Dendy of the Board of Christian Education, the program included various discussion groups relating to men's work, church officer responsibility, etc. Torg Thompson and Roc Mitchell presented a chalk talk portraying the theme "The Cross and The Risen Christ."

CHILDRENS Page

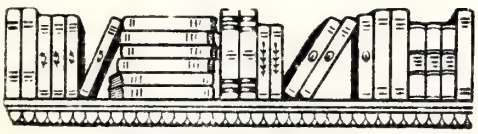


Good Scouts

Y.

David Fortosis, of Ben Lippen, N.C. is 5 years old - "going on 6". His hobby is a slingshot. He doesn't shoot at birds, but at tin cans. He can cripple a tin can for life. His namesake slew a giant for the glory of God, with a sling, and that is a thrilling story in the 17th chapter of 1st Samuel. Get Dad to read it to you. Boys and girls today have new giants to fight, but not like Goliath. They are the giant Laziness, the giant Untruthfulness and Anger, and Dishonesty, and Impurity, and filthy-ness. And they put up a hard fight. But God will help those who try to be diligent, truthful, peaceable, honest and clean. The happiest boys and girls in the world are those who love Jesus and try to grow up like Him. Only one person in the Bible is named David, yet his name appears 1133 times in the Sacred Record (1082 times in the Old and 51 times in the New Testament). The shepherd lad tending his father's sheep little dreamed his name would be a challenge and an inspiration to boys thro. the Centuries to follow.

Officers chosen for 1958 were: President — Robert L. Shelto, Jr., First Church Tyler, Texas. Vice-President — J. C. Lusk, Wake Village, Texarkana, Texas. Vice-President — W. Tim Welch, Highland Park Church, Dallas, Texas. Vice-President — John Wiley, First Church, Kilgore, Texas. Vice-President — Clarence Gray, Bonham, Texas. Secretary-Treasurer — Harold Tyler, Tyler, Texas.



BOOKS

RELIGION AND THE CHRISTIAN FAITH. Hendrik Kraemer. Westminster Press. $6.00.

During 1953 and 1954 Dr. Kraemer lectured on missions and comparative religion at the University of Geneva. Much of the material in this volume came out of these classroom lectures. His main concern has been to investigate into the great human fact: Religion in the light of Biblical Revelation, particularly in the light of Jesus Christ, the Way, the Truth and the Life.

The author evaluates the pluriform religious life and systems of mankind in the light of the Christian revelation and asks such questions as these: Are the various religious philosophies or life conceptions of mankind places of encounter between man and God or are they not? Are they responses to a divine activity or are they not? The answer given in this book is dialectical.

Throughout this volume the author shows that Biblical thinking is a type wholly sui generis, distinct from religious thinking in the usual understanding of the word and equally distinct from philosophical thinking. He believes that there can be no synthesis nor reconciliation between consistent theology and Biblical religion nor between religion and revelation in the sense he uses it in this book. Theology, that is the interpretative re-thinking of the Biblical revelation cannot seek for reconciliation with philosophy which should seek for interaction and communication with it, Dr. Kraemer maintains.

This volume deals with many controversial subjects and Dr. Kraemer writes in a controversial tone and therefore there will be many diverse reactions on the part of the readers. It is a valuable contribution, however, to the minister's library in throwing light upon the relationship of Christianity to other religions. This work should have a special value in theological seminary libraries as a reference work.

—J.R.R.

THE GIST OF THE LESSON FOR 1958. R. A. Torrey. Ralph G. Turnbull, editor. Fleming H. Revell Co. 75 cents.

This is a concise exposition of the International Bible Lessons for Christian Teaching for the year 1958. It has been written to furnish busy men and women, teachers and scholars, in Sunday School with suggested comments on the International Lessons in a volume of convenient size. The Gist is well known to many Sunday School teachers as a mine of information as well as a source of genuine mental and spiritual stimulus to the average teacher.

HAPPINESS FOR THE YEAR. Virginia Beardsley. Dunedin Times. $1.00.

This volume covers almost every problem of the Christian. The author has gone through a succession of troubles and has found that through them all she could gain victory and happiness through Christ. Julia Lake Kellersberger has written a foreword. She tells us that Mrs. Beardsley shows how to make a spiritual success of life in the face of successive reverses.

HOW TO UNDERSTAND AND INFLUENCE CHILDREN. Clyde M. Narramore. Zondervan. $1.50.

The value of this book is found in the advice it gives to parents and teachers concerning children from 5 through 8. It is sound pedagogically and psychologically.

MAKING ETHICAL DECISIONS. Howard Clark Kee. Westminster Press. $1.00.

This book is written for perplexed people. The author shows what kind of resources will give help in making the decisions that in the last analysis are the individual's alone. Instead of trying to offer specific answers to particular questions, the author shows how to find answers. He also gives suggestions as to how to relate the Christian faith to the problems we have to solve. The main thing, says the author, is to seek the will of God and endeavor to make it operative in life every day.

DEVOTIONS AND PRAYERS OF JOHN WESLEY. Donald E. Demaray. Baker Book House. $1.50.

The purpose of this book is to offer helpful devotional material arranged to stimulate leisurely meditation. No more than 5 minutes is required for reading a devotion and the accompanying prayer. There are 52 devotions in all. This little book can be carried conveniently in the pocket or purse.

IT'S FUN TO LIVE AT HAPPY HOUSE. Vera Gohman. Warner Press. 75 cents.

This is a 24 page picture story book about a happy Christian family. The stories are written in rhyme. The attractive cover is printed in 4 colors. It will be of interest to children from ages 3 to 7.

WHEN WE GO TO CHURCH. Elizabeth Jones. Warner Press. 75 cents.

This picture story book tells of a little girl who moves into a new neighborhood. It is developed to create in children a love for the church. Parents and teachers will find this a suggestive book for ages 4 to 8.

SMALL GIANT. Phyllis Woodruff Sapp. Zondervan. $3.00.

Small Giant is the story of one man's courageous fight against the powers of evil in a crime-ridden city run by a power-mad gang leader. At the risk of life and love Phil Sanders, man of unafraid faith threw himself into battle and emerged triumphant over terrific odds and overpowering obstacles. The author has worked 6 years to produce this volume and it won the first prize in Zondervan's Fifth $5,000 International Christian Fiction Contest.



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The Southern PRESBYTERIAN Journal

VOL. XVI NO. 32 DECEMBER 4, 1957 $3.00 A YEAR

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EDITORIAL

Personal Experience

In some Sabbath School material one of the writers says, "We should remember that the Christian Church did not start with a written creed or a written code of ethics. It started with an experience of Jesus Christ."

In a trivial and superficial way this is true. The early church, e.g. in Jerusalem, did not have a written creed. Of course it had the written Old Testament, and Christ had said, "The Scripture cannot be broken." But of course also it did not have the Apostles or Nicene Creed, written or unwritten.

What then is the import of the original quotation? Does it mean that we today should have no written creed? Are we to follow precisely the example of the earliest Christians, as if they could neither improve nor make mistakes? The apostolic accounts of the early churches do not give us reason to adopt such a view.

It is more likely that the Sabbath School writer meant to contrast creeds with personal experiences. The experience comes first, he says, and the creed comes later. The experience is the important thing, while the creed is at best a luxury, at worst a hindrance to spiritual life.

To consider the value of this suggestion, one must ask whether there can be a personal experience of Jesus Christ without a creed. Could the disciples have known this person in their midst, if he had not spoken and told them some things to believe? Is not the antithesis between creed and personal confrontation a false one?

Surely Christ taught the disciples that he was the Messiah, and they were supposed to believe it. He taught them that the Messiah had to die and would rise again from the dead. The disciples and the unbelieving Pharisees both had a personal experience of Jesus Christ, but the difference was precisely that the disciples believed what he said and the Pharisees did not. And if Christ had said nothing, if he had not required any belief, what would have been the use of such a dumb personal confrontation?

But the Church did not begin in the days of our Lord's humiliation. The gospel was preached before to Abraham, and we who have like faith are the children of Abraham. This old patriarch had a personal experience too. It was not a wordless experience. God told him to leave Ur of the Chaldees, and God promised to give him a land, posterity, and to make him a blessing to many nations. And Abraham believed God, and he counted it to him for righteousness. Abraham's personal experience therefore was creedal. God gave him something to believe. It is therefore a false antithesis to contrast personal experience with creeds.

And it is particularly unfortunate that the Sabbath School literature of a confessional denomination should contain disparagements of creeds. The official literature should rather emphasize the creed, explain it, defend it, and call the people to a loyal acceptance of it.

—G.H.C.

Lost—A Sense of Urgency

What is the greatest single deterrent to the spread of the Gospel? This might be answered in a number of ways many of which might seem relevant. But we believe the greatest single reason is the lack of a sense of urgency on the part of so many of us who have been the recipients of God's grace and mercy, without which we would be eternally lost.

To many the uniqueness of the Gospel is lost and the immensity of God's redemptive work in Christ seems to be but one of many ways to Heaven; Christ's own affirmation that *"no man cometh unto the Father, but by me,"* becomes an opinion rather than a fact; and, the scriptural boundaries and separations of

eternity are arbitrarily removed by some who prefer speculative reasoning to divine revelation.

Because of this departure from biblical affirmations to the more palatable speculations of man, the whole volume of God-given truths having to do with sin and judgment, Christ's righteousness versus our own, God's holiness and His love demonstrated by the blood-bought forgiveness of Calvary, all seem to lose their urgent relevance for Twentieth Century sinners. We are forgetting that the cultured pagans of our sophisticated age are eternally lost without Christ; that the scientific marvels of our times in no way cancel the guilt of sin; that *all men everywhere need Christ.*

We desperately need a new sense of the urgency of the times, the all-sufficiency of the Gospel, and of the fact that *"neither is there salvation in any other."*

—L.N.B.

The Spirit and Creation

The Spirit of God in the account of creation teaches us that God who is transcendent over creation in His person and nature is also ever present or immanent in His active work in the universe. Side by side with the emphasis which is laid on the unapproachable majesty of God as the transcendent Person, the account in Genesis lays an equal emphasis on God as the immanent agent in all world changes and movements. The first verse in the Bible presents God as the self-existent cause of all. The second verse reveals the Spirit of God actively empowering and controlling His handiwork, thus adding the doctrine of Providence to the doctrine of Creation. Twentieth century physics makes it easier for the imagination to visualize a spiritual control over physical reality.

A failure to realize the transcendence of God results in identifying God and the universe, which is Pantheism; a failure to realize His immanent activity everywhere present separates God and His creation, which is Deism. True Theism means that "the universe owes its existence and its continuance in existence to the reason and will of a self-existant Being Who is infinitely powerful, wise and good." The Spirit of God brooding upon the face of the waters is the foundation of our faith in God's most holy, wise and powerful preserving and governing all His creatures and all their actions.

—W.C.R.

Visions

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" Acts 26:19.

Visions are very important. We look on a very different world today from the world of fifty years ago. The sky is full of airplanes; our highways full of automobiles; our homes full of modern conveniences and luxuries. Why? Because *somebody had a vision.*

Visions are even more important in the moral and spiritual world. Why do we have the Jews? Because Abram had a vision. Why do we have the Ten Commandments? Moses met God at the burning bush and on Mt. Sinai. Why do we have the Gospel? Because God's Son saw us in our sin and misery. Why do we have missionaries in many lands? Because Saul of Tarsus had a vision.

We sometimes imagine that visions are only for great men and women like Abram and Moses and Elijah and Isaiah and Daniel and John. Peter said on the Day of Pentecost that the Holy Spirit would cause old men to dream dreams and young men to see visions and would be poured out upon all flesh.

I. *How Do Our Visions Come?*

Not necessarily in a spectacular way as this one came to Saul. Sometimes the Vision is a still small voice. The vision may come as we sit in the House of God and worship. It may come as we kneel in prayer or meditate upon the Word, or when we are on a bed of sickness, or lying awake at night. The need may be our vision. Ballington Booth saw the crowds of needy people in slums of London and the Salvation Army was born. Visions come while we are busy at our work. Elisha was plowing when Elijah came; Gideon was threshing wheat.

II. *What do Visions Mean?*

May mean conversion, as in the case of Saul. Or dedication to God. Moody heard a man say, God is waiting to show what He can do with a man wholly dedicated, and he answered in his heart, by the grace of God, I will be that man. They mean Obedience. Visions are not given us for entertainment, but action. We are to arise to *go and do something* for God or men. We may watch Television for entertainment, but *not heavenly visions.*

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III. *What Answer to Make?*

We can say, NO. The rich young ruler who came to Jesus had a vision of eternal life, but he answered No and "went away sorrowful".

We can say, Yes, and then forget all about it. James says we may look into the vision of the Word and see ourselves and then go away and forget what sort of person we saw.

We can say, Yes and mean it, as Saul did. It was not easy for him. It meant turning his back on past ambitions and friends. It meant weary travels over land or sea. It meant opposition and persecution and imprisonment and death. He had compensations: a rich experience and a rich reward.

There is *one vision* which all can have. It is embraced in the promise Lo, I am with you, even to the end of the world. It is a vision of Two People, you and your Lord, traveling together to the end of the way.

This means that we are *never* alone. He goes with us *all the time; all the way.* No path is too steep for two, if one is the Son of God. It means companionship and courage and comfort and security and peace and power and joy.

Oh, that all of us might say, yes, and mean it, even as Saul said yes when the heavenly vision came.

J.K.P.

The Sun and the Moon Stood Still

By J. V. N. Talmage

Chapter 14: DESCRIPTION OF THE FLOOD

The preceding chapters show by means of the HIATUS that the FLOOD of Noah was no local event as claimed by some who are educated in material science without faith in the Bible. The reader will pardon the writer if he tells of his own personal experience in regard to believing the FLOOD story.

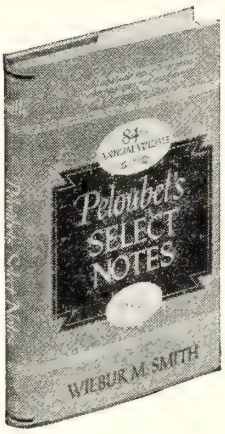
From his childhood days the writer was taught by his parents that the Bible was real history, even from its first pages, and later personal experience when accepting Christ confirmed this childhood teaching. During boyhood days the Bible history interested him much, but while studying engineering at college he turned to the scientific problems of the Bible, and of these the FLOOD was second after the creation. In some way he connected the frozen mammoths of Siberia with the FLOOD, and figured that the movement of the North Pole from the region of the ice sheets toward Siberia would have caused the two events. It is easy to see that a rapid movement of the pole toward Siberia would freeze mammoths without decay, but it is more difficult to understand how this could have caused the FLOOD as described in the Bible. But to an engineer the explanation was simple.

The earth is not a perfect sphere, for, because of variation of centrifugal force it bulges some at the equator, and is slightly flattened at the poles. There is a difference of about 13 miles in radius. If the North Pole moved toward Siberia quickly enough to freeze the mammoths, the earth would not have had time to adjust its shape completely to the new alignment of centrifugal forces, then the sealevel would have changed, rising in places which were brought nearer the equator and sinking in places brought closer to the poles.

This theory called for no change in amount of ocean water, and satisfied the Biblical narrative that the main cause of the FLOOD had been the "breaking up of the fountains of the great deep." The short time of 150 days at the most for the rise of the water agrees with this explanation.

Of course this theory did not allow for the submersion of the whole earth at one time, as some think the narrative teaches. Moreover it left the exact extent of the FLOOD unsettled. But the main difficulty with the writer was that he knew of no reason why the earth should suddenly have shifted its poles. Scientific training, however, had taught him that the lack of a known cause does not invalidate good evidence, and the writer's experience was that the Bible is trustworthy. The reader should always remember that geologists have believed in ice ages for over a century without knowing why there should have been any ice ages.

Any one can understand that if the poles moved during the FLOOD the sequence of day and night must have been interrupted in some way. No wonder God promised Noah that summer and winter, seedtime and harvest, day and night, will not cease. (The next chapter will tell how the mystery of the FLOOD was completely solved.)



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The Southern Presbyterian Journal

Weaverville North Carolina

THE REFORMED DOCTRINE OF THE CHURCH

By Rev. Morton H. Smith

(*Address delivered at Weaverville Conference* August 14, 1957)

It is not without significance that the subjects of these annual meetings have been dealing with the Reformed Faith in its various aspects. My subject is that of the Reformed Doctrine of the Church. This is not a subject that we can dismiss lightly, for the Bible teaches that the Church is the most precious thing on earth. Christ loved the Church and gave Himself up for it (Eph. 5:22).

It is interesting to see that we are not the only ones who have been concerned about the Church, for it was just 100 years ago that Stuart Robinson wrote his work *"The Church of God,* 1858. Notice the words with which he opens that work and see how appropriate they are for us today: "That the time is fully come for an earnest inculcation of the truth concerning the Church of God, no intelligent Presbyterian can doubt. To say nothing either of the increased activity and zeal of the advocates of an anti-evangelical Churchism on the one hand, or the prevalence of anti-ecclesiastical evangelicalism on the other, it is sufficient to reflect that the very growth of the Presbyterian Church must speedily bring on the issue of either a fuller, clearer, and more general apprehension of the distinguishing principles of our Church order, or a dissolution of the body itself."

These same conditions still call for a clear statement of the true Reformed Doctrine of the Church. The very title of this talk commits us to a definite approach to this subject. I fear that all too often we of the Presbyterian Church are not aware of the significance of the word "Reformed." It is a term pregnant with meaning of a positive sense. In its technical usage "Reformed Faith" refers to the view of Christianity which seeks to reform itself according to the Word. There is the constant need of recognizing our sins and of applying the Word to our lives and thoughts. Thus this term "Reformed" commits us to a particular approach to any subject. It is not just to return to the traditions of our fathers, or even to the Reformers, but it is a return to the Bible, the only infallible rule of faith and practice. Of course this does not mean that we are to ignore the teachings of our spiritual fathers. Rather we are to be led by them to the Scriptures, so that we may examine fully and carefully God's own teaching on the subject. It is this that we shall attempt to do in this study. Due to our limitations of time we shall simply set forth the basic principles on the Church taught in the Word, and make some pertinent applications of these principles.

I. *The Nature of the Church*

A. Words

1. "Church"

We have an interesting phenomenon in the words used to define the church. We have the English word "Church," which can be derived from the Greek, and which is used to translate another Greek word. Thus we need to study both of these Greek words. The etymology of the word Church is traced through the Scottish *kirk* and the German *kirche* to Greek *kuriakos,* an adjective meaning "pertaining to the Lord" or "the Lord's." It is used twice in the New Testament referring to "the Lord's Supper" and "the Lord's Day." It was used during the Middle Ages to designate the sanctuary as the Lord's house. After the Reformation it came to be used to designate the congregation that met there as well. Thus a church could refer either to the building or to the congregation.

2. "Ecclesia"

It was this word "church" which was used to translate another Greek word "ecclesia," which means an "assembly" or the "called out ones." The basic idea conveyed by "church" then is that of an assembly of the Lord's people, a society of Christians.

B. *New Testament Usage of Ecclesia*

To determine more accurately the Biblical idea of the Church we must study the Biblical usage of the word ecclesia. It is used in six different ways in the New Testament. Remembering that the word itself means "an assembly" or "society" let us note the different contexts in which it is found. It designates:

1. A society of Christians that meet in a private house. Col. 4:15, "Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house."

2. A society of Christians in a particular city consisting of several thousand persons. Acts 9:22, "Then tidings of these things came unto the ears of the Church which was in Jerusalem."

3. A society of Christians living in a country or region. Acts 9:31 (ASV), "So the Church throughout all Judaea and Galilee and Samaria had peace . . . "

4. A society of Christians living across the whole earth. The officers appointed for the Church were for the Church universal on earth, not for just one particular place, or for the heavenly aspect. I Cor. 12:28, "And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, diversity of tongues."

5. A society of Christians as represented by officers in a court. This is seen in Mt. 18:17, where Jesus teaches that one who has a difference with another is to take it to the Church.

6. The society of Christians in the largest sense of the term, namely, all for whom Christ died. Eph. 5:25, "Husbands, love your wives even as Christ also loved the Church, and gave himself up for it." (See Thomas Witherow, *The Apostolic Church, Which Is It?*)

C. *Concluding Definition*

Due to the great variety of usage it is difficult to frame a single definition that includes all these various aspects of the Church. Stuart Robinson points out that the Westminster Confession of Faith comprehends all these ideas in its chapter on the Church.

1. The last of the usages noted above gives us the primary meaning of the Biblical idea of the Church. It is that society of men who are spiritually united to Christ and thus to one another. The Westminster Confession speaks of this aspect of the Church in these words: "The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all" (Chapter XXVII, par. 1). Thus the Church invisible is known only to God and comprehends all whom He has elected to salvation, past, present and future. It is this spiritual body that underlies all visible manifestations on earth.

2. Add to the concept of the invisible body of the elect the idea of a visible manifestation and we have the Church visible. Again the Westminster Confession speaks of this aspect of the Church: "The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service" (XXVII, 2). One thing that we should observe is that "when we speak of the Church invisible and the Church visible, we are not to be understood as if we referred in these designations to two separate and distinct Churches, but rather to the same Church under two different characters" (James Bannerman, The Church of Christ).

3. Add the idea of locality and we think of the Church local.

4. Add the idea of associations of local congregations and we have the Church of a particular region, a presbytery or synod, and perhaps the denominations.

5. Add the idea of representation and we have the Church as a court.

D. *Implications*

Thus we see that the basic Biblical idea of the Church is not that of a Divine institution which bestows salvation upon men, but it is first of all the society or fellowship of believers, who have been the recipients of God's grace, and thus custodians of His gifts. These gifts are not given to any particular company of believers but to the whole Church. On the basis of this, we may say that the Presbyterian view of the Church rises above a narrow sectarianism. We profess not to be *the true* Church, but only a branch of it. "The catholic church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered and public worship performed more or less purely in them" (W.C.F. XXVII, 4). We do not even profess to be *the ideal* Church. "The purest churches under heaven are subject both to mixture and error: and some have so degenerated as to become apparently no churches at all . . . " (XXVII,5).

It is interesting to note that this last paragraph of the Confession recognizes the inherent divisions within the Church visible, not only on the basis of geographical distribution, but also on the basis of variation in purity. From this it would seem that the authors of the Confession did not necessarily envision an organic union of all Christians in any single organization. Rather their stress was on the unity of faith among believers. It is certainly inconceivable that the Reformers or the writers of the Confession would ever have sought to unite on the basis of the least common denominator. The Westminster Confession and Catechisms stand as the basis on which they sought union with other Christians. May God give us the insight into the Gospel that they had and the same courage of our convictions to stand for our faith!

II. *The Marks of the Church*

This fact of divisions among those who claim the name Christian brings us face to face with a very practical problem. How are we to know the true Church, or a true branch of the Church? What are the distinguishing marks of the Church? The answer to this question may be found in either of two ways. The first is to look to the definition of the Church, and then to search out the body that meets this description. As already noted, the Confession of Faith describes the visible Church as consisting of all those who profess the true religion. This true religion is the worship of God as taught in the Scriptures. It is historic Christianity, the purest form of which we believe is found in that interpretation known as the Reformed Faith or Calvinism, which is so ably set forth in the Westminster Standards. Perhaps even more pointed is the second way of determining the marks. This is to determine the Biblical teaching of the purpose of the Church, and to find the Church that is truly fulfilling this purpose. Ultimately of course the purpose of the Church is to glorify God, and yet we must ask just how the Church is to do this? We glorify God when we do His will, when we obey His commands. As already noted in the definition of the Church, Christ is Head and King over His Church. He then is the One who has instituted the Church and sent it forth to accomplish His purposes.

There are three basic commands that He gave to the Church. The first and most basic is the Great Commission. This was spoken to the disciples, and probably to the 500 also, after His Resurrection. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (Mt. 28:19-20). Here we find the primary command to the Church. It is that the Church is to proclaim the Gospel of Jesus Christ throughout the world. She is to be a witness to His saving grace. This is to be done primarily through the direct preaching of the Word. Over and over again it is said of the New Testament Church that she preached the Word. How we need to examine our Church to see that she remains true to her primary task of preaching the Word and only the Word of God!

A second part of the command given in the great commission is that of the administration of the Sacrament of baptism. "Go, baptizing and teaching . . . " This coupled with the command to the disciples to observe the Lord's Supper clearly lays upon the Church the obligation to bear witness to the Gospel of Christ through the proper administration of these Sacraments.



A third specific command to the church is found in connection with the confession of Peter that Jesus is the Christ, the Son of the Living God. "And Jesus answered and said unto him, Blessed art thou Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt. 16:17-19).

This is a passage that clearly gives to the disciples, the officers of the Church, the function of discipline. The Church has the power and duty of reception and exclusion of those who accept or reject the Gospel.

On the basis of these three commands of Christ to the Church the early Reformers named three marks of the Church. The Confession of the English Church at Geneva, which John Knox served for a while, says, "That

Church which is visible and seen to the eye hath three tokens or marks whereby it may be known. First, the Word of God contained in the Old and New Testaments. . . . Second, the holy Sacraments, to wit, of baptism and the Lord's Supper. . . . Third, ecclesiastical discipline." The Scots Confession of 1560 says, "The notes of the trew Kirk of God we beleeve, confess and vow to be, - first, the trew preaching of the Word of God; . . . secondly, the right administration of the Sacraments of Christ Jesus; . . . last, Ecclesiastical discipline uprightle ministered as Goddis Word prescribes."

Calvin said that discipline was essential for the well being of the Church if not for the very being of the Church itself. He held to two marks of the Church, namely, the true preaching of the Word and the proper administration of the sacraments. This is the position of our own Book of Church Order: "This visible unity of the body of Christ, though obscured is not destroyed by its divisions into different denominations of professing Christians; but all of these which maintain the Word and Sacraments in their fudamental integrity are to be recognized as true branches of the Church of Jesus Christ."

We see thus some variation in the number of marks that are recognized, but ultimately, as Thomas Peck said, the one basic mark of the true Church is the sound preaching of the Word. As the Apostle Paul says, the Church of the Living God is the pillar and the ground of the truth (I Tim. 3:15). It is her task, her only task, to uphold and proclaim the truth of the Gospel of Christ. When she ceases to do this, she ceases to be the true Church of Jesus Christ. How careful we who are officers of the Church of Jesus Christ must be to see that the pure Word of God and nothing else is proclaimed in our pulpits and through our literature. The current news, or philosophy, or social issues, or personal opinions have no place in the Christian pulpit. The pulpit is consecrated to the proclamation of the Word of God and that alone. The measure of a Church's purity is found in the degree to which it proclaims and adheres to the Word of God.

The Church then that is maintaining the Word and the Sacraments in their fundamental integrity is a branch of the true Church of God. It is the pillar and the ground of the truth. It is a part of the body of Christ. From all of this it is clear that the Reformed Doctrine of the Church is one that maintains a "high" view of the Church. It has always been the position of the Reformed Faith that to break with the true Church, or to sin against it, is to sin against Christ. Calvin uses very strong language against those who would leave the Church, for it is Christ's Body.

This brings us to a practical problem that faces every Christian. As the Confession says, the various Churches have been more or less pure throughout the ages. None is perfect or without its impurity. Are there ever conditions under which the Christian must leave a particular branch of the Church? If we say no, then we must reject the heritage that is ours in the Protestant Reformation. James Bannerman, author of a work entitled *The Church of Christ,* says, "That a particular Church may itself apostatize from the faith, or be guilty of imposing upon its members terms of communion, to comply with which would be sin, there cannot be a doubt; and in such a case separation becomes a duty to be discharged, and not an offence to be avoided. But in separating in such circumstances from the church, the schism lies not with the parties who separate, but with the Church that compels and causes the separation. In thus going forth from it, we maintain in fact, rather than infringe upon the higher unity of the one Church of Christ." There is no easy rule as to just when the case warrants separation. Each case must be judged on its own merits, and in the light of the current situation. Basically it is a matter of loyalty to Christ as King rather than to the Church as such. If the Church imposes something upon its members that causes them to sin against their King, then they must remain loyal to the King rather than to the Church. Such was the case with the Roman Church, which had replaced the Word of God by the traditions of man. Such also was the case in 1861 when the U.S.A. Church passed the Gardiner Spring Resolution, which demanded loyalty of all Presbyterians to the Federal government. As many as are the errors of our own Church I do not believe that we have just cause even to consider such a move, but should our Church ever replace the Word of

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God with its own word, may we have the courage of our forefathers to remain true to Christ and His Gospel regardless of the cost!

Let us remember that to separate carelessly or wantonly on insufficient grounds is a grave and serious offence against the authority of Christ. Our own Confession speaks of the visible Church as the house and family of God. The visible Church is Christ's own Church, and we need to be most careful not to bring fresh cause of slander against Him by a careless attitude toward His Church. This same high view of the Church impels us to be concerned for the purity of the Church. We can never be complacent about the state of the Church. No particular branch of the Church is absolutely pure, and thus in accord with the Reformed principle, we must constantly seek to purify our Church in accordance with the Word.

III. *Headship of Christ*

We must now draw this paper to a close, but we can scarcely do so without at least touching on that great doctrine of the Headship of Christ over the Church. This doctrine has had a basic position in all Protestant thought, but especially so in the thought of the Presbyterians of Scotland, and in our own Church in this country. The concept of the Church as Christ's own Kingdom, over which no one else had rule, gave to our Scottish forbears courage of their convictions to stand against all earthly powers for their Lord and King. In the formation of our own beloved Church it was this same principle that had been so ignored by our northern brethren in their demand of loyalty to the Federal government as well as to Christ that led our fathers to a just and proper separation from that communion.

Dr. B. M. Palmer, in the opening sermon at our first General Assembly in August in 1861, preached a stirring message on the Headship of Christ. In this message he saw as a part of our distinctive testimony the reproclamation of the sole Kingship of Christ in Zion. With his words I shall close, and may God, by His grace, preserve us from swaying away from true allegiance to Christ as the only King and Lawgiver. May we remember afresh that the Church's one task is that of declaring the Word. The power that Christ as King has given to the Church is therefore to be declarative and not legislative, ministerial and not magisterial. His Word is our sole lawbook. This and this alone is the message of the Church. Her true purpose is spiritual, not social or political.

"Do we understand, Fathers and Brothers, the mission of the Church, given us here to execute? It is to lift up throughout the world our testimony for the headship of Christ. . . . But a little while since it was attempted in the most august court of our Church to place the crown of our Lord upon the head of Caesar — to bind the body which is Christ's fullness, to the chariot in which Caesar rides. . . . And now this Parliament of the Lord's freemen solemnly declares that, by the terms of her great charter, none but Jesus may be the King in Zion. Once more in this distanct age and in these ends of the earth, the Church must declare for the supremacy of her Head, and fling out the consecrated ensign with the old inscription, 'for Christ and His Crown.'" (B. M. Palmer).

As we approach the end of our first one hundred years as a Church it is only proper that we examine ourselves and our Church to see that we are and continue to be true to that glorious inscription, "for Christ and His Crown."

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The Truth About The BAHAISTS

By J. Woodrow Hassell, Th.D.

The Bahai religion had its origin in Persia in 1844, an offshoot of Mohammedanism. Its first leader was a young merchant who called himself "the Bab", meaning the gate between God and Man. Since Mohammedanism was the constituted State religion at the time, the announcement of a competitive faith was tantamount to insurrection. After six years of persecution by the government of Persia, the Bab was publicly executed, his mantle falling upon one Baha whom his followers have ever since called Baha'u'llah, or "the glory of God."

Baha'u'llah in turn was banished and for many years imprisoned at Akka on Mount Carmel in Palestine. After his release, Baha'u'llah purchased a palace not far from the prison, where for the last few years of his life he lived in luxury and splendor with his four wives and several concubines.

In 1863 Baha'u-'llah announced himself "the new Messiah", and from that time until his death in 1892 he carried on by correspondence a counter revolutionary religious movement in Persia. He also addressed letters to the Pope of Rome, the Queen of England, the "King of Berlin" and other crowned heads, proclaiming himself the leader of the new "World Religion", and calling on all nations and peoples to accept his claims.

Baha'u'llah was succeeded by his son Abdul-Baha who carried the Bahai faith to other lands including America which he visited in 1912. Abdul-Baha died in 1921 and was succeeded by his grandson Shogi-Effendi who is at the present (1957) the official spokesman for the faith.

As would be supposed, the Bahai faith has taken root to some extent in the United States. In 1953 the Bahaists dedicated a temple at Wilmette, Illinois, costing three million dollars. They are said to have a total membership in this country of about 18,000 and to have sizable groups in all the large centers.

Many of the features of the Bahaist system which are shown to the American public appear noble and ideal. For example, in America they claim the following to be their fundamental principles and goals: the oneness of mankind; the independent investigation of truth; the identity of all religions; religion the basis of all union; religion to accord with science and reason; equality between men and women; dissolution of all prejudice; universal peace; universal education; spiritual solution of the economic problem; a universal language; and an international tribunal.

Waiving the question whether such things are fundamental considerations in a true religion, and granting that some of them may be worthy goals, it is nevertheless true that in America very much of the Founder's teaching is altogether left out or obscured. Other principles fundamental to the system are softened so as to offend the spiritually discriminating Western conscience as little as possible. In fact there are two faces to this religious sect, the Persian face and the American. Yet basically, as will be shown later, the system is the same. The Founder and the leaders are the same; their claims and creed the same; their methods the same; the character of the believer the same; their hopes and their destiny the same.

RELIGION AND TRUTH

To the Bahaist there is no such thing as absolute, fixed truth. His conclusions do not derive necessarily from established facts. Consistent with this view of truth, he contends that all religions are equally true, their leaders equally inspired, and their writings uniformly authoritative. Says the Bahai Centenary, (p.XV), "The Founders of revealed religion, Abraham, Moses, Jesus, Mohammed, the Bab and Baha'u'llah are all but one person, one soul, one spirit, one being in revelation—one religion in continuity."

Now the Bahaist proposes to bring together all the religions of the world and unite them under one banner without attempting to change a single article of any. Thus all religious differences, that have distressed the world for so long, would vanish, and civilization would at last be at peace. This single and united camp would then include: Christians, Jews, Mohammedans, Hindus, Buddhists, Zoroastrians, Atheists, Theists, Deists, Polytheists, Pantheists, Animists, and many others.

The amazing thing is that the Bahaist sees no incongruity in these totally diverse and mutually exclusive religious beliefs, imagining that so stupendous a result can be achieved only by the magic wand of Baha'u'llah!

Thus the Bahaists claim their religion to be the noblest attempt completely to level the human race in all respects, not alone religiously, but socially, linguistically, racially, financially and politically. Such a state, say they, would wipe out all class struggle, political feuds and economic differences, and thereby would intro-

duce the Millenial Age which they call "the Most Great Peace!"

How desirable the goal! How easy the method! Indeed all that is required is simply mental assent to membership in the vast camp!

ARE THE BAHAIST LEADERS DIVINE?

There is abundant evidence in the writings of all the leaders of Bahaism that they claim true deity for at least two of their prophets, the Bab and Baha'u'llah. And it is equally certain that their followers believe them to be divine. Rev. W. M. Miller, a Presbyterian Missionary to Persia who made a careful study of Bahaism, quotes Baha'u'llah as proclaiming himself as God the Father, as the Comforter promised by Christ, and as Christ Himself come again. Speaking on the same subject, the Bahai Centenary says: "The source from which it (Bahaism) derives its inspiration is no less than Baha'u'llah himself; its consummation the advent of that golden millenium — the day when the kingdoms of this world shall have become the Kingdom of God Himself — the Kingdom of Baha'u'llah." In the same work the Bab is quoted as saying: "I am the primal point from which have been generated all created things . . . I am the countenance of God, whose splendor can never be obscured, the Light of God whose radiance can never fade."

CHRIST OR BAHA'U'LLAH

One of the basic principles of Bahaism is that God has revealed Himself throughout the ages in certain great personalities, each one greater than the preceding. The order, as they view it, is: Abraham, Moses, Christ, Mohammed, the Bab, Baha'u'llah. The last named is the greatest of them all and is final. He is thus made to displace Christ, for while Christ is said to be only the manifestation of God's qualities, Baha'u'llah is the manifestation of God's essence.

BAHAISM AND GOD

From what has been said, it might be thought that God would play a very prominent place in Bahaism. But in all the literature investigated, much of it written by the Bahaists themselves, the name of God is seldom mentioned, while His character is never described. Indeed in their tract "Bahai Answers" it is said: "They (the Bahaists) believe that God, the Creator and Sustainer of the universe, is unknowable". In all their writings most of what is said of God is in connection with the deity of their leaders. From all appearances therefore, it seems that the Bahaists are practically atheists, believing indeed in the idea of God but not in the fact. They are at least, according to their own confession, thoroughgoing agnostics.

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THE DOCTRINES OF SIN AND GRACE

Universal human conscience and the entire structure of the Christian Bible unite in testifying that humanity in its native state is morally and spiritually ruined. Basically the race is in need of a savior. But Bahaism is utterly ignorant of this. According to its view, the only imperfection of humanity relates to divisions—differences of religion, class factions, race prejudices, and diversities of economic wellbeing.

Indeed the salvation proposed by the Bahaists is nothing other than ceremonial righteousness, and therefore is opposed to the heart of the gospel of Christ. The idea of grace is an utter stranger to this religion.

ACHIEVEMENTS OF BAHAISM

Since a tree is known by its fruits, we want to know what this new religion has accomplished in the sphere of moral and spiritual character. Judged by its claims, a marvelous transformation has taken place in the lands in which it has taken root.

For one thing, the leaders of Bahaism boast that by far the larger part of Persia has ac-

cepted their faith, and that because of its influence no traces of discord or differences among men remain. "The utmost love, kindness and unity are apparent."

In reply to this claim, the Presbyterian missionary already quoted says that the Bahaists comprise only a very small minority of the population of Persia, their ratio being about one in five hundred. The total number in all Persia he estimates to be not over 10,000. This writer goes on to say that these people "are the most quarrelsome of all the sects of Persia." In truth, the Bahaists in their earlier history, like their counterpart the Mohammedans, openly advocated and practiced the propagation of their faith by the use of the sword. According to well authenticated evidence, numerous murders were authorized by the leaders and were carried out by their followers.

The Bahaists further claim that they are to be credited with sweeping reforms and with the promotion of education in Persia. On the contrary, the authority referred to above asserts that Bahaism has rather "retarded civilization in the land." Proof of this statement may be found in the fact that after one hundred years the Bahaists have not a single hospital to testify to their boasted love for mankind, while the Christian hospitals of Persia minister to more than 50,000 patients a year.

MORAL CHARACTER OF THE BAHAISTS

If the value of the Bahaist faith is to be decided by the moral standards of truth, purity, sincerity and fidelity, this religion is weighed and found wanting.

For example, with respect to sex relationship, "No great importance is attached to immorality." Polygamy is approved by the Kitab-i-Aqdas, the Bahaist Bible. Baha'u'llah himself is said to have four wives and several concubines.

There is ample testimony that the Bahaists in their native land are and always have been contentious, addicted to opium and liquor; they care nothing for the poor; their methods of propaganda are deceitful and false. After living among the Bahaists and studying their teachings and ways for ten years Miller says, "I have met not a single one who could be called honest or faithful in the full sense of these words."

In conclusion, the Bahaists claim that many Christians are also Bahaists. They even state that every true follower of Christ is a Bahaist! But could such a thing be possible? As light and darkness are exactly opposite, so Christianity and Bahaism are utterly opposed each to the other at every pivotal point. For to be a Bahaist is to deny that men are sinners, in need of redemption; that Christ is God; that He atoned for sin on Calvary; that He rose again from the dead; that His Name is above every name; and that the eternal destiny of every person will be determined with reference to Him alone.

If it is claimed that there are certainly some good things in this religion, the pointed answer is in the words of Dr. Robert E. Speer: "There is not one word of truth in these Occidental representations of Bahaism that is not borrowed from Christianity."

To the question then, Can a Christian be a Bahaist? the answer must be an eternal NO.

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LESSON FOR DECEMBER 22

By THE REV. J. KENTON PARKER

Christ In The Likeness of Men

Background Scripture: Philippians 2; Luke 2:8-20
Devotional Reading: Colossians 1:15-23

There are three stupendous miracles in the Bible: The Creation; The Incarnation, and; The Resurrection. Today we study very appropriately, the Incarnation. I would like to quote from our Shorter Catechism, Question 37: "How did Christ, being the Son of God, become man? Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin." This is a very plain and comprehensive statement of what we believe the Bible teaches. Then, in our Catechism these other two questions are asked: (Question 27) "Wherein did Christ's humiliation consist? Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, the cursed death of the cross, in being buried and continuing under the power of death for a time. (Question (28) Wherein consisteth Christ's exaltation? Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up to heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day." Our lesson includes both His Humiliation and Exaltation, united by the word, "Wherefore".

In our Devotional Reading from Colossians we have a beautiful description of "the exalted nature and office" and work of Christ. He is the image of the invisible God, the Creator of all things, the head of the body, the church, the firstborn from the dead, that in all things he might have the pre-eminence, for it pleased the Father that in him should all fullness dwell. If we had no other passage in the Bible describing the nature of Christ, we could be sure of His Deity from this one. A mere man would never be described this way. Then Paul goes on to tell of Christ's Redemptive work. He makes peace between man and God through the blood of his cross, reconciling all things unto himself. He will present us holy and unblameable in his sight, if we continue in the faith, not moved away from the hope of the Gospel. We are justified and sanctified by Christ, and made the blessed recipients of all the riches of Christ; "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9)

In verses 1-5 of our lesson Paul is exhorting the Philippian Christians to have love and humility, to let nothing be done through strife or vain glory; but in lowliness of mind to let each esteem others better than themselves. As the supreme example of such humility he turns our thoughts to Jesus Christ and tells them to let the same mind be in them which was in Christ Jesus. Then there follows the well-known description of the Humiliation and Exaltation of our Lord.

I. *His Humiliation* (emptied himself) 6-8.

In order to understand something of what the Incarnation meant we have to see how exalted Christ was by nature. He existed in the form of God. He is the eternal Son of God, of one substance and equal with the Father. He did not have to "grasp" Sonship by something which He did; He was already God's Son. Our professor of theology used to describe it in this way: if one of the stars in the sky should suddenly become a speck of dust, it would be nothing compared to the Son of God becoming a man.

In our Larger Catechism — Questions 46-50 — we have a full and interesting discussion of what it meant for Christ to "humble Himself". I would like to follow this rather closely. He took upon him the form of a Servant; from a Son to a Servant. We see this beautifully illustrated in the scene in the Upper Room. John says, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." The Cate-

chism discusses this under several heads: His conception and birth, life, death, and after his death until his resurrection. He was "made of a woman" in low estate, not some mighty princess, but a simple "handmaid of the Lord", the Virgin Mary, and was born of her in circumstances of more than ordinary abasement. In Luke's account of His birth, which is a part of our lesson, we read again and ponder the beautiful story of His lowly birth, the stable, the manger, and the shepherds who came. This is the most entrancing story in the Bible. His birth was a lowly birth.

"Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled, by suffering many of the indignities of the world, temptations of Satan, and infirmities of the flesh." Some of these were the ordinary things common to man; others were peculiarly His own, for He had to bear more than most men have to bear. The foxes have holes and the birds have nests, but the Son of man had nowhere to lay His head.

When we come to His death we find much that added to His humiliation. He was betrayed by Judas, one of his own disciples. He was tried in a most unjust way before a tribunal of wicked men and a judge who was weak and cowardly and evil. He was mocked and scourged and spit upon. He carried His cross as far as His strength permitted. He was crucified between two thieves as He endured the painful and shameful death of the cross. He bore our sins in His own body on the tree. After his death he was buried and continued under the power of death until the third day. His whole life, from the cradle of Bethlehem to the tomb of Joseph was the life of a Servant. The Son had truly become a Servant and His service went down as deep as the needs of sinful men.

II. *His Exaltation* "wherefore God also hath highly exalted him" 9-11.

There is a connection between His Humiliation and His Exaltation. He said about us, whosoever humbleth himself shall be exalted. God the Father exalted the Son Who had humbled himself to become a servant.

His name is above every name. This does not detract from God the Father, but adds to His glory, for Jesus is revealing the Father by His life and death; it is all to the glory of God the Father.

Turning now to the Catechism again we see some of the things comprehended in this Exaltation.

The first was His Resurrection. He had faced many enemies. The last enemy was death. He had conquered Satan and the World; now He conquers death itself. The grave could not hold the Prince of Life. Up from the grave He arose, triumphant over all His foes. His resurrection makes certain our resurrection. The empty cross and the empty tomb are the seals to our complete redemption. He died and was buried; He arose again. Paul states these two facts as composing the gospel which he preached: Christ died for our sins and rose again.

He ascended to the right hand of God. The disciples saw Him go up into heaven. He is in the place of power and honor. He ever lives to make intercession for His people.

He is coming again to receive us unto Himself and to judge the world. He tells us of the time when He shall come in glory: the glory of angels, the glory of the Father, and His own glory.

In Questions 51-56 the Larger Catechism gives us many details found in the Word of God concerning his resurrection, ascension, his sitting at the right hand of God, his intercession as our Great High Priest, and his coming again in glory to judge the world. Paul sums it all up for us by saying, That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

III. *Our Response and Responsibility* — Balance of chapter.

Having referred us to the glorious example of our Lord, Paul goes on to exhort us to "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Jesus finished His work of salvation. Our part is to accept what He has done and work out in our lives that which He has worked in us by His transforming power. We are saved by His grace, but we are to bear fruit to His glory. If we are His then our lives will show it. We will be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. He tell them that if they do this both he and they would rejoice together. This dark world needs all the light we can give it. Jesus said, Ye are the light of the world. He also said, I am the light of the world. His whole life as He came in the likeness of man was a burning and a shining light. We are to go forth as His representatives, His witnesses, to shine in this benighted world. If we work out our salvation—the great salvation which He wrought for us — then we will light up the world for Him.

IV. *The Birth of Jesus:* Luke 2:8-20.

This account by Luke tells in a marvellous way the story of His coming in the likeness of man.

YOUTH PROGRAM FOR DECEMBER 22

By THE REV. B. HOYT EVANS

Christmas Traditions

Scripture: Luke 2:1-20

Sing Selected Christmas Carols (Refrain from using the carols which are to be the subject of the program.)

Program Leader's Introduction:

It would be hard to find a nation whose people are more enthusiastic about celebrating Christmas than the people of America. Much of the celebrating is done by the observance of Christmas traditions. We would be hard put to it to find many traditions which are of American origin. Most of them are borrowed from other countries. The ideas of the Christmas tree, the yule log, Santa Claus, and the giving of presents are all borrowed from traditions of other lands. Even our Christmas music has come to us very largely from the authors and composers of foreign countries. We observe so many traditions in America because our citizens come from so many different national and cultural backgrounds. We should be glad for the wealth of tradition that is ours, but we should remember that it is of no real value unless we use it to the glory of the Lord.

In this program we want to consider two very fine contributions America has made to the music of Christmas. The beloved carols, "It Came Upon The Midnight Clear" and "O Little Town of Bethlehem" have words written by American authors and their tunes are by American composers. May we be used not only to celebrate Christmas by keeping the traditions of others, but may we, like these authors and composers, be used to enrich Christmas by our own spiritual traditions and music.

First Speaker:

The words to the hymn "It Came Upon The Midnight Clear" were written by the Rev. E. H. Sears, pastor, author, and hymn writer. He was born at Sandisfield, Massachusetts, in 1810 and received his education at Union College in New York and at Harvard. For thirty eight years he served as pastor of churches in the New England states. During the last twelve years of his life he shared editorial responsibilities in the publication of The Monthly Religious Magazine. Most of his poems and hymns appeared in this publication.

The composer of the tune "Carol" to which Sears' words are sung, Richard S. Willis, was born in Boston in 1819. He graduated from Yale and studied in Germany where he formed a friendship with Mendelssohn. The great composer helped him with the revision of some of his compositions. He returned to New York in 1847 to continue his work of song writing. In addition to church music, he wrote a number of student and patriotic songs. The beauty of the tune "Carol" is worthy of the excellent lines with which they have become associated.

The carol has been described as one of the loveliest of the American hymns. It seeks to recapture the wondrous beauty of the angels' appearance and song, and to comfort our hearts now by reminding us of the promised peace. Let us sing all the stanzas of "It Came Upon The Midnight Clear," giving special thought to the words as we sing them.

Second Speaker:

Phillips Brooks, the author of "O Little Town of Bethlehem", was one of the best loved and most able ministers in American History. He was born in Boston in 1835 of Puritan ancestry. After graduating from Harvard he attempted to teach Latin, but was a miserable failure. Following this disappointment, he entered the Episcopal Seminary in Alexandria, Virginia, to prepare for the ministry. He had two very successful pastorates in Philadelphia and one in Boston. Less than two years before his death he was made Bishop of Massachusetts. He had the rare gift of eloquence in the pulpit combined with the common touch. He was a lover of hymns due a great deal, no doubt, to the practice of memorizing hymns encouraged by his father. Brooks could recite from memory more than two hundred hymns. The beauty and devotional thought of these hymns often found their way into his sermons.

The tune "St. Louis", to which "O Little Town Of Bethlehem" is usually sung, was composed by Lewis H. Redner. At the time of composition Mr. Redner was organist and Sunday School superintendent at the Church of the Holy Trinity in Philadelphia where Phillips Brooks was rector.

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PLEASE PRINT ALL NAMES

In Christmas week of 1865 Phillips Brooks was traveling in the Holy Land and rode on horseback from Jerusalem to Bethlehem. He wrote to his friends of the impression this experience made on him, and it was surely the beginning of his inspiration for the hymn. Before Christmas 1868 he brought the poem to Mr. Redner, the church organist, and asked him to compose a tune for it so the children might sing it for the Sunday School Christmas program. Redner had difficulty in preparing the tune, and did not complete it until the Sunday morning it was to be sung after having received a sudden inspiration the night before. Neither the author nor the composer expected the carol to live after that one program. It was indeed slow in coming to popularity, but the year before Brooks died it was published in the Hymnal of the Episcopal Church. Today there is hardly a collection of Christmas carols that does not include it.

In words and notes of rare beauty and deep reverence the hymn describes what took place in Bethlehem so long ago. As the hymn moves on attention is fixed on the meaning of the birth of Christ for mankind past and present. The final stanza is a prayer of commitment to Christ, asking Him to come into our hearts and lives. Let us sing all stanzas of this beautiful hymn, and let the last stanza be our sincere prayer of rededication to Christ as our most important act in the celebration of Christmas.

THE PREACHER'S MEDITATION

(*I Corinthians* 9:16).

Woe unto me if I preach not the gospel;
Sad be my end if my task is not done.
Mine is the work of the God-sent evangel;
Shame will engulf me if souls are not won.

Once was I called, and have made full surrender;
Body and soul have I given my LORD.
Service to Him I have promised to render,
Keeping my heart with my God in accord.

Mine is the work of the watchman on duty,
Warning the wicked of sin and defeat.
Mine are the feet that partake of a beauty,
Beauty that guilds the ambassador's feet

Fields are now ready and white to the harvest;
This is a work that will brook no delay.
Hasten I must to the glorious conquest,
Gladly the Word of the LORD to obey.

Christ has commissioned me, His is the power;
Weakness and frailty He will not condemn.
Courage I need lest I falter and cower,
Hoping and praying and looking to Him.

He who will reap will receive a rich payment,
Life everlasting will be his reward.
Walking with Jesus in white shining raiment,
Ruling in power on earth with the LORD.

—Rev. J. S. Robinson

(It may be sung to the tune of "Hail to the Brightness of Zion's Glad Morning." Ed.)



WOMENS work



MORAL CANCER

The Downfall of Nations

This paper is given entirely to items of spiritual value. To comment upon the recent newspaper reports of Dr. Pitirim Sorokin's book, **The American Sex Revolution,** is we believe of spiritual importance.

For some years preachers have warned the public against the looseness of morals that is creeping into every avenue of public life. Dr. Wilbur Smith, noted American clergyman, recently declared that he loved reading, but the moment he sensed moral looseness in a novel, he immediately destroyed it and never again bought a book by that author. He said that he found it increasingly difficult to find books that were clean in their approach to life.

We regret that advertising, as well as films, books, theatres and almost all shades of life are now worshipping the "female form".

It is becoming increasingly difficult for young people to live clean, pure lives because even within the Church women are slaves to fashion, and the behaviour of many on our beaches is very similar to the behaviour of the world. But God's standards are still the old-fashioned ones.

Dr. Sorokin says Americans are drifting towards sex anarchy in the same manner as that which marked the downfall of earlier societies, including Greece and Rome.

He says that morals have so changed that continence, chastity and faithfulness are increasingly viewed as oddities, as the ossified survival of a prehistoric age.

Nothing gnaws deeper into spirituality than immorality. The immoral man in thought and deed cannot live in spiritual calm and peaceful life. The Lord laid definite claims upon His followers that their purity of life should be so high that "looking upon a woman to lust after her" was immoral.

Great though our past, and godly though many of our forefathers have been, nothing will save this people other than a mighty revival that will be so great that the highly popular and money-making places of evil amusement will find themselves empty, and the places of worship full.

The only alternative is judgment. Sodom and Gomorrah, and the people of Noah's day, lived as our nation is beginning to live. Our doom will be even greater.

Only a righteous nucleus will save the nation.

—The Challenge.

THE SECRET OF POWER

Dr. J. Wilbur Chapman was once asked what was the secret of his power. He replied, "I find that I have power just in proportion as my soul is saturated through and through with the Word of God.

DARE I GIVE THANKS?

By Percy R. Hayward

"Soul of mine, give thanks," I said unto myself,
"for food and shelter."
And this soul of mine answered from the depths—
"In the camps of the refugees,
Amid the tortured homes of Hungary,
Amid the throngs of India and China,
millions of thy human brothers lie down hungry
and without shelter, this very night.
Darest thou give thanks?"
So when gratitude for my home came to my lips,
they were silent because my soul pointed to
the homeless;
When I was grateful for health, I saw the sick;
for friends, the lonely; for beauty, those
tethered in ugly places; for faith, those impelled
by tragic lives to doubt.
So, when by the miracle of a transformed spirit,
I made the woes of other men my own, my
heart sang, "Accept, O God, my humble and
hearty thanks for the blessing of the unfinished
work of thy world." Amen.

—From "When We Pray", Association Press; lines 4, 5, and 6 altered with permission of the author of the poem.

He Made the Stars Also!

(Genesis 1.16)

The power of our blessed Lord in the celestial kingdom should lead us to trust Him fully in the kingdom of our own little affairs. He Who tells us in five short words that He made the myriads of heavenly bodies and placed them in their positions in the sky, also tells us to "Cast they burden on the Lord, and He will sustain thee".

The mighty Man on the throne above the stars can, and will, handle each of your problems to a perfect conclusion, and fill your heart with peace. Some stars are large and some are small, and so are your troubles. Some stars are far away and some are nearer, just as your difficulties seem. Let this Great God of the Heavens arrange all of the problems and He will do it well.

Some stars are fixed in position, as the North Star Polaris. Others move at a rapid rate through the sky, as Groombridge. So your sorrows will be of two kinds: permanent and transient. The loss of a dear one is a permanent grief that can never be remedied. The loss of a purse with the week's wages is a sorrow that may be replaced. Let this loving Lord of your life handle both, while you rest in His love and care.

Our Lord placed the stars above the storms and the strife of this world. He will place you there also. You are "seated with Christ in the heavenlies". Why not look down on the troubles and see what your God will do with them, and with you? "Stand still and see," is God's invitation to each of us when the battle rages at our feet.

O Thou God of the heavens, make us what we should be, as Thou didst make the stars what they should be.

—Dr. Lewis Walter Wilson, "Nuggets of Grace".

The Moderate Drinker

Today we read of many kinds of drinkers. The occasional drinker, the periodic drinker, the social drinker, the week-end drinker, the compulsive drinker, the habitual drinker, etc. There is one observation that can be made as we view these areas of consumption — all these imbibers come from one common class of drinkers. At one time they were all moderate users. Many will never leave the perimeter of moderation — but here is a significant fact, one out of every 9 moderate drinkers will become a problem drinker. In other words, the moderate consumer of alcoholic beverages takes a one in 9 chance of becoming a problem drinker, or a one in 15 chance of becoming an alcoholic.

If you are an average healthy American, you take a one in 266 chance of getting cancer and a one in 216 chance of contracting tuberculosis, but the moderate drinker of beverage alcohol takes a one in 15 chance of becoming a problem drinker!

Why Do People Drink?

This leads us to the question, why do people drink? It has been estimated about 67,000,000 people in the United States consume alcoholic beverages in greater or lesser amounts. Why?

Drinking since 1933 has intrenched itself in the culture of our country. Today it is socially acceptable in many areas of society. Millions drink simply because of this fact. Beverage alcohol advertising has been a powerful influence in fostering this attitude of society.

It is difficult to appreciate what this means in the lives of our young people today. The Purdue Opinion Panel of March, 1949, published the result of a survey made among junior and senior high schools. It was learned that 28% of the children in the 9th and 47% of the youth in the 12th grade drink alcoholic beverages. The general drinking average was one out of three, in the four grades of high school.

Another poll was taken in 14 colleges and universities. The result should give every parent cause for deep concern, for it revealed that 4 out of 5 girls and 9 out of 10 boys drink alcoholic beverages.

We note with concern then, that the social drinking pattern in our culture has a far-reaching influence on youth, and complete inebriation will come to one out of every 15 users of beverage alcohol.—Temperance Action.

Recommend The Journal To Friends

And Then the Deluge

The Editor-In-Chief is indulging in an amiable grin at the C. P. editor - a kind of "I told you so" smile, because of the great number of children's names, their ages, their pets, parents, school grades, pastors, churches, Sunday school attendance and catechism recitations, which are pouring in from all over the United States, Atlantic to Pacific coasts, Canada to Texas and Florida. At the very first he warned the C. P. editor that he was "sticking out his neck". But he is pleased, nevertheless, because it indicates that the family is reading the *Journal.*

This morning's mail brings among others the following letter:

Taylorsville, Mississippi

To the Southern Presbyterian Journal,
Attention Children's Page, Weaverville, N. C.

Dear Dr. Wade:

We are members of the Junior Class at the First Presbyterian Church. We would like very much for you to "Jett" us, for we enjoy reading the Children's Page". We are Carolyn Welborn, age 10; Freda Gay Hendy, age 9; Dora Hawkins, age 9; Randy Blakeney, age 9; and Laura Walker, age 8. Laura has a yellow and black kitten, named "Carnation", a Manchester Dog named "Cisco" and a Bulldog named "Prince". Randy has a dog - a Collie, named "Lassie". We are all learning our Catechism. Thank you.

(C. P. Ed. suspects that Laura wrote the letter—and she likes Randy—see pets)

* * * * *

Now we appreciate this letter, as well as all the others because it shows a gratifying interest in the Children's Page; but dear young people, it is not practicable to "Jett" all of you (and pets), on a roll call, for the simple reason that Children's Page is not large enough. It was designed to carry a Bible story. The call for children's names, age and pets was made with the intent that the *children* would write their letters, not some older person. One of the best letters received was from a 6-year-old — all capitals.

From now on we will have to confine "Jett" responses to letters written by the children, themselves.

So, kiddies, write your own letters, tell your age and your pet or your best fun, and we will try to "Jett" it in; and don't be discouraged if you have to wait to see it.

Your devoted friend, the C. P. Editor.

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CHILDRENS Page



"...And Shalt Call His Name Jesus"

Laurie Boyle, (6) of Columbia, S.C. says her favorite pet is her doll, named "Mary" and just about this time 1957 years ago a very lovely young woman, a devoted servant of the Lord, named Mary, was looking forward to a miracle which would come in her life. She was not married, but the angel Gabriel appeared unto her and told her she would have a baby who would be the Son of God, and his name would be Jesus. The Holy Spirit would be his father. That made Mary very, very happy, and she said, "Behold the handmaid of the Lord; be it unto me according to thy word." Mary visited her cousin Elisabeth and told her the wonderful news; whereupon Elisabeth said, "Blessed art thou among women, ... and blessed is she that believed; for there shall be a performance of those things which were told her from the Lord" Next week we will have the Christmas Story. L.

NEWS of CHURCHES around the World

GEORGIA

Albany — A significant meeting for Georgia Presbyterians was held recently at the Covenant Church, Albany, when the Sessions of the First and Covenant Churches met for dinner together at the Covenant Church.

Two years ago last May the First Church congregation voted to move from its downtown site to a five-acre tract in the western section of the City. When this action was challenged by a minority of the congregation, the Presbytery of Southwest Georgia proceeded to organize the majority into a new Church which later adopted the name "Covenant", and moved out.

The joint meeting of the two Sessions was the first time the officers had been together officially since the Presbytery had divided the congregation.

There are now five Presbyterian Churches and one Chapel united in serving this fast growing Georgia city. The Rev. Paul Smith is Pastor of the Henderson Church, the Rev. John W. McQueen is Minister of the First Church, the Rev. Phil Dunford serves Westminster, and the Rev. Marion G. Bradwell is the Minister of the Covenant Church. The C. K. Smith Memorial Church (Negro USA) has as its Minister the Rev. M. F. Adams. Rood Park Chapel is without a Minister at the present time.

MISSISSIPPI

Jackson — Belhaven College has taken the lead in promoting really fine, serious music on the radio stations of Mississippi via a series of programs produced on tape by the Belhaven department of music. The programs are 15 minutes in length and are carried weekly by a 13-station network over the state.

Artists featured on the series include the Belhaven department of music faculty and the most outstanding of the advanced students. According to Dr. McFerran Crowe, president, the series is provided as a public service contribution to community culture. The programs are called "The Voice of Belhaven" and include both sacred and secular music by the finest composers.

"The Voice of Belhaven" originates from the college campus and is recorded on superior professional equipment. Reactions to the series, which began in November, have been highly favorable. Comments like this one from John W. Jenkins, Jr., program director of station WLSM in Louisville, are typical: "We feel that the series of serious music which you plan will add greatly to the culture of our state . . . I should like to take this opportunity to congratulate Belhaven College on this great step forward in making such programs available to Mississippi listeners."

The program is planned and directed by Robert De Vos, Belhaven professor of voice, who also does the announcing on the show and occasionally appears as baritone soloist. Mrs. McFerran Crowe is the regular accompanist for vocal artists. Jim Wilburn, a freshman, is the engineer.

In addition to soloists, the program features groups such as the Belhaven Chorale, under the direction of Harold Avery, chairman of the department of music, the Belhaven Girls' Sextet and the men's chorus, directed by Mr. De Vos.

TENNESSEE

Nashville — In a three-day meeting made memorable by the services of dedication of the new $400,000 Board of World Missions building here, the Board for the Presbyterian Church, U. S., also climaxed many months of discussion and negotiation by approving application for membership in the Japanese International Christian University Foundation.

The action was by unanimous vote of the Board, and was implemented by appropriating $10,562 toward the operation and new construction of the International Christian University for the last half of its 1957-58 fiscal year.

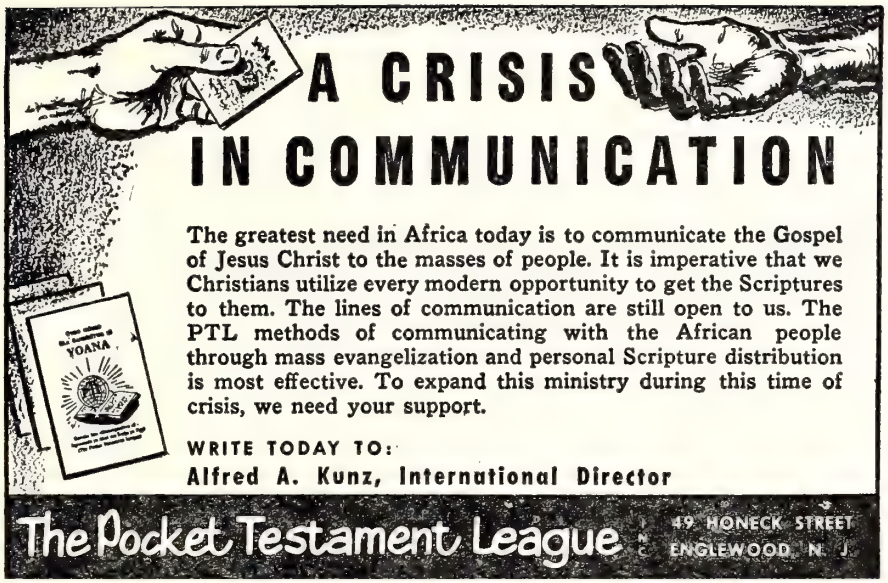
These actions closed discussions that have extended over eight years, since the organization of JICU in June, 1949. Presbyterian Church, U.S., cooperation in the interdenominational university, located near Tokyo, was opposed earlier by a majority of the Church's missionaries in Japan, who feared that the university would not prove itself thoroughly Christian in outlook and influence. The singularly successful development of a Christ-centered curriculum and the employment of evangelical Christians in all teaching positions caused the mission to revise its view, and give endorsement to JICU.

Critics of JICU within the denomination had felt that it might not be fully committed to evangelical Christianity as Western Christians understand the term, even though the constitution of JICU repeatedly refers to the university as "evangelical." Accordingly, the Board of World Missions for the Presbyterian Church, U.S., a year ago entered into negotiations with the JICU Foundation in New York to reach an agreement on the meaning of the term "evangelical" as used in the JICU charter.

The Board voted that "we would favor our Board's accepting membership in JICU Foundation when it sees its way clear to put in its constitution the doctrinal basis of the World Council of Churches, which affirms its acceptance of Jesus Christ as God and Saviour". At a conference in New York between a special committee appointed by the Presbyterian Board, and the Trustees of the JICU Foundation, that body agreed to the suggestions made by the Board. Final approval was necessary from the Board of Trustees of the university itself, in Japan, and word of the action of that body was received by the Board of World Missions on October 24.

Dr. Hachiro Yuasa, president of JICU, reported that the Board of Trustees approved the action of the New York Foundation, giving a definition to the word "evangelical" in the constitution of the school. The formal action adds "a foot-note to define the word 'evangelical' as 'Evangelical is used in this document in conformity with the World Council of Church's statement of faith in Jesus Christ as God and Saviour.'" Dr. Yuasa added: "I hope that this action of our Board will clarify our position on this important matter to the satisfaction of all concerned."

Completion of the lengthy negotiations resulted in prompt action by the Board, asking membership in the JICU Foundation, appropriating funds for



its work, and appointing to represent the Board two ministers of the Southern Church. These will be members of the Foundation's Board of Trustees when the Presbyterian membership is approved. They are Dr. Harry M. Moffett of Gastonia, N. C., and Dr. Hugh Bradley, Field Secretary of the Board, from Nashville.

The dedication of the new World Missions building was held November 13 in the Trinity Presbyterian Church, with Dr. William M. Elliott, Jr., Moderator of the General Assembly, giving the chief address. Dr. Jas. A. Jones, President of Union Theological Seminary, Richmond, and Chairman of the Board, presided. Features of the program included a welcome by the pastor of Trinity Church, Dr. Thomas C. Barr; an historical sketch of the work of the Board by Dr. Frank Alfred Mathes, pastor of South Highland Church, Birmingham, and vice-chairman of the Board; and a description of the new building by Mr. H. Clinton Parrent, Jr., architect for the building.

The new building, which is 175 feet long and averaging 41 feet deep, has 19,158 square feet of floor space. It cost approximately $400,000, all of which came from the permanent endowment and trust funds of the Board of World Missions, and all of which will be paid back with interest higher than bank interest, from the annual rental budget of the Board. The cornerstone of the modified Georgia style building was laid exactly one year prior to the dedication date, and the staff of the Board moved into the new quarters on August 6, of this year.

Formal presentation of the keys for the building were made by Mr. William H. McCord, second vice-chairman of the Board, from Nashville, who had served as chairman of the building committee. A special feature of the dedication service was the reading of a tribute to Dr. C. Darby Fulton, Executive Secretary of the Board, in honor of his 40 years of missionary work. He first went out as a missionary to Japan in 1917, October, and thus has completed 40 years of continuous service to the missionary work of this Church. This is also the 25th anniversary of his election as executive secretary. He served in Japan from 1917 until 1925 when he was called to the Board as Field Secretary. He served in this capacity until 1932, when he became executive secretary. The tribute cited his wise leadership and statesmanship during the 25 years that he has headed the Board.

Other important actions taken during this historic meeting of the Board included the appointment of four new missionaries, bringing the current missionary force to 513. Appointed missionaries to Taiwan are the Rev. and Mrs. James Richard Blandau of Bluefield, W. Va., where Mr. Blandau is assistant pastor of Westminster Church and stated Supply of Pocahontas Church. They will go as evangelistic-educational missionaries. Both are natives of Pennsylvania, and both hold masters' degrees. Mr. Blandau is a veteran of Navy service in World War II, and holds degrees from King's College, Briarcliff, N. Y., New York University, and Union Theological Seminary, Richmond. Mrs. Blandau holds degrees from King's College, Briarcliff, N. Y., and from the University of Richmond. The couple has two daughters, Marcia, six years, and Heather, one.

Appointed evangelistic missionaries to Ecuador or Mexico are Mr. and Mrs. James Millen Darnell of Memphis, Tenn. Mr. Darnell is candidate for B. D. Degree from Columbia Theological Seminary, Decatur, in May, 1958. Both were born in Memphis, and Mr. Darnell is a graduate of Southwestern at Memphis. Mrs. Darnell, the former Susanne Benson, is a graduate of Agnes Scott College, and is now teaching in Dekalb County schools.

The Board heard a significant report from the Committee on Overseas Relief and Interchurch Aid, stating that the Easter Offering for this relief work has passed the $102,000 figure for the second time in history. Only in 1954, when the total was $113,000, has the church given more in a special offering for relief. This year's total will continue to climb as receipts normally continue to come in during the year-end settling of accounts by local and presbytery treasurers. The Rev. Paul B. Freeland, secretary of the Department of Overseas Relief and Interchurch Aid, also reported that in the first nine months of 1957, Church World Services has supplied a record-breaking total of 244,000,000 pounds of food-stuff through its Share Our Surplus program. This compares with 186,000,000 pounds distributed during all of 1956. He also reported that gifts for Hungarian refugee relief continue to come in to his Department, and the total received during the year has now reached $10,980.

In another action concerning the Japan mission, the Board approved a cablegram to a called meeting of the Board of Trustees of Shikoku Christian College, the mission's new school serving the island of Shikoku. The trustees were meeting November

"Send . . . Something To Eat for Christmas"



Rev. Jacob Peltz

A veteran Hebrew Christian missionary who has served Christ nearly 50 years earnestly pleads for help on behalf of her converts in eastern Europe. "You may think that the economic situation has improved here," she wrote, "but not for the people who have survived the gas chambers. They are still in dire need and broken in body. Please, dear brother, do send food parcels to these Hebrew Christians so that they may have something to eat for Christmas."

We plead with you, dear Christian friend, to help us to send these Hebrew Christians not costly gifts, but "something to eat for Christmas."

Another grateful missionary and relief worker has written: "Your letter and the many packages which followed it, especially the CARE food parcels, gave us no end of joy and encouragement, since we were able to help so many in their terrible hunger and distress."

At this blessed Christmas season please help us relieve distress and give a little happiness to needy, hungry Hebrew Christians in Europe and in Israel. Remember especially the little children and the aged Hebrew Christians whom we support in Homes. Send your gift to:

The International Hebrew Christian Alliance
REV. JACOB PELTZ, Ph.B., B.D., *Secretary*

U. S. A.
5630-N North Campbell Ave., Chicago 45, Ill.

CANADA
91-N Bellevue Ave., Toronto, Ontario

13 to discuss the further steps of the seven-year-old college in seeking governmental recognition and accreditation. Lack of this recognition has held the school's enrollment to fewer than 30 during most of its years. Additional funds for hiring faculty members with degrees which the government requires on an accredited faculty were approved by the Board, with an appropriation of $10,000 for 1958, which will be added to the funds already in the budget of the Japan Mission. The Board wired the trustees that it is its purpose "to stand back of the mission in seeking recognition, and to provide whatever funds may be necessary to secure recognition."

Action was also taken on the request of the Mexico Mission for funds to repair damages caused by the recent earthquake. The mission asked that $22,200 be advanced from special askings funds for 1958, and this was approved by the Board.

An action of great long-range importance to the missionaries in Korea was a Board vote approving preliminary recommendations by a Korean Mission special committee studying requirements and needs for establishing a school of missionary children in that country. The committee reported that most of the details have been worked out for placing such a school at Taejon on missionary property, and using some of the facilities of the new Taejon Christian College there. It also reported that other Protestant missions working in Korea have stated they would like to cooperate in the project.

A final action of the Board in its November meeting was the approval of a "want list" of missionaries, as submitted by each of the missions of the Church. In almost every case the want list as approved is smaller than the list submitted from the field, leaving only the most urgently needed classifications and numbers of missionaries. The want list covers all types of missionary activity — educational, evangelistic, medical, industrial, and communications workers. The numbers, as approved for each field are:

Africa — 38 missionaries: East Brazil — 11; North Brazil — 12; West Brazil — 10; Japan — 26; Korea — 36; Mexico — 24; Portugal — 2; Ecuador — 6; and Iraq — 13.

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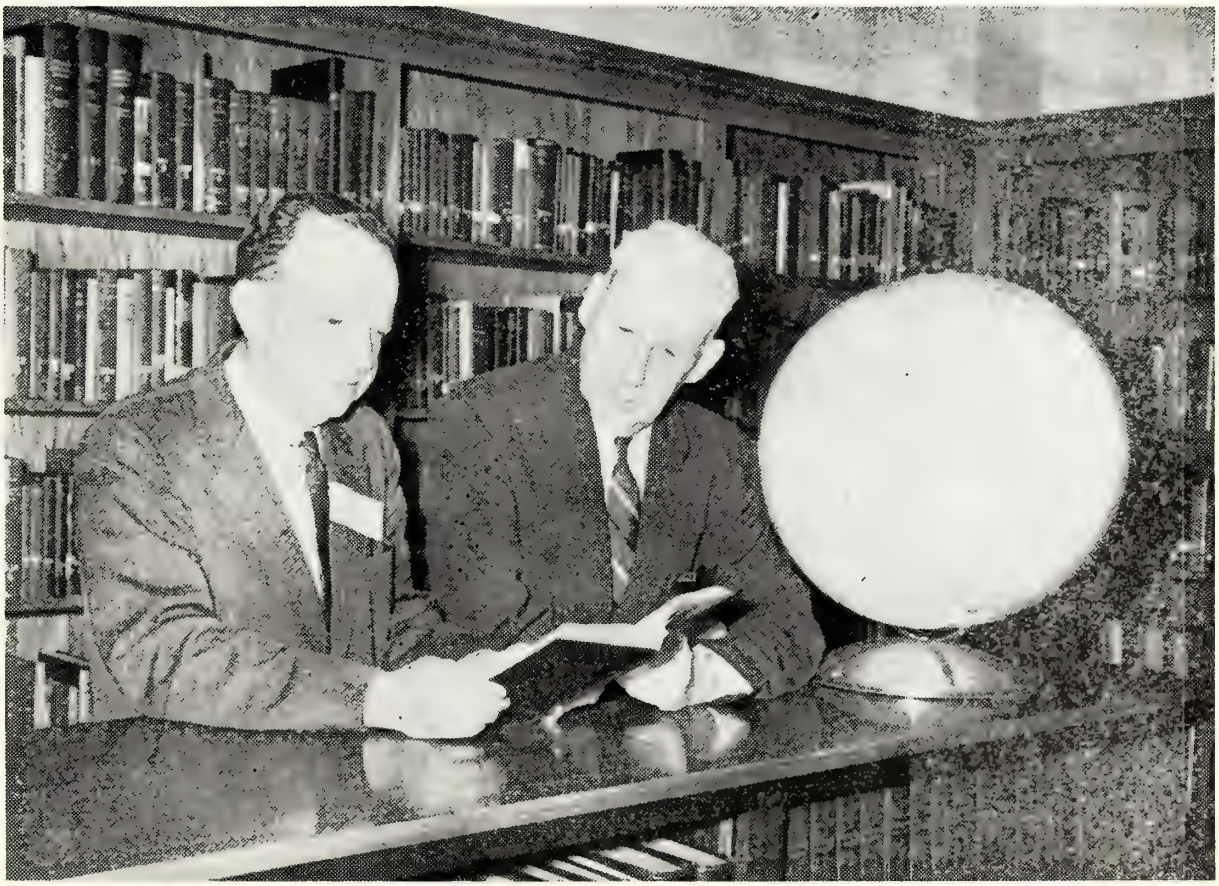
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Missions' officials check historical data on Presbyterian Church, U. S. missionary effort. Dr. Jas. A. Jones, Chairman of the Board of World Missions and President of Union Theological Seminary, is pictured with Dr. C. Darby Fulton, Executive Secretary, in the new library room of the Board. A resolution, approved by the Board, was read at the dedication service of the new building by Dr. Jones, praising the leadership and statesmanship of Dr. Fulton who, this year, celebrates the 40th anniversary of his going as a missionary to Japan and his 25th anniversary as Executive Secretary.

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EDITORIAL

God's Sequence

"For the Kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost". Heb. 14:17.

There is a divine order in Christian experience, a sequence which cannot be broken. The writer to the Hebrews states first of all that the Kingdom of God is not a physical realm to be satisfied by the things which perish with the using.

Our entering in to the Kingdom of God is through the way of Christ's imputed righteousness and *in no other.* Righteousness is that quality of godly living which is only possible to those who have accepted Christ by faith and have something of His life within. It can never be acquired by birth, or education or any other earthly means.

After this imputed righteousness is ours the peace of God enters our heart for we *know* our sins are forgiven and that, because of that which Christ did for us, we stand freed from both the guilt and penalty of the evil which dominated our hearts and lives. There is no peace to the wicked, nor is true peace to be had in any other way than God's way.

Then joy comes in to stay. This does not mean that life is not filled with trials and sorrows. But it means that we now have God as our companion and guide and there comes a joy which this world cannot know, and which the world cannot take away.

All of this is in and through the gracious work of the Holy Spirit and He abides with us making this peace and joy real.

The trouble with the unsaved world is that it is looking for peace without receiving the Prince of Peace. It is looking for joy where only sorrow is to be found.

God's sequence is crystal clear. The redeeming work of Christ comes *first.* There is no starting place for the Christian other than at the foot of the Cross, at the place where Christ's righteousness is made available to us. Then, and only then, can the heart ever find peace. And with this Christ-imputed righteousness and supernatural peace there comes the joy of salvation.

These all come in a divinely ordained order and they come in no other way.

—L.N.B.

Strengthening Our Defenses

The frantic effort to retrieve our place of military dominance in the world is understandable and right, for the sober reports of experts during the past ten days have revealed that Russia now has within her grasp the capabilities necessary for a knock-out blow to America.

If Sputnik I and II have done nothing else they have shattered our complacency. Pearl Harbor was an immediate tragedy but an ultimate blessing. The launching of these earth satellites by Russia may prove the same type of ultimate incentive which we have needed.

But there is also grave danger of our adopting crash programs which will jeopardize our entire economy. There is widespread demand for an accelerated defense program but an ominous lack of insistence that we stop our suicidal spending in areas supported by pressure groups and put our present and future programs on a basis of sound economics. For entirely too long our government has encouraged individuals and groups to look to it for financial help; on the one hand developing a philosophy in American thinking which is essentially wrong, and on the other piling up a national debt which there is no reasonable hope of paying off.

This philosophy of dependence on the tax money of others, and our present fiscal policies,

if continued, can destroy America as surely as an invading army.

But the strengthening of America's defenses must not be military or economic alone. No nation has ever survived for long without moral and spiritual fiber derived from the fear of God and the heeding of His commands. The Psalmist expressed an abiding truth when he said: *"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."*

There is much in American life today which gives grave pause. Ease, pleasure, sex obsession, violence, dishonesty, are but a few of the sins we see on every hand. There are many who have a form of godliness but deny the power thereof.

This is not to say that there are not millions in America who truly love and serve the Lord. In these days we have a grave responsibility to be "salt" and "light" in a society dominated by sin. Paul speaks to us today as he did to the Philippian Christians of old: *"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life".*

America's defenses need strengthening on every hand and the first defense is found in repentance, faith and obedience. We who are Christians *must* so live that we prove ourselves not only true citizens of Heaven but also the best in our own land. There is no argument against a changed life and the Christian witness of those who have been redeemed is the most powerful influence for righteousness any nation can ever know.

—L.N.B.

Tulchan Bishops

In modern English the phrase tulchan bishop could be translated stuffed shirt. Originally he was a man who agreed to two policies in order to get his appointment: first, he was to return to the noble patron a good part of the church's income, and, second, he was to dilute the Reformed faith and work for the imposition of espiscopacy and finally of Romanism on Scotland. The device of forcing the congregations to have ministers not of their choice was not only appropriate to the designs of the Stuarts but was indeed necessary. The Presbyterians wanted none of it.

Therefore the Covenanters made a particular point of the right of congregations to call their own ministers.

History has a way of repeating itself, not perhaps exactly, but in general form. Whenever ambitious ecclesiastics wish to gain power, it is natural for them to attempt to infringe upon the rights of the people. Control must be centralized. Liberty must be restricted. In this age and in this country, of course, a Romish king and an Arminian nobility play no part. What is needed is committees that will assume the prerogatives of the congregations and gradually usurp their functions.

In the new United Presbyterian church, that will soon come into being as the result of a merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America, the rights for which the Covenanters bled and died will be severely restricted.

The Plan of Union, in its Form of Government, chapter 27, establishes a Committee on Ministerial Relations. "The election of this committee shall take precedence over all other presbytery committee elections and appointments." To this committee the presbytery shall assign the supervision of all churches without pastors. "The session shall meet with the Committee and with its aid and advice secure temporary supplies . . . " Note that the congregation cannot even have a temporary supply without the aid and advice of the committee. This committee "shall meet and consult with every committee appointed by a church to nominate a pastor . . . The presbytery shall permit a call to be placed in the hands of a minister only when the nominating committee of the church has thus consulted the Committee of presbytery *before the name is presented to the congregation."*

Although these provisions do not go the lengths of Stuart Erastianism, they are a long step toward a dictatorial ecclesiastical hierarchy. The rights of the people are being denied. Conformity and regimentation are the trend of the age.

History is not repeating itself exactly. In 1572, in 1638, and later, the Covenanters were willing to suffer for Presbyterian doctrine and

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Presbyterian government. But does anyone care today? The churches are infiltrated with ministers who deny the truthfulness of the Scripture, who deny the Virgin Birth, the Atonement, and the Resurrection. All that matters is loyalty to an external organization; and for a powerful organization episcopal or even papal control is better than Presbyterian principles.

When a prominent Presbyterian ecclesiastic asserts that the majority vote of the Presbytery is the voice of God, it shows that he is Presbyterian in name only, and that the Westminster Confession is a dead letter.

However, we may be fortunate enough to be atomized by the Communists before our spiritual condition grows much worse.

—G.H.C.

Things

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II Corinthians 4:18.

"Seek those things which are above . . . Set your affection (mind) on things above . . . " Colossians 3:1,2.

We live in a world where there are lots of "things"; some, bad; some, good; some, better; some, best. There is another world, a spiritual world, which is full of "things".

I.

Things that change, and the things which do not change.

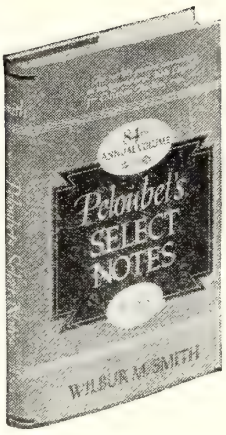
Dr. Boreham, in his book *Home of the Echoes,* tells the story of old Mr. Pottinger whom he knew as a boy. One day when Frank was left alone with the old man, he looked at the young boy and said rather solemnly, "My boy, remember there are but two kinds of things in the world; things that change, and they are wonderful; and the things which do not change, and they are more wonderful still."

1. *The things that change:* think for a moment of these; many of these changes are wonderful.

2. *The things that do not change:* turn now to some of these.

God has not changed; "I am Jehovah: I change not; therefore ye sons of Jacob are not consumed."

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The Holy Spirit, the Eternal Spirit, has not changed.

II

Things below and things above, or Earthly things and Heavenly things.

1. Earthly things: things below.

There are many things below, on earth, which are earthly, sensual, devilish. These things are to be put off and put to death.

There are some earthly things which are wonderful:

We live in a wonderful world.

We ourselves are fearfully and wonderfully made.

We have an earthly life to live which can be a wonderful influence and power.

There are things below, earthly things, and many of these are very wonderful.

2. There are things above, Heavenly Things, which are still more wonderful.

There is the New World, the New Jerusalem, coming down from God, a city that hath foundations, whose builder and maker is God.

There are our New Bodies. We shall be clothed upon with our house from Heaven.

There will be a New Life for us to live; a life filled with service and joy; a life that will never end; Eternal Life.

Yes, the Things below are very wonderful and we praise Him for giving us such an Earthly Home. But the Things Above are far more wonderful, our Heavenly Home, or the New Jerusalem coming down from God out of heaven, a New and Purified Earth.

III.

Things material and things spiritual.

1. Our material blessings are very wonderful.

Think of the abundance of food which we have and its variety!

Think of our Homes.

Our automobiles crowd the highways and airplanes sail over our heads.

Our world is full of these material "things" which we covet and buy and enjoy.

2. Our Spiritual Needs and Blessings which are still more wonderful. Some day we will realize the importance of these.

Oh, Foolish Americans! Our souls cannot live on the food we buy at the super-market. We will have to go to another market and buy of One Who can satisfy the needs of our souls.

There is Bread which came down from heaven and the Water of Life. These are the unsearchable riches of Christ. There is the Fruit of the Spirit. If our material blessings are wonderful, these are far more so. "Ho, everyone that thirsteth, come ye to the waters; and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . . and let your soul delight itself in fatness."

Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you". Let us put the spiritual first, and then we can enjoy the other things as God blesses us with them.

IV.

Things that are seen; and the things not seen.

"For the things which are seen are temporal; but the things which are not seen are eternal."

This world is full of wonderful things which we can see with our natural eyes.

But these things which we see are temporal. We enjoy them for sixty or seventy or eighty years, and then our eyes see them no more.

There are some other "things", more wonderful still, which are only seen with the eyes of the soul, with the eye of faith. We often see them best when the things of earth are shut out of our vision.

Let us not be blinded by the "god of this world" so that we fail to see the glories of the unseen but eternal things.

May we set our hearts on the *Best Things:* the Things which do not change; the things above, where Christ sitteth at the right hand of God; the things of the Spirit; the Eternal Things.

"Lord, that our eyes may be opened".

—J.K.P.

On Giving to Missions and a Few Facts

By George S. Lauderdale

"It is more blessed to give than to receive." Acts 20:35.

Those who receive have their eyes on the world and on man; those who give in Jesus' Name have their eyes on God and heaven. Jesus Christ has set the example for His followers in this matter, and He said, "It is more blessed to give than to receive." He came not to be ministered unto but to minister and to give His life a ransom for many. At the wedding at Cana where He changed water into wine, He was the happiest guest present, having given wine for the others.

Christ gives His people a spirit of independence and frees them from covetousness through their giving. When the Lord is our shepherd we shall not want.

During the last days of Rome the people lined up to receive their bread from the government. Receiving for these was like taking dope, sapping their initiative and causing them to lose self-respect. Legislation would not be amiss today which required Christian churches to support their own poor instead of making them the wards of the government. The religion of Jesus Christ is to make men free!

Giving for World Missions

Missionary projects are not to be subsidized when foreign money makes mendicants of Christians in other lands. However, money for travel, equipment, and for printing the Word of God is needed daily by missionaries of Jesus Christ.

The apostle Paul was a great missionary and his policy was to give instead of receive. He was wonderfully blessed; people loved him, even as they despise miserly souls. When Paul left Ephesus, the place where he reminded the elders that it is more blessed to give than to receive as Jesus said, "They all wept sore, and fell on Paul's neck, and kissed him." Acts 20:37. His biographers have said of J. Hudson Taylor, the mighty minister of Jesus Christ in China until the early 1900's, that he was ever concerned with imparting a gift to others, yet God used this man to stir the hearts and open the purse strings of thousands that the heathen might be evangelized.

Why Be Generous?

If receiving were more blessed than giving, Christ would have spent His time begging instead of ministering to others. Receiving implies that man's life does consist in the abundance of the things which he possesses, which is

not true. There is so much misery in the world and the rewards are so great for those who serve others in Jesus' Name that the selfish soul has no excuse for his sin.

Man deserves nothing from God but His wrath and it is of His mercies that we are not consumed. All things were made for God and not for us and if God had wanted us to be pigs He would have so ordered things. (If he had desired that hogs put their feet in the trough, He would have given them mouths where their hoofs are!) Hogs do not love one another, but by faith in Jesus Christ people can be born again and love and help their neighbors. The best way to help others is to give them the gospel of Christ; our neediest neighbors are those who never have heard the good news.

If you are giving to the Lord's mission work now, take no credit for it but consider yourself a channel by whom God can glorify Himself.

* * * * *

Facts from the Fields

As a new way to interest you in the work of world evangelization, we want to keep you informed on the world's need for Jesus.

The facts for this week: In Africa there are many areas which are still without an evangelical mission. Brazil and Uruguay are two countries with these needy areas. In Africa, Tanganyika and French West Africa have considerable territory where the gospel light is not now shining.

In Japan there are 90 million people; about one per cent are members of the church.

What Price Preeminence?

By H. V. Henderson, Jr., Ph.D.
Richmond, Virginia

With each announcement of another successful launching of a Russian artificial earth satellite, Americans are made to realize more and more the technical competency of USSR scientists and engineers. We are being forced to realize that God's blessing of the United States does not include a special measure of intelligence as compared with other people of the world. Indeed, in view of historic Russian achievements in the arts and sciences, how could we ever think that they were of lesser intelligence? Admittedly, political and economic conditions in Russia have in the past retarded industrial development, yet once that development was made a part of a national policy, there was very little reason why, in a nation as vast as Russia and with its great natural resources, it shouldn't eventually overtake that elsewhere.

It is my thesis that the very things that we most often consider the "blessings" of America (but what are actually the results of our real blessings) may really be the seeds of our destruction. The communists speak of their society being based on "dialectical materialism" (whatever that may be) as contrasted with the spiritual ideals of democratic societies. I challenge that we have substituted for the strength of these spiritual ideals, an insidious materialistic faith that can destroy us.

We hear from all sides a clamor to go all out to overtake Russia in a race for technological superiority. The cost of such a race is high — so high that we must consider wisely how much we are willing to pay. The loss of self determination and individual freedom to a dictatorial federal government could very well be the greatest price paid unless we act with the greatest measure of individual responsibility and integrity.

In the matter of technical training, we are faced with a numerical superiority that will be difficult, if not impossible to overcome. Our colleges and universities are already filled to capacity and above. Is it as simple as just starting more colleges when those existent are in so many cases operating with inadequate staffs, facilities, and financial support? We must consider that in the Soviet Union, scientists and engineers are trained at the expense of the liberal arts and humanities. Do we really want our society to be so one sidedly technical? Do we really want the federal government to go all out in subsidizing science? I am by no means advocating an attitude of hopelessness — I am advocating a very careful appraisal of our position and our potential and a scrupulous stewardship of our quota of intelligence and our natural resources.

The most important point though is this: The Soviet economy is dedicated to the task of surpassing the free world in all phases of technology — from the purely scientific to the most applied weapons development. This, of course, is done at the expense of the citizenry. This means that even to compete (not necessarily to surpass) we must be prepared to give up so many of the things that we hold so dear — the low taxes, the forty hour week, the second car, the twenty five year mortgage on the home that we really can't afford, the wealth of con-

sumer goods that we can purchase on such easy terms but the production of which consumes so much of our national resources and manpower. In other words, is the prize worth the cost — world preeminence in return for the surrender of our easy living and perhaps our traditional American freedom?

In spite of the gravity of our position, I again insist that our case is not necessarily hopeless. The challenge to us is to resurrect those elements of strength that made this nation great. We at least have a heritage of forefathers who had the courage to make sacrifices for the principles they considered vital — both religious and patriotic. Our grandfathers twice had the courage to stand against British tyranny in the face of a numerically superior and better trained army and navy. But a heritage of itself is of no value if it does not inspire and challenge us to make the same sacrifices when required.

Our strength lies in a large part in the ability of a people dedicated to Christian ideals, motivated by a sincere desire to do God's will, to inspire other people throughout the world to join with them in a common purpose even as Lafayette and Pulaski were moved to join with the American colonists. The world cannot be blind to the hypocrisy of the communist hierarchy. Such bloody actions as the suppression of the Hungarian revolt and the ruthless, selfish struggle for power in the ranks of the party make a lie of any expression of altruistic concern for mankind.

Beyond all of this, however, our greatest strength lies in the power of God to work in men and nations according to his purposes. We must pray earnestly not only for our own guidance and deliverance but as never before for the movement of the Holy Spirit in the hearts of those we call our enemies. God grant that these great discoveries of scientific truth, the results of research motivated by military necessity, may soon be used for the benefit of mankind.

Chatty Talks on a Trip to Northern Brazil

By Rev. R. Wilbur Cousar, D.D.

A longtime dream is actually coming to pass. The culmination of months and years of hoping, planning and praying on the part of Mrs. Cousar and me is taking place before our eyes. We can truthfully and joyfully thank God for the present experience of witnessing His work in a far away land. This time it is Brazil.

Please excuse the unannounced changes of tenses but at this writing we are right in the midst of what we see and hear and occasionally smell. Everything is put informally with the hope that you will not become too wearied as you read.

This is the wondrous Caribbean. Its azure blue, shimmering waters and snowy mountains of clouds captivate you at once. You are reminded that it was here that our wartime President Franklin Delano Roosevelt went fishing on a battleship. Miami is many hours behind where we climbed aboard a Brazilian plane, filled mainly with young citizens of that far away land. They are marked by their gaiety and carefree spirit. They are courteous and thoughtful toward the only three foreigners on the plane, which included us.

As the plane speeds along we pass over Cuba, Puerto Rico and Jamaica, wishing all the time we could see Havana and San Juan, plus the bountiful bananas and the luscious sugar cane plantations of the West Indies. Finally we put our feet on terra firma once more at Port of Spain, Trinidad.

Forgive us for going back and trying to tell you of the gorgeous sunset some where around five o'clock. We see a bright round ball of fire slowly lying down for a long night's rest in the blue cooling waters near the land of the Aztecs. Veritable tall palaces of gold seem to lift upward their vast pinnacles and turrets towards the sky. In the main, they reach southward extending thousands of miles. They seem clothed in a sort of eternal glory and heavenly beauty. Then follows a sort of rapturous afterglow, or golden twilight. Here I failed miserably when I did not bring along my poet friend who could have painted the picture for you as it actually is.

To get back to Trinidad we go ashore to eat supper and rest a while. The electric current is off so we find ourselves eating by candle light. Dark skinned natives, subjects of Her Majesty, Queen Elizabeth II, serve us a very nice meal. After about an hour's pause we roar away for the long night's journey. No more land, no more pavements, no more trees, nothing except a most disconcerting drop of our plane about ten or fifteen feet from time to time. Do you want to know how I feel at this precise moment? Well, here goes. I want just about a square foot of dusty soil properly braced and supported that I can put my feet

upon until we get past these miserable air pockets, or whatever else causes this plane, in addition, to bounce from side to side. Now don't jump to the conclusion that I do not like flying. This would be quite erroneous, of course. I try to feebly draw upon my vast reservoir of courage, which somehow seems to be lacking at this very moment. I make my weight just as light as possible, then I take a deep breath that would make a bellows ashamed of itself. I assert my well grounded faith and I assume the attitude of an enviable poise smiling all the while at the nervous passengers around me. Why, I say, am I afraid? Certainly Daniel, Peter and Paul would not be scared if they were in my shoes just now. They faced lions, mobs and what you will, but like all well balanced men they kept their feet on the ground. I say they were smart.

Well, all good things come to an end, or, I should say they finally get started. We have just planted our feet on the ground. They tell us it is SOUTH AMERICA. For over fifty years we have looked at something on the map by that name but we didn't know we would ever be here. Just like at home the sun shines and the breezes blow very softly as the leaves of the trees move in gentle response.

Perhaps, the one thing, or being, that now wakes us up is the sight of our son Bob who is there to greet us. We go through the customs and now on to the home of John and Flora Crow. They have started a new work in Belem which is destined to be one of the big cities of northern Brazil. It is a sort of junction point for the international air lines and a great gateway of commerce. We are enjoying our first visit in a missionary's home. Although John is away, Flora never misses an opportunity to extend every courtesy, provide plenty of good food and a comfortable place to sleep. They have three charming children and everybody seems to be taking things in their stride. We expect to hear great things in future days.

Just a word about the climate. Didn't you always think it was hot in the tropics? I did, but I have changed my mind. Belem is approximately eighty miles south of the Equator, that warm line that belts our old globe. But here is the trick. In these coastal cities the Trade winds blow all the time. I have suffered vastly more, hundreds of times in Dixie, from higher temperatures than I am feeling at this present moment. The moral is, come to the tropics to cool off.

The old meets the new here head-on. One minute as you ride along comfortably in the Crow's jeep you pass a heavily laden donkey that looks like a direct lineal descendant of the one Balaam had trouble with, the next second you see a pony pulling a cart perhaps loaded with the carcass of a freshly killed cow, - then comes a woman with a huge basket on her head loaded with vegetables or fruit, nicely balanced as she steadily moves to her appointed destination. You might be tempted to think you had turned back the clock several centuries until you heard a sudden shrill blast of a horn. Now you are aware that Detroit has moved in, and my, how those men drive like mad.

Another peculiar pleasure of our stopover in Belem is to visit in the home of Rev. Joao Batista and to meet his fine wife and children. Before he took his training for the ministry at our Seminary in Recife he was a skilled auto mechanic. His evident earnestness and sincerity impresses us, making us grateful to God for such men in the service of His church in this great land. His zeal is almost apostolic.

Time marches on and now we are rising in the air again to a height of about a mile and a half in the Cessna, provided mainly by the First Presbyterian Church of Chattanooga. After a few hours we put down at Sao Louis, a city even more quaint but most interesting. Great buildings surround the square furnishing an air of rare dignity and unusual beauty. Here we are entertained in the home of the Tom Foleys' and what hospitality Midge displays. Tom is away but we are bountifully provided for in every way, as though we were celebrities of some sort. Here we are introduced to Rev. Benidito Aguiar and his lovely family. He is truly a great man with a large evangelistic vision to reach out into all the outlying districts. The whole state of Maranhao is his parish. Many young men have gone out from his church to serve in the gospel ministry, and his shall be a rich reward. The next day we take dinner in the home of his charming daughter and her splendid husband. Talk about Southern hospitality, well here it is. While the dishes are somewhat different, the Brazilians really know how to season food and what a bountiful amount do they prepare.

Do you feel the plane rising in the air again? We are on our way to Fortaleza where we hope to meet our Brazilian daughter in law and our only grand baby. Now, don't get things tangled up and think that we came to Brazil with mixed motives. We never liked such things, particularly in other people, - it simply isn't nice. This did furnish a powerfully good excuse anyhow for the grandmother. I refuse to analyze what is in my own soul, for I propose to enjoy every moment while I am here. We are passing over Bill Moseley's house just now as we head for the airport. Fortaleza is a big modern city of three hundred and fifty thousand, with its quota of downtown skyscrapers, ringed about with miles of beautiful homes on the Atlantic Ocean.

Now we are out of the plane after a pleasant ride of about four hours and forty-five minutes.

We slowly move into our son's house which is very modern and attractive. We see the folks we have heard about for a long time. Everything exceeds our expectations but we will wait and give you the details when we get home. After a delightful dinner we drove to the home of Rev. Nathaniel Cortez, pastor of the oldest and largest Presbyterian church in the city. "Professor" as he likes to be called is a real personality, warm, enthusiastic and little short of brilliant. To show you that the Brazilians like him, he has just finished his four year term as moderator of the Presbyterian Church of Brazil. Tonight we have the pleasure of taking part in the baptismal service of our granddaughter in Brother Cortez's church. What a privilege to worship with a church full of Presbyterians on Sunday night! The pastor translated the word of greeting which we brought from Dr. Bill Elliot. It was addressed to the Presbyterian Church of Brazil and how happy we were to be present when it was presented. Next Sunday morning we anticipate the pleasure of preaching in this same place. Here's to the land of the Southern Cross! May it be the land of the Cross of Christ!

What God Says About Hell

By Dr. Robert Young,

North Presbyterian Church, Pittsburgh, Pa.

Perhaps you read the article in "Presbyterian Life" (Sept. 7) entitled "What's Happened to Hell" by the Pastor of our First Church in Evanston, Ill. Dr. Harold Blake Walker. His answer to this question put to him by one of his men is entertaining, but scriptural only in spots. It is full of interesting observations by his well-read and alert mind, but leaves one wondering more what has happened to Dr. Walker than what has happened to hell.

When a man asks about hell, he is probably more interested in deliverance than in discussion. What Dr. Walker or I say about hell and heaven, about God and sin, about Christ and salvation, is not nearly as enlightening as what God says about hell and heaven, and these other spiritual mysteries of the Holy One and our relation to Him.

When will we stop giving our human answers to men's questions about God? How can men satisfy men? How can the mind ever satisfy the heart and soul? When we attempt to answer men's questions about God without a thorough study of God's answers, we are setting ourselves up above God; and this is the original blasphemy and heresy. Our attempt to answer questions that only God can answer is the ruination of the Christian pulpit. For the pulpit is respected and sacred not because an ordained man stands behind it, but because on it there lies open the Holy Bible, our only infallible guide to faith and practice. God forbid that I shall ever talk on a subject such as this from the philosophical surface of my mind, thus ignoring the plain, revealed and all-sufficient Word of God.

At the beginning of Jesus' ministry He used the Scriptures to turn away Satan's temptations. On the cross, two of the seven last words were the memory verses he learned at His mother's knee and recited in school. But Dr. Walker appears to need John Milton, Studdert-Kennedy, Irwin Shaw and Admiral Byrd to explain hell as much as he needs God's word to Matthew, Mark, Luke and John. Dr. Walker writes that "men wrote the Scriptures." But I believe God wrote the Scriptures; "For all scripture is given by inspiration of God", Paul wrote Timothy, "and is profitable for teaching, for reproof, for correction, and for training in righteousness; that the man of God may be perfect, thoroughly equipped for every good work.

I believe that the Scriptures are God's word and dealings, that Christ is God's redeeming Word in flesh, and that the Holy Spirit is God's live and enlarging word today.

And yet if men wrote the Scriptures, instead of God, men have every right to criticize, dilute and discredit the Scriptures as they do. It is the old-fashioned humanistic view, the wisdom and sophistication of men against which God's supernatural Word and Way have always done battle and had the last word.

So much for the general background. What now does the Bible say about Hell? God pictures hell from many different angles, giving to many writers its feeling and view. Before Eastman made the Kodak, God Almighty was the original photographer. The Bible is an album of pictures of all phases and sides of spiritual and physical life. God knew that seeing is believing and that one picture equals 10,000 words. So why criticize the Bible's pictures? Why call the pictures in Life Magazine or on TV any more real than God's pictures of life and death in the Bible? But this is the spiritually dead world we live in; it is more stylish to be seen reading and believing Life Magazine than God's magazine the Bible.

And there is no comparison; for one is from heaven, the other is from the earth and beneath.

In Deuteronomy 32:22 we have the Bible's first use of the word hell (in Hebrew "sheol"). It is in one of Moses' songs which says "You have forgotten God who made you. And a fire is kindled in my anger, God's anger, and shall burn unto the lowest hell, and shall consume the earth with its offspring, and set on fire the foundations of the mountains. I will heap mischiefs upon the ones who rebel against me. They shall be burned with hunger and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust." Of course these prophesied miseries attended disobedient Israel and still do attend disobedience to God's word and will. There is hell in this life for those who disobey God and rebel against Him; but the Hebrew word "sheol", translated hell, refers even more to the state of being beyond death.

Before leaving Moses, the comment by Dr. Walker about the burning bush experience of Moses needs correction. It comes as a shock to us to read "the burning bush that Moses saw in the wilderness was but a symbol of the burning remorse Moses felt when he knew he had run away from his duty to his people." Anyone reading this account in Exodus 3 will see, as Mr. Cecil B. DeMille did in "The Ten Commandments", that God used a flaming but unconsumed bush to attract Moses' attention to God Himself to give guidance to Moses for his return to Egypt. Far from this being an experience for Moses of "descending into hell" as Dr. Walker imagines it, God said to Moses out of the bush, "Put off your shoes, for this place is Holy Ground." Dr. Walker may call this hell for Moses; but God calls it "holy ground".

We next find Hell on the lips of David in one of his songs of deliverance in 2 Samuel 22.

"I will call on the Lord, who is worthy to be praised;
So shall I be saved from my enemies.
When the waves of death encompassed me, the floods of ungodly men made me afraid;
The sorrows of hell assailed me, the snares of death confronted me.
In my distress I called upon the Lord and He heard me."

In Psalm 9 David speaks God's warning to us: "The wicked shall be turned into hell, and all the nations that forget God. Put them in fear, O Lord." Please remember that godly fear is the beginning of wisdom. "As for me I will call upon God, and the Lord shall save me." Save me. Hardly from heaven. Save me from hell! David teaches us to pray and not to fear; to have a holy fear of displeasing God; and salvation through obedience.

And Job has a right understanding of God's greatness. Job asks Zophar, "Can you by searching discover God perfectly, He who is high as heaven, deeper than hell! What can you do, what can you know?" Job teaches us reverence and humility.

But the new Revised Standard translation of the Old Testament refuses to translate the Hebrew word "Sheol" hell as the King James translators did. The modern translators prefer leaving its meaning as that gloomy underworld of departed spirits.

Solomon connects these three ideas together in Proverbs, a loose woman, death and Sheol. Let's not be squeamish. Let's call it a loose woman, death and hell. Isaiah, Ezekiel, Amos and Jonah and Habakkuk teach about sheol or hell.

Outside Jerusalem's walls is the city dump called Gehenna. It is always burning. This is the word and picture Jesus uses for hell fire. Jesus said "whoever loses his temper with his brother is in danger of hell fire"; He said if your eyes wander and gather impure thoughts about men or women, "it is better that you lose one of your eyes than that your whole body be thrown into gehenna or hell. And if your right hand causes you to sin, cut it off and throw it away; it is better to lose one of your members than that your whole body go into hell.

Jesus spared no words in warning the religious bigwigs and false teachers. "Woe to you scribes and Pharisees, hypocrites! You serpents, you brood of vipers, how are you to escape being sentenced to hell?" Jesus believed in hell and warns us against it. Jesus says, in Matthew 25, "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me a drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you vsited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee a drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say unto you, as you did it to one of the least of these my brethren, you did it

to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty, or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life." This is the warning of the one who loves us so!

Jesus Christ came to save you and me from perishing, body and soul, "For God so loved the world that He gave, His only begotten son that whosoever believeth in Him should not perish, but have everlasting life." Here is our choice. Even our indecision is our decision to reject our salvation. "Today is the day of salvation." Will you accept forgiveness and accept your Saviour, today? Shall we make our decision in silent prayer now as I pray for you and we pray for one another, including Dr. Walker . . . Amen.



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CHILDRENS Page



The Birth of Jesus

When Mary and Joseph arrived in Bethlehem, to be taxed, the Inn was already crowded, and there was no room for them, but they were allowed to sleep in the stable. And there the baby Jesus was born. There was no bed, so they laid the baby in a manger. It was then the shepherds, watching over their sheep in the field, saw a great light and were afraid. An angel appeared and said, Fear not, for behold I bring you good news: Unto you is born in Bethlehem the Son of God who is the Saviour, and you will find the babe lying in a manger. The shepherds went to the place and found the babe as the angels had said. Then they, too, glorified God.

Later, the wisemen came a long distance from the East, following a Star, until it stood above where Mary and Joseph were staying, and they bowed down before the baby Jesus and worshiped, presenting rich gifts. So it was that our Saviour, Jesus Christ came into the world to save sinners –

E. – And that was the first Christmas.



LESSON FOR DECEMBER 29

By THE REV. J. KENTON PARKER

Brothers Through Christ

Background Scripture: Philemon
Devotional Reading: Ephesians 2:11-22

I wish to quote almost verbatim the Introductory Notes on this epistle in the Analytical Bible (John A. Dickson Pub. Co.). "This is a private letter, the only one of the kind written by Paul, and the shortest of his epistles (I & II Timothy and Titus are somewhat similar). Philemon was a resident of Colossae and a member of the church there (Col. 4:9). It was by the apostle he was brought into the Christian life. That Philemon was an earnest Christian appears from Paul's statements. Onesimus was a slave of Philemon. In some way he had wronged his master. He came to Rome and was brought into contact with Paul. These relations resulted in his conversion. He was very serviceable to Paul who would have been glad to retain him, but he convinced him it was his duty to return to his master. In this letter he bespeaks for Onesimus a kind and Christian reception. It is a masterpiece of Christian courtesy and intercession. It is quite possible that the apostle was called upon many times to render such service in behalf of others. This is one of the four "Prison Epistles", the others being Ephesians, Philippians, and Colossians. It was written at Rome during the first imprisonment." (62-63 A. D.)

In our Devotional Reading from Ephesians Paul tells us how the Gentiles as well as the Jews have been made nigh by the blood of Christ. We Gentiles who were aliens from the commonwealth of Israel and strangers from the covenants of promise and without hope and without God have been reconciled unto God by the cross. Both Jew and Gentile have access by one Spirit unto the Father. No more foreigners and strangers, we are a part of the household of God and have fellowship with the saints, and are built into an holy temple in the Lord. We have become "brothers through Christ". In the seventh chapter of Revelation we have a great multitude whom no man can number gathered from every nation and people and tongue under heaven. They, too, are "brothers through Christ". All true Christians are one body in Christ.

In our lesson today we are studying about a slave and his master who are made "brothers through Christ". It reminds me of the relationship which often existed between slaves and their masters here in our Southland. I have read of the loyalty and devotion shown by both master and slave. I am thinking of a specific case where the master stayed by the bedside of a sick slave and ministered to him through the night, and the way slaves attended their masters in the army. They were "brothers through Christ". While we do not believe in Slavery, of course, there were cases even in Paul's day where there was real affection between slave and master. In Titus Paul speaks of the slave as "adorning the doctrine of God our Saviour in all things." If a slave could "make beautiful and attractive" the teaching of the Gospel, how much more should others do this! In his letter to the Colossians 3:22 the apostle enjoins, "Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God." In Ephesians he says, "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall receive of the Lord, whether he be bond or free." Then, turning to the masters, he says, "And, ye masters, do the same thing unto them, forbearing threatening: knowing that your Master also is in Heaven; neither is there respect of persons with him." The slave and the master were on the same level in the eyes of God. The slave, Joseph, was an obedient slave, and in the eyes of God far better than his master, Potiphar. However, Joseph did not attempt to escape, but only to be a good servant. Paul loves to call himself a "servant" or "slave" of the Lord Jesus Christ.

In our day when the institution of slavery no longer exists in civilized nations, we can apply these exhortations to labor and capital, to employer and employee. The laborer and capitalist are "brothers through Christ" if they are real Christians, and the same rules which Paul gives to slaves and masters would apply

to them. In our homes we no longer have "slaves". We hire servants. Where the maid and mistress are Christians they are "sisters through Christ". The millionaire and the hired man are "brothers through Christ". If Paul were writing today I feel sure he would use the same words to express the duties and obligations which belong to modern servants and masters. Some men are still in positions of authority and others of us occupy lower places. There should be no false pride in our position if we are in authority; there should be no feeling of envy or dissatisfaction or rebellion if we are ordinary citizens.

Now, let us look at this letter written long ago, and see some of the characters in it and the lessons we may learn from it.

I. *Paul, the Writer of the Letter*

When we read Paul's great Doctrinal Epistles, like Romans, or his letters to some great church, we think of him as a great Thinker, Theologian, Organizer and Instructor. In his pastoral Epistles like Timothy and Titus we see him as a master of organization and management of the church and his interest in young preachers and elders and deacons.

In Philemon we see another side of Paul: his love for a slave. In some way Onesimus had come in contact with the apostle, had been converted through him, and had shown his affection and obligation by ministering to Paul in prison. They had become "brothers through Christ".

Paul, however, had a deep conviction concerning right and wrong; he believed in obeying the law, even though he might not think it a good law. According to law, this runaway slave belonged to his master, Philemon. He felt therefore that this slave should return to his master. This would be the right thing and both he and Onesimus agreed on this course. Onesimus had been an "unprofitable" slave. He was to return and show that a Christian slave can be "profitable" to his master.

Philemon was under obligation to Paul: "thou owest unto me even thine own self beside." Paul, however, does not wish him to be kind to Onesimus because of the debt he owes Paul, but of his own free will. "If he has wronged thee, or owest thee ought, put that on mine account." This is an illustration of what Christ does for us. Jesus paid it all; All to him I owe; Sin had left a crimson stain, He washed it white as snow. The apostle promises to stand security; I will repay it.

He asks Philemon to receive his runaway and unprofitable slave not now as a servant, but above a servant, a brother beloved. The relationship between servant and master would be changed. The slave would still be a slave but there would be a big difference both in the slave and in the master. Whether he set him free, or not, it would be like two brothers through Christ. I think we can apply this to present conditions and the employer and the employee. They would still be in the same positions but both being Christians there would be a tremendous difference in their attitude toward one another. The worker would give better service and the employer would be kind and just.

We see Paul, the great missionary and organizer of churches and writer deeply concerned about the welfare of a poor slave, very strict to do the right thing and very courteous and tactful in seeking to aid the servant who had wronged his master, but was now a changed man.

II. *Onesimus — Unprofitable; now profitable*

Onesimus had been unprofitable to Philemon. As an ordinary servant he was no doubt somewhat resentful and perhaps unfaithful, or even dishonest. Now he was a Christian. As a Christian slave he could "adorn the teaching" of Christ by being an honest and obedient and faithful servant. It makes a man a better worker when he is converted. Real Christians are far better co-workers than those who are not. If workers in the mill or clerks in the store are converted they will be more faithful and diligent. In other words, more profitable. This is one reason that owners of mills and other industrial plants know that it is "good business" to encourage Christian churches in their efforts to convert people. These business men know that sincere Christians make the best workers, men and women who can be depended upon.

Paul is saying to Philemon, I know that Onesimus was not a very good servant, but you will find him a better one now that he is a Christian. In the story "Barriers Burned Away" the German skeptic had sense enough to realize that the young Christian working for him was a better worker because he was a Christian. He sneered at his religion, but at the same time acknowledged that his religion made him honest and industrious and faithful. The same thing is true in our relation to the government. Most men in authority realize that Christians make better citizens than other men. This is not always true and nations have "cut their own throats" by persecuting and murdering Christians, but sane and sensible men know they can trust Christians to be good citizens. We can "put to silence" the talk of evil men in this way. To be a good worker and a good citizen is a fine testimony to the power of the gospel.

(Continued on Page 16)

YOUNG PEOPLES Department



YOUTH PROGRAM FOR DECEMBER 29

By THE REV. B. HOYT EVANS

Continuing Christmas

Scripture: Matthew 2:1-12 and Luke 2:8-20
Hymns—Selected Christmas Carols

Program Leader:

Another Christmas has come and gone. We think back with pleasure on the good things we have had and on the inspiration we have received. Perhaps, we are able to remember with satisfaction having brought joy into the lives of others. For most of us it has surely been a blessed time, but why must we close the book on an experience which has been so rich? It is true that we must take down the Christmas tree and store away the lights and other decorations. We read our greetings one more time as we finish the Christmas candies and other special Christmas foods. These things have their day, but the real significance and spirit of Christmas ought not to be laid aside and stored away like the material trappings of the season.

In this program we shall consider how we may continue to preserve and enjoy the spirit and meaning of Christmas all through the year. If we can do this, we may be sure that it will bring a blessing to others as well as to ourselves.

First Speaker:

One of the fundamental things characterizing Christmas is the giving of gifts. This is a Christmas activity which we can continue with profit throughout the year. Some of us may think that we could not afford the financial drain of buying gifts all the time, but we are not thinking primarily about material gifts. The most valuable things we have to give are not to be wrapped in Christmas paper and tied with bright colored ribbons. Some of the most needed gifts we can present to others are things like: patience, understanding, encouragement, friendliness, helpfulness, kindness and love. The best thing of all which we have to share with others is our knowledge of Christ.

In our thoughts about giving we must not forget our gifts to Christ, the One Who gave Himself for us. We are not truly continuing Christmas unless we give to Christ that which He desires and deserves. The most acceptable gift we can offer Him is our lives. Nothing less than that is good enough, and there is nothing greater we can give. He, in love, gave His all. We cannot do less.

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

Second Speaker:

In the beautiful Christmas account in the second chapter of Luke we read that, "the shepherds returned, glorifying and praising God for all the things that they had heard and seen." During this Christmas season we have been reminded once again of the wonder of God's love in sending His only begotten Son into the world to be our Saviour. As we have thought on these things we have been led to praise God with renewed earnestness. The shepherds not only praised the newborn king, but they continued to glorify Him and sing his praises even as they went back to their flocks to take up their normal employment. Let us not forget that we have a privilege and an obligation to praise God throughout the year. All the services in our church afford opportunities for praising the Lord, but we cannot use these opportunities unless we are regular in our attendance. Sometimes people bring their bodies to the church services, but not their minds. We cannot actually praise and glorify God, even if we are present for every service, unless we put our minds and hearts into the worship. Let us resolve to continue Christmas by being more faithful in praising and glorifying God throughout the year.

Third Speaker:

It is written of Mary, concerning all the wonderful events that surrounded the birth of her child, that she "kept all these things, and pondered them in her heart". Christmas continued to be meaningful to her as she meditated on what had taken place. It may seem strange to us, but we are privileged to understand far more of the significance of Christmas than Mary did at that time. God has revealed to us in the Scriptures what the birth of Christ means to us. We may know clearly that God became flesh and dwelt among us, that He became our representative, that He met the requirements of the law, that He made Himself answerable for our sin, that He died in our place on the cross, that He rose again from the dead, that He saves

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those who come to Him by faith, and that He will come again to receive them unto Himself. Christmas will be continuingly meaningful to us, if we will keep these wonderful truths and ponder them in our hearts and minds. Indeed, this is the key to a continuing Christmas. It is the contemplation of God's goodness to us in Christ that makes us want to give of ourselves to others and to the Lord. It is the contemplation of His grace that makes us want to praise His name all the day long, yes, and throughout the years.

Sunday School Lesson

(Continued from Page 14)

III. *Philemon — dearly beloved fellow-laborer*

Here was a man who had a "church in his house." This speaks eloquently. He had others associated with him. He was a man of faith and love, one for whom Paul could be very thankful. He was no doubt a rather well-to-do man. Paul felt that he could rely upon such a man, not only to receive Onesimus and forgive him but receive him as a brother through Christ. He was a man in whom Paul had the utmost confidence. We feel that he did just what Paul asked him to do, and even more, thus rejoicing the heart of the apostle. It is a great thing to have friends in whom we can have such confidence.

This delightful letter gives us the picture of three kinds of Christians: the leader, Paul; his friend and helper, Philemon; and a slave who was converted and joined the household of faith along with the other two.

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Lesson 1: A Christian Church

The Lesson in Outline

Preface to Circle Bible Leaders

Introduction to Lesson

I. The Idea of the Church Defined

A. Terms used

1. "Church" - "that which is the Lord's"

2. "Ecclesia" - "assembly" - the particular kind of assembly being determined by the usage.

B. Conclusion drawn from the New Testament usage.

II. Characteristics of the Church as seen in some of the names applied to it.

A. Christian Acts 11:26

B. Body of Christ and Bride of Christ Eph. 5:22-33

C. Pillar and ground of the Truth

I Tim. 3:15

Preface to Circle Bible Leaders

The Church of Jesus Christ ultimately has only one true purpose, namely, to glorify God. This purpose is accomplished by the Church so long as she is carrying out the commands of her King, Jesus Christ. In I Timothy 3:15 Paul speaks of the Church as "the pillar and ground of the truth." This together with the Great Commission of Christ teaches us that the primary way in which the Church is to glorify God is to uphold and proclaim the truth of God, especially as found in the Gospel of Jesus Christ. The proclamation of the Gospel to those outside of the Church is evangelism or mission work. For those who accept the Gospel, and thus become members of the Church, there is the continued teaching ministry of the Church. It is the duty of the Church to help them to grow in grace and knowledge of the Gospel. The primary means of grace for this growth is found in the faithful teaching of the Word and administration of the Sacraments.

The purpose of every organization within the Church is, or should be, the spread of the Gospel through evangelism and the edification of the saints through the faithful ministry of the Word. You who have been named as Bible Leaders for your respective circles hold the key to the success of your Circle's work as it seeks to carry out the Biblical ideal of "building up the body of Christ" (Eph. 4:12). In a real sense you will be "ministering the Word of God" to your Circle. This task carries with it tremendous responsibility. You will want to be very careful to handle God's Word properly. All that you say as a Bible teacher should be true to the Word. This is not the place for personal opinions, but rather for a careful and true exposition and application of God's Word. When you have been a faithful teacher of His Word, then you can know the joy and satisfaction of doing that which is well pleasing to God.

Introduction to the Lesson

Our subject for the year is "The Church in the New Testament," which is part of the overall study by our Church of the "Nature and Mission of the Church." In this first lesson we shall seek to set forth some of the basic concepts of what the Church is. Then in each successive month we shall deal with some particular aspect of the Church's life and work.

The Bible being the inspired record of God's dealing with man in history, it is not a systematic theology text book. This being the case, we shall not expect to find any single passage that defines fully the nature of the Church. Rather we shall need to study various selected passages to understand the full teaching of the New Testament on this subject. We shall first look at the usage of the word "Church," and then look at descriptions of the Church given in the New Testament.

I. The Idea of the Church Defined

A. Terms used

1. "Church"

We have an interesting phenomenon in connection with the English word "Church." The word "Church" itself can be traced back to the Greek, and yet we use it to translate another Greek word. The word "Church" is traced

through the Scottish Kirk and the German *Kirche* to the Greek Kuriakos, an adjective meaning "pertaining to the Lord" or "the Lord's." It is used twice in the New Testament, referring to the "Lord's Supper" and the "Lord's Day." It was used during the Middle Ages to designate the sanctuary as the Lord's house. After the Reformation it came to be used to designate the congregation as well as the sanctuary.

2. "Ecclesia"

It was this word "Church" which was used to translate another Greek word "Ecclesia," which means an "assembly" or the "called out ones." The basic idea conveyed by "church" then is that of an assembly of the Lord's people, a society of Christians. The word "Ecclesia" does not indicate just what kind of assembly. This must be determined by the context. A study of the New Testament reveals at least six different usages of the word. Let us examine some of the passages reflecting the different usages. It may designate:

a. A society of Christians that meet in a private house. Col. 4:15 "Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house."

b. A society of Christians in a particular city consisting of several thousand persons. Acts 9:22 "Then tidings of these things came unto the ears of the Church which was in Jerusalem."

c. A society of Christians living in a country or a region. Acts 9:31 (ASV) "So the Church throughout all Judea and Galilee and Samaria had peace . . . "

d. A society of Christians living across the whole earth. The officers appointed for the Church were for the Church universal on earth, not for just one particular place, or for the heavenly Church. I Cor. 12:28 "And God hath set some in the Church, first apostles, secondly, prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, diversity of tongues."

e. A society of Christians as represented by officers in a court. This is seen in Mt. 18:17 where Jesus teaches that one who has a difference with another is to take it to the Church for judgment.

f. The society of Christians in the largest sense of the term, namely, all for whom Christ died. Eph. 5:25 "Husbands, love your wives even as Christ also loved the Church, and gave Himself up for it."

B. Conclusion drawn from the New Testament Usage

Due to the great variety of usage it is difficult to frame a single definition that includes all these various aspects of the Church. Perhaps the most concise treatment of all these ideas is found in the *Westminster Confession of Faith.*

1. The last of the usages noted above gives us the broadest and most comprehensive idea of the Church. It is that society of men who are spiritually united to Christ and thus to one another in every age. The Westminster Confession speaks of this aspect of the Church thus: "The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all" (Chapter XXVII, par. 1). Thus the Church invisible is known only to God and comprehends all whom He has elected to salvation, past, present and future. It is this spiritual body that underlies all visible manifestations of the Church on earth.

2. Of the visible Church the Westminster Confession says: "The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service" (Chapter XXVII, par 2). This introduces the ideas of the invisible and visible Church. It should be noted that these terms do not designate two separate and distinct Churches, but rather refer to the same Church under two different characters.

. The other passages cited above give us the added ideas of local congregations, of the Church of a region or area, and of the Church as a court.

4. One other point should be noted from our Confession. It is the fact that we do not profess to be *the true* Church, but only a branch of it. "The catholic church hath been sometimes more, sometimes less visible, And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered and public worship performed more or less purely in them." (Ch. XXVII, par 4). We do not even profess to be *the ideal* Church. "The purest churches under heaven are subject both to mixture and error . . . " (Ch. XXVII, par. 5).

II. Characteristics of the Church as seen in some of the names applied to it.

A. They were called Christians Acts 11:19-26

This passage begins with a reference to the dispersion of the Church following the death

of Stephen, which is recorded in Acts 8:1-4. The characteristic of these believers who were scattered is that they "went about preaching the word" (Acts 8:4). At first this preaching of the Gospel was directed only to the Jews. As they moved up the coast to Antioch they moved into a Gentile area and began to preach also to the Gentiles in Antioch. It is likely that these were proselytes of Judaism, perhaps "proselytes of the gate." That is, those who were interested in the worship of the God of the Jews, but not ready to adopt full Judaism. When this was known in Jerusalem, Barnabas, who was himself from Cyprus, was sent to investigate the situation. He is described as one who was full of the Holy Spirit. He saw a real work of God's grace in the hearts of these Gentiles and entered into a ministry to them himself. He also went to Tarsus and brought Saul, who was especially qualified for this work, back to Antioch to enter into this ministry. After a year of fruitful ministry, in which a great multitude was gathered, it is recorded that they were called Christians by the people of Antioch. This term was apparently applied by the enemies of the Church to those who were constantly witnessing about the Christ. What a testimony this was! These people were distinguished by the world from the world because of their constant witnessing for Christ. Would that all who bore the name "Christian" today were thus known. We all need to ask ourselves just what it means to be called a Christian. Do we measure up to the Christians of Antioch who earned this name by their witness? May God help each one of us to be better witnesses for Him?

B. The Body of Christ and the Bride of Christ Ephesians 5:22-33

In this beautiful passage the Apostle is speaking of our marital relations and duties under the figure of the relation of Christ to His Church. He uses both the idea that the Church is the Body of Christ and also that it is the Bride of Christ. (See verses 23, 25, 29 and also Ephesians 1:23; Colosians 1:18 and I Corinthians 12:27.) The primary idea of both of these figures is that of the union of the Church with Christ. The basic idea of the Gospel is that God has called in the Covenant of Grace a people to be His own people and entered into a Covenant relation with them through the Mediator of the Covenant, Christ Jesus. This was the Gospel preached to Abraham (Genesis 17:7), repeated to Israel throughout the Old Testament (Exodus 19:5-6; Ezekiel 6:28, etc.), and finally repeated in the vision John had of the New Jerusalem (Rev. 21:3). To be in the Body of Christ, with Christ as Head is to be joined in union with Him. So also to be a part of the Bride of Christ, which He has given His life to cleanse unto Himself as holy and without spot, is to belong to Him in a special and sacred way. When we think of the Church in these terms, how we ought to be concerned for its purity of life! May God help each one of us who knows Christ as Saviour to realize that we make up His Body, His Bride, and may we seek to be holy for Him!

C. The Pillar and Ground of the Truth Timothy 3:15

There are a number of other figures used to describe the Church, but we shall close with the consideration of the one found in I Tim. 3:15. There Paul refers to the Church of the Living God as the "pillar and ground of the truth." This description of the Church has to do with the purpose for which the Church was constituted. Ultimately this purpose is that she glorify God, but this passage indicates just how the Church is to glorify Him. The Church is to uphold the truth and to proclaim the truth to all the world. In particular it is the truth of the Gospel found in the Word of God. It was this very thing that characterized the New Testament Church. Remember that it was the witness of the Christians in Antioch concerning the truth of the Gospel that first brought them the name of "Christian." We need again to examine our own witness as individuals and as a Church. Do we stand without hesitation for the truth of God? Are we upholding the truth and proclaiming it as we should? The Church which does not stand for the full truth of God does not deserve the name of a Christian Church. May God help us to be true to our calling, that we be Christian, that we be pure and holy, that we be the pillar and ground of the truth!

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NEWS of CHURCHES around the World

Board of Church Extension

Atlanta, Ga. - (PN) — At the past meeting of the Board of Church Extension, held in Atlanta November 13-14, a group of three persons were appointed to seek the services of a qualified consultant whose purpose would be to help set up a Division on Homes and Christian Welfare as soon as possible.

Dr. Edward Grant, Baton Rouge, La., was named chairman of the sub-committee, with Dr. E. T. Thompson, Richmond, and Mrs. T. D. Connell of Shreveport, La., serving with him.

The work of the new Division itself got its stamp of approval last April at the General Assembly in Birmingham. Its services would relate to Homes for Children, and Homes for the Aging. The Board, in its preparation for the new Division, agreed to ask the 1958 Assembly for at least three additional members to be placed on the Board in order that the new Division would have adequate representation without reducing the number serving on the Committee responsible for any other Division.

Another major development at the Board's meeting in November was the authorization of the setting up of an Advisory Council of Negro Work which would have ten voting, and six ex officio members. Membership would represent the Board of Church Extension, the Board of Christian Education, the Board of Women's Work, each of the Negro presbyteries, and the Church-at-large. Similar Councils, such as the Council on Church Architecture and the Council on Radio and Television, have already been authorized.

The Board approved in principle, a plan to strengthen the Division of Evangelism by placing two new men to work in this field. One person would center his activities in an eastern section of the Assembly; the other would work in the western areas. The Board expressed belief that such a system would enable a better coverage of the vast geographical area of the Assembly itself. Details for such a plan are still under study.

Another action taken by the Board was the appointment of Fred Ohl, Field Representative of the Division of Radio and Television, to serve as Acting Secretary of that Division until a new Division Secretary can be named.

At the same time, the Board concurred with an earlier resolution of the Board of Trustees of the Protestant Radio and Television Center which named the Rev. Ernest J. Arnold as President of the Protestant Radio and Television Center. The Board of that Center, made up of five denominations of which the Presbyterian Church, U.S. is one, named Mr. Arnold president of that organization two months ago. Mr. Arnold, as president, gives his full-time service to the five-denominational Center.

Another action from the report of the Division of Radio and Television of the Board of Church Extension, provides that in January 1958, the Presbyterian Board's Division of Radio and Television be moved back from the Protestant Radio and Television Center to the offices of the Board of Church Extension. For some time, the Division has had offices at the Center, but this new move will place the Presbyterian Division consistent with operations of the Methodist, Episcopal, Lutheran, and Presbyterian U. S. A. groups, the other four members of the Protestant Center, which use production facilities at this Center but maintain their denominational offices elsewhere.

The Rev. O. V. Caudill, Secretary of the Department of Church Architecture, stated in his report, that Presbyterians spent $19,325,429 for building in 1956 — resulting in nearly $1,000,000 increase over that spent in 1955.

The Board's treasurer, G. B. Strickler, stated that income from January through September, 1957, has shown an increase of approximately $58,000 ahead of the same period last year.

He further reported that 18 church and manse loans were paid in full during the year — their original amount totaling $122,300. During the year, 22 new loans have been made which totaled $278,300. The Board, he declared, now has 160 outstanding loans, totaling $1,160,074. None of the benevolence income to the Board is used in making loans. Funds available for this purpose have been built up through the years mainly through legacies left to the Board or to the former Executive Committee of Home Missions.

Another item brought up before the Board meeting was future Study Books. The 1958 Study Book is entitled "Building the Church". It ties in with the 1958 General Assembly emphasis, The Church, and is to be used throughout the Assembly. In the 1958 Study Book various reports on what has been done and is being done now in various areas of church development will be discussed.

Dr. E. T. Thompson, chairman of the committee reporting on the Division of Christian Relations, announced that a reprint has had to be made of the 1957 Study Book: "Christians are Citizens".

In the report of Dr. James Carr, Secretary of the Town and Country Church Department, the secretary brought out the fact that a major problem facing local congregations today is the vast number of churches with vacant pulpits or with no regular ministers.

In the statement from the Department of Chaplains and Military Personnel, the Rev. James Alexander told Board members that there are 52 Presbyterian ministers in the chaplaincy of U. S. armed forces today. During the past year, Mr. Alexander reported that he has visited 16 of these chaplains, and has plans for visits to seminaries to talk with students interested in chaplaincy work and with those students who are already in armed forces reserve. Mr. Alexander reported that Presbyterian chaplains' contacts with this Department of the Board are sometimes their only contacts with their denomination after they enter armed forces work.

The November meeting of the Board of Church Extension was the Board's first official session since the death of Dr. John Alexander, Secretary of the Division of Radio and Television; and the

Rev. Moses James, Board member. Members passed expressions of the Board's sense of loss at the passing of these two persons.

Eighteen of the twenty Board members attended the Atlanta meeting.



25 Years' Service

For 25 years' service as president of Columbia Theological Seminary, Decatur, Ga., Dr. J. McDowell Richards and Mrs. Richards were presented with a silver service during Columbia's Ministers Week. Joining in the tribute paid to the Richards by the Alumni Association was Dr. John A. Mackay, at left, president of Princeton Theological Seminary, Princeton, N.J. The Alumni Association also presented the Richards with a substantial check, which they will use during the 1958 sabbatical leave, much of which Dr. Richards will spend in special work at Princeton Seminary. Dr. Frank Alfred Mathes, pastor of South Highland Presbyterian Church, Birmingham, Ala., made the presentation on behalf of the Alumni Association, and the Association's president, the Rev. Preston Stevenson of Clarksdale, Miss., presided at the luncheon meeting. Dr. Richards began his service to Columbia in 1932.

Atlanta — Reports of important advances in enrollment in Group Life and Major Medical insurance plans offered by the Board of Annuities and Relief, and the formal approval of a long-range plan for ownership of the Presbyterian Center were features of the meeting of that Board here in November.

Sixteen members of the Board reviewed the Board's work during the three quarters of the Church Year ending September 30, and heard reports and recommendations from committees.

A resolution was approved concerning the Presbyterian Center here, stating that as soon as remaining indebtedness is paid off, title for the half-million dollar property will be made over to the boards and agencies housed in the Center. Mr. Charles J. Currie, executive secretary of the Board of Annuities and Relief, explained that his Board had provided funds for a small part of the original purchase cost in 1953, and had paid for all remodeling and upkeep costs for the Center. The seven boards and agencies using the Center are paying rental for the purpose of retiring this indebtedness. As soon as the remaining debt is repaid, the property will become the property of all these agencies, and rental costs will drop to a figure sufficient for upkeep. This has been the plan from the organization of the Center, but the resolution by the Annuities and Relief Board was the first formal statement of purpose by that Board.

The Board, which also administers the relief programs of the Church, reports that for the nine months in 1957, ministerial relief to retired ministers and widows of ministers was increased $93,000.00 over the comparable period for 1956. This increase was made possible by contributions to the Joy Gift in December, 1956.

An Actuary and Investment Counsel report to the Board stated that both the Minister's Annuity Fund and the Employees' Annuity Fund are in excellent condition. Both continue to grow, and the Board reported that active membership in the ministers' fund is 2,827 persons, an increase of 36 over a year ago. Six hundred thirteen are enrolled in the employees' fund, an increase of 29 over the same date in 1956.

Dr. W. A. Benfield, minister of the Highland Presbyterian Church, Louisville, Ky., is chairman of the Board. Mr. C. W. Bailey, banker of Clarksville, Tenn., and former president of the American Bankers' Association, is chairman of the Finance Committee of the Board.

SPECIAL TRIBUTE PAID DR. C. DARBY FULTON

Read to the Board of World Missions by Board Member Mr. William McCord. And on the vote of the Board, included in the Service of Dedication for the new building, being read to the congregation by Dr. Jas. A. Jones, Chairman.

At this meeting of the Board of World Missions, which is made memorable by the dedication of the World Mission Building — the new home of this body — it is highly appropriate that we record afresh our appreciation to the man under whose leadership it has been erected.

We celebrate this year the Fortieth Anniversary of the connection of Charles Darby Fulton with the work of this Board, or with its predecessor, the Executive Committee of Foreign Missions. In 1917 he was appointed a missionary of our Church to Japan, where he labored effectively until 1925. In that year he was recalled to this country to serve the Executive Committee of Foreign Missions as Field Secretary, an office which he held until, in 1932, the General Assembly of our Church elected him as Executive Secretary of Foreign Missions. The year 1957 therefore marks his completion of a full quarter of a century in that vitally important post.

The world has known few periods so marked by great political, economic, and social changes as these twenty-five years. Certainly the period has been fraught with tremendous difficulties and dangers for the Christian Missionary Enterprise. We believe that in the Providence of God Darby

Fulton came "to the kingdom for such a time as this", and that the accomplishments of our Church in World Missions during this period are in no small degree due, under God, to the leadership which he has provided. We congratulate him today upon the Fortieth Anniversary of his missionary career and the Twenty-fifth anniversary of his service as Executive Secretary. We would also record in the minutes of the Board of World Missions, our profound affection and appreciation for this man as executive, as author, as preacher, as leader of assemblies, as missionary statesman — but above all as an humble and faithful servant of Jesus Christ. We are profoundly grateful that God gave him to our Church. It is our prayer today that he may be granted wisdom and strength for even greater service in the years which lie ahead, and that he may see our Church move forward with ever increasing devotion and effectiveness in the prosecution of the great missionary program to which he has given his life.

LOUISIANA

Houma — The First Presbyterian Church of Houma, Louisiana, will observe its one hundredth anniversary on Sunday, Dec. 8, 1957. According to records the church was formally organized by the Presbytery of New Orleans on Dec. 5, 1857.

On the special program for the occasion will be the Rev. Dr. John N. Blackburn who served the church from June 15, 1901 to Sept. 1, 1948. The other special speaker will be the Rev. Dr. May D. Fortna, pastor of the Carrolton Avenue Presbyterian Church of New Orleans. The present pastor is the Rev. Clarence C. Elrod who began his service with the Houma Church on April 3, 1955.

Houma is a fast growing town located in the extreme southern part of the state. The church is engaged in raising a Centennial Building Fund to meet the need of a growing congregation. In 1956 the church was able to buy a beautiful piece of property on which to relocate and build a church, educational building, fellowship hall, and manse.

MISSISSIPPI

Jackson — Belhaven College has taken the lead in promoting really fine, serious music on the radio stations of Mississippi via a series of programs produced on tape by the Belhaven department of music. The programs are 15 minutes in length and are carried weekly by a 13-station network over the state.

Artists featured on the series include the Belhaven department of music faculty and the most outstanding of the advanced students. According to Dr. McFerran Crowe, president, the series is provided as a public service contribution to community culture. The programs are called "The Voice of Belhaven" and include both sacred and secular music by the finest composers.

The program is planned and directed by Robert De Vos, Belhaven professor of voice, who also does the announcing on the show and occasionally appears as baritone soloist. Mrs. McFerran Crowe is the regular accompanist for vocal artists. Jim Wilburn, a freshman, is the engineer.

In addition to soloists, the program features groups such as the Belhaven Chorale, under the direction of Harold Avery, chairman of the department of music, the Belhaven Girls' Sextet and Men's Chorus, directed by Mr. De Vos.

NORTH CAROLINA

Kings Mountain — The Rev. P. D. Patrick, pastor of the First Presbyterian Church, was recently elected vice president of the Kings Mountain Ministerial Association. Dr. W. L. Pressly, pastor of Boyce Memorial ARP Church, was named chairman of the Bible in the Schools Committee.



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Christmas Greetings
from The Southern Presbyterian Journal
Weaverville, North Carolina

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EDITORIAL

God's Star vs Man's

The vastness of the universe is beyond the comprehension of man and behind that vastness there is the sovereign God, the Creator, the Designer, the Controller, the One Who has a Plan and a schedule for the execution of that Plan.

Using only the unaided eye, but reinforced by the divine perspective, the Psalmist wrote:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Today, with the ever increasing vistas made possible by giant telescopes, man is realizing more and more the vastness of that which exists all around this world, and in all of that vastness he should join again with the Psalmist in saying: *"What is man, that thou art mindful of him?"*

The Christmas Season is a recurring reminder of God's mindfulness. The Creator of all existing matter came from the heart of a loving and concerned Father, returning to this world to redeem it back to Himself. This staggering fact, this *"good tidings of great joy"*, is the only basis for true joy and peace.

Today, the eyes of the world are more concerned over a man-made star than over the Star of Bethlehem. With a certain fearful fascination eyes are turned towards the heavens, not to the Hope of the Ages but to a rocket, a satellite, a masterful scientific achievement by the standards of the world, but *nothing* compared with God's creation. Intrigued by the men who discover the things God created, we forget the Creator of all things, and in so doing lay up to ourselves certain just retribution.

The philosophy of the unregenerate world centers on things to be seen, or felt or experienced but rules out God Himself. Little wonder that men and nations are likened to the restless waves of the sea; shifting, turning, unstable. But Christ is revealed as the Foundation which cannot be moved, as the Stone which shall some day fill the whole earth. What a contrast? and how strange that men love darkness rather than light, man-fostered uncertainties rather than the certainties of divine revelation?

The star of Bethlehem led the wise men from the East, and then: *"and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."*

There is another star on the horizon today — the red star of Moscow. There are yet other man-made stars whirling over our heads in outer space. But the star which brings peace and hope to a sinning world is the one which stands over the manger in Bethlehem, for in that manger there lay the One Who saves His people from their sins.

The comparison between the two stars is one of startling significance: one is of the earth, earthy, the other is of the heavenlies, divine in its origin. One speaks of fear and foreboding, the other of good tidings and great joy. One portends destruction and judgment, the other love and forgiveness. One will end, a blaze of consumed ashes, the other in a glorious resurrection into the presence of the One Who is Light Himself.

The joy of Christmas is a joy which has no ending. The triumphs of science will always be in the "far country". The contrasting concepts are summed up by the Apostle Paul in these words:

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of this world worketh death".

—II Cor. 7:10

The stars of earth, whether insignia of governments, or earth satellites, are mad-made and

will have an earthly ending. The star of Bethlehem leads to the Christ of Calvary who was born into this world as Immanuel — God with us — that we in turn might have life and be with Him for all eternity.

As we look up at Christmas let us be sure we are looking to the God Who made the star of Bethlehem.

—L.N.B.

Speaking for God

It is argued by some that the minister of worship in praying ought to face the altar with his back to the congregation since he is the representative of the people, their voice to God in prayer. One wonders, however, whether the whole idea of the altar as a sacred place does not rest, consciously or unconsciously, on the notion that the body of Christ is there during the eucharist. Accordingly, some genuflect every time they pass in front of the altar, some cross themselves, and some allow only the ordained minister of their own denomination to officiate at the altar. Reflections of this Catholicism occur where a Protestant minister mediates between the table (as though it were an altar) and the deacons who receive the offerings or the elders who administer the elements.

Yet the bodily resurrection of Christ means that His body is actually in one place. It is localized at the right hand of God and therefore is not on every altar. Indeed, for truly Reformed thinking the altar is in heaven where the Highpriest ministers at the Tabernacle which God pitched, not man. At an altar a priest offers something to God — namely a sacrifice. At the Table of the Lord, God feeds believers upon the bread of life, and this supper is served not by a priest but by *a minister.*

In the Secret of the Most High, Dr. A. J. Gossip writes: "But at the climax of the Protestant worship it is God Who speaks and acts and gives, as the very way the minister is facing, typifies. He is the representative not merely of the people, but even more of God . . . In the sermon it is God's Word he brings . . . As truly there, as at the sacrament, it is Christ's hand offering hungry souls the bread of life. The service is God-centered. And Jesus Christ is in the midst."

—W.C.R.

We Preach Not Ourselves But Christ Jesus The Lord

Our Lord promised the Comforter to take His place and bear witness to Him. The Spirit of truth speaks not of Himself but takes of the things of Christ and shows them unto us, thus glorifying Him. In his sermon at Pentecost Peter begins with the outpouring of the Spirit in accord with the prophecy of Joel, but soon comes to Christ and devotes the body of his message to the things concerning Jesus. And the whole, both in reference to the Spirit and to Christ, concerns the mighty acts of God.

Among the Reformers Calvin insisted that "God in Christ is the perpetual object of Christian faith," and that the Christ Who presents Himself to the Church in the Holy Spirit is the Christ Who died and rose again — "Christ clothed with His Gospel." Luther opposed the spiritualism or mysticism of the Anabaptist as truly as he opposed the papalism of the Romanists. On this point Professor G. S. Hendry has properly written:

> "Enthusiasm exalts the sovereign freedom of the Spirit . . . but in such a way as virtually to sever the connection between the mission of the Spirit and the historical Christ. The emphasis is laid on the immediate subjective experience of the Spirit in the individual rather than on his appropriation of 'the redemption purchased by Christ' in the work of His incarnate life. The real attitude of enthusiasm (and this was openly avowed in its more extravagant forms such as Montanism and Joachimism) is that the dispensation of the Spirit superseded the historical revelation of Christ. This is concealed in modern forms of enthusiasm beneath an appearance of devotion to the Christ of the New Testament, but it is not really changed; for the historical revelation of Christ is treated as the stimulus to a subjective experience in the individual, not as itself the content of that experience. The Spiritualist individual experiences his own conversion and the resultant spiritual glow rather than Jesus Christ and Him crucified; when he bears his testimony, it is to speak of his new-found happiness rather than to confess that Jesus Christ is Lord.
>
> "One of the purposes of the *filioque* clause was to establish an indissoluble connection

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between the mission of the Spirit and the work of the incarnate Christ and so to determine the specific character of Christian spirituality. In severing this connection, enthusiasm leaves itself with no objective criterion, by which to 'try the spirits' and thus exposes itself to the dangers of an unregulated spirituality. It tends to issue in 'varieties of religious experience' rather than in a saving knowledge of God."*

—W.C.R.

*Hendry, G. S., *The Holy Spirit in Christian Experience,* pp. 68-69. If the writer were reviewing this book, he would indicate a number of places at which he differs from its distinguished author; but such facts need not deter one from profiting by valuable surveys the lecturer has made of the history of Christian thought, as *supra.*

The Uropygium

FOR A CHRISTMAS OR NEW YEAR'S DINNER

Our able contributors, Doctors Wm. C. Robinson and Robert F. Gribble are masters of a wonderful vocabulary, as witness the erudite and inspiring articles they write for the *Journal,* the latter indulging occasionally in some acute satire which is both amusing and instructive.

But we wonder if either of these gentlemen have made use of the Uropygium. Particularly at this holiday time of the year it is appropriate. For those who are content with commonplace speech, it is "the parson's nose" and appears prominently at Christmas and New Year's feasts, as family and guests gather about the decorated and well-laden table — whether it be turkey, pheasant, chicken or duck. The unabridged authority gives as a definition of Uropygium, "The projecting terminal portion of a bird's body, from which the tail feathers spring — sometimes called 'the parson's nose'." There are a few people who, when asked, "What part would you like — white meat or dark meat, or both?" actually speak for "the parson's nose." They like those two little fat tender chunks that bulge out on both sides of that feature; but we have never heard anyone call for the Uropygium. Doubtless if they did, the carver would hesitate, then look askance and plunge the big spoon into the stuffing, to draw out whatever mysterious delicacy the cook might have pushed in there.

But this is a day signalized by great advancement in all lines, and why should not the Uropygium come into recognition along with nuclear fission, Putnik and "Puff"-nik? It could easily become a fad, raising the price of fowls to a new high. The writer can remember when buying a steak at 25 cents a pound the butcher would offer to "throw in" a young calf's liver — and just look at the altitude of a calf's liver now — sailing with the satellites! Edible fowls of all kinds might come to be valued by the development of the Uropygium; indeed, such development could grow into something like "the tail wagging the dog".

But, "sufficient unto the day is the evil thereof."

—W.C.S.

Emmanuel: A Prayer

Abide with us, Emmanuel;
In all our hearts in Fullness dwell;
Enlarge our Faith, remove all fear;
Heal broken hearts, dry every tear.

In our weakness, Power bestow;
Above our shame, Thy Glory show;
Fill aching hearts with blessed Peace;
Make all the wars on earth to cease.

Cleanse evil souls from inborn sin;
Thy Holiness impart within;
Thy Boundless Love and Grace display
Come, dwell with us; O come today!

—J.K.P.

Where Is the Center of Gravity?

"For all seek their own, not the things which are Jesus Christ's."

Phillips translates this verse: *"All the others seem wrapped up in their own affairs and do not really care for the business of Jesus Christ".*

Every Christian is tempted to let the world with its cares and problems, its business and pleasure, its amusements and recreations, crowd in and consume the time and energies of our lives which belong to our Lord. "Making a living" is a necessary part of life but it should not come first for Jesus tells us to *"seek first the kingdom of God and his righteousness".* And when God is put first He promises to supply all of our material needs.

We become wrapped up in our own affairs when we put *anything* before Christ and his claims upon us. There is the ever present temptation to seek our own advantage, to look at the immediate and not at the ultimate.

The downfall of many a Christian begins when he permits himself to become so busy with secular things — no matter how important or worth while they may be — that he neglects the daily renewing which comes through prayer

and Bible study. All who begin their day with a quiet time of prayer and reading of the Scriptures *know* that this time becomes a spring of spiritual strength and blessing for the entire day. Let the things of the world crowd them out and not only is something lost which is infinitely precious but there comes a time when we know our lives are barren and our outlook bleak. We may continue to exist but we have ceased to LIVE.

Let us beware of becoming so wrapped up in our own affairs that we neglect the very day-spring of life itself. We might gain everything this world has to offer but we will end up as fools, bewailing our own folly.

The most important person in all the world is the Lord Jesus Christ. He has the right to expect us to put Him *first* — and no man who has ever done so has ever had cause for regret.

—L.N.B.

Impartiality

The idea of a chosen race, so strongly emphasized in the Old Testament, is incredible and repugnant to many contemporary religious writers. Before his conversion to Christianity, the English philosopher C. E. M. Joad argued that Palestine was such a small country that a divine revelation could never be thought as restricted to its confines. Other writers, even without being anti-semitic, ridicule the notion that the Jews are a chosen people.

But the Old Testament states that God called Abram. God might have called some other idolatrous inhabitant of Chaldea. Or, God might have called Melchisedec. This would seem more appropriate, for Melchisedec was a worshipper of the Lord, and Abram was not. But the Old Testament says that God called Abram.

Although the religion of ancient Babylonia and the religion of modern humanism are so different in several respects, there is one important point on which they agree. If humanism or advanced modernism admits the concept of God at all, God is thought of as a God of nature. In antiquity the worship of nature took the form of a vile fertility cult; in modern times it is scientific law and the gradual, constant processes of nature that are emphasized. God's power is everywhere the same. He always acts in the same way. He never favors one person more than another. We enjoy his blessings only as we learn and submit to the inviolable laws of nature. God is impartial.

In fact there is a translation of the Bible which says that God is impartial.

But this is not a good translation, and the idea is not Biblical. The religion of science, the religion discovered by empirical methods, neglects and ignores the fact of sin. It has done away with hell. It may have done away with heaven too and may have confined "salvation" to the scientific improvement of the conditions of this life. Such are the views, at least, of Edwin A. Burtt and Corliss Lamont.

The Bible, however, tells us (what ought to be evident to everyone) that man is evil; that he has sinned; and that therefore it is he himself rather than external conditions that need to be improved. The Bible also tells us that God has undertaken this task. God does not merely act in the form of natural law; but he intervenes in history and acts in special and supernatural ways. God called Abram.

He also called Moses. And he eventually was incarnate in Jesus Christ.

Thus we are faced with two concepts of God. We have to answer the question, What is God? Is he impartial? Does he treat everybody alike? Or does he intervene in history and choose one individual instead of another?

Psalm 65:4 says, "Blessed is the man whom thou choosest and causest to approach unto thee."

No doubt some philosophic arguments can be produced with reference to these two concepts of God. Such a discussion is not possible here. But one thing is clear: the Biblical conception of God is completely different from that of the religion of science. The Biblical God is not impartial. He acts specifically in time and space, in history, in the affairs of men. He chooses. Let us not confuse one of these religions with the other.

—G.H.C.

John 1. 18 in The Newly Discovered Papyrus of John

The Bodleian Library has recently published a newly discovered papyrus of the first fourteen chapters of the Gospel of John. This is edited by Professor Victor Martin of Geneva, who dates the find about 200 A. D. making it a good century older than the other most ancient witnesses Vaticanus and Sinaiticus. It is called papyrus No. 66 or Bodmer II papyrus.

One interesting item in each of the three oldest witnesses of the Gospel of John, that is in this papyrus, in Aleph, and in B as well as some other old manuscripts is found in the reading of John 1.18. Here the King James reads: "No man hath seen God at any time;

the only begotten Son, which is in the bosom of the Father, he hath declared him." The variant reading from the most ancient authorities gives, "No man hath seen God at any time; the only begotten God, who is in the bosom of the Father, he hath declared him."

The English Revision of 1881,1885, recognizes this ancient reading by a note in the margin as follows:

Many very ancient authorities read *God only begotten.* The American Standard Version of 1901 likewise gives the same marginal reading. Nevertheless, the American Standard Version of the New Testament, 1946, omitted any reference to this well attested reading. After some of us had objected to this omission in the 1946 RSV, the 1952 RSV has the following footnote:

other ancient authorities read *God.*

It can be seen that the RSV is still short of that generous recognition given this reading by the ERV and the ASV. The newly edited papyrus confirms the footnote in the 1881 and the 1901 revisions and raises the question as to why this reading was entirely omitted from the 1946 RSV.

Moffatt's New Testament admits that the reading *Theos* is probably more original than the variant *huios* and then proceeds to render it by a periphrasis which evacuates its meaning, thus:

"but God has been unfolded by the divine One, the only Son". In other words Dr. Moffatt admits that the documents give us a higher Christology at this point than the King James Version, and then despite the documents he gives us a lower Christology than does the King James. Goodspeed makes no express reference at this place in his New Testament to the documents, but seems to be dependent on Moffatt in his rendering, "the divine Only Son".

The treatment of John 1.18 by Moffatt, Goodspeed and the 1946 RSV do not engender confidence in these translations. These scholars knew that the reading *Theos* was "probably more original", yet they either explained away such reading or entirely omitted reference thereto. At this point, low Christological presuppositions seemed to have outweighed the textual evidence.

—W.C.R.



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Unwilling To Believe

In 1956 James DeForest Murch published *Cooperation Without Compromise,* a history of the National Association of Evangelicals. The December 1957 issue of *Earnest Worker,* a Sunday School periodical prepared for the Southern Presbyterian Church, the United Presbyterian Church, and the Reformed Church of America, carries a belated review.

The reviewer states that the book goes too far when it presents material on page 45 to show the unbelief of the late Federal and the present National Council of Churches. Why does the book go too far? Did the author stretch the truth? Are the facts otherwise than stated? The reviewer does not assert that the author has falsified the material. But he seems not to want to believe it.

The reviewer, who classifies himself as an evangelical goes on to say "There are some very disturbing quotations on pages 109 and 110 [of Murch's book] from so-called liberals. One is startled at the basic error of those quoted, and he cannot but wonder if this author is not falling into the error of taking their texts out of their contexts."

One of the quotations, from Dr. George A. Buttrick, is: "Jesus was not a sinner. He had done nothing to incur God's wrath. And if God dealt with him as if he were the greatest sinner, then we must say of God (as a cynical Frenchman did say of these penal theologies), 'Your God is my devil.'"

Now, the reviewer does not *assert* that Dr. Murch took this out of context; but he *wonders* if the author has not done so. Instead of wondering, could not the reviewer check the quotation and come to a correct decision? Why should he insinuate that the author has made a mistake, when the fact of the matter can be so easily determined? It would appear, at least it appears to me, that the reviewer is unwilling to believe that a minister in good and regular standing could say the things that Dr. Buttrick has said.

Dr. Murch has not exaggerated the facts. There are worse things that he could have said. Dr. John S. Bonnell wrote, "With a few exceptions Presbyterians do not interpret the phrase in the Apostles Creed 'the resurrection of the body' as meaning the physical body."

And another minister in good and regular standing wrote, "Since when does orthodoxy, church membership, or anything else require that we believe the Virgin Birth, the bodily resurrection, the (of all things!) substitutionary atonement of Jesus Christ. . . . Personally I have no truck with any of them. Our Presby-

terian church does not require belief in these three things."

Now, these are accurate quotations. They represent the thinking of the men quoted. They are not slips of the pen. It is unfortunate for the progress of the gospel if an evangelical, out of the goodness of his heart, finds it difficult to believe that apostasy is so widespread and so deep. If the unbelief were restricted to some special doctrine of Calvinism, such as irresistible grace, it would be bad enough; but when the resurrection of Christ is denied — the only resurrection of Christ known in the gospels, the resurrection of the physical body from the tomb, so as to leave the tomb empty — what of Christianity can remain? And if this blatant apostasy is not recognized for what it is by good hearted evangelicals, what hope have the present denominations? G.H.C.

The Virgin Birth of Jesus Christ

(Textually considered in the English and original Greek version of the New Testament)

By Rev. Thomas D. Wesley, Th. D.
Lynnhaven, Va.

Does the account of the Virgin Birth of Jesus Christ belong to the Gospel of Matthew, or is it a later spurious addition to Matthew by some unknown scribe?

Identical and striking words and expressions, used in the Virgin Birth account, and in the other portions of Matthew, should help in pointing to one original author and one original text. The word DREAM (ONAR) is found in Matthew, in the Virgin Birth account (Matt. 1.20); and elsewhere in Matthew (Matt. 2.12,13, 19,22; 27.19), but is not found elsewhere in the New Testament. This seems to show that the Virgin Birth account in Matthew belongs to the whole account in Matthew and not to some other author. A different word for DREAM (ENUPNION) is found outside of Matthew in the New Testament, "Your old men shall dream dreams." Acts 2.17. The word ONAR evidently is peculiar to Matthew, and is commonly incorporated in the text of the Virgin Birth account, along with the other accounts in Matthew. Furthermore, the phrase IN A DREAM (KAT' ONAR) is used in the Virgin Birth account and in the other passages of Matthew, and nowhere else in the New Testament. Is this a mere accident? Does this not lead us to infer that the account of the Virgin Birth belongs naturally and textually to the Gospel of Matthew and is not a later spurious addition to Matthew?

In Matt. 1.22, regarding the Virgin Birth, we note these words, "THAT IT MIGHT BE FULFILLED", which also occur in Matt. 2.15, 23; 8.17; 12.17; 13.35; 21.4; 27.35. Whether the author or an editor wrote this clause, we find it closely bound to the Virgin account along with the other accounts in Matthew, indicating that the Virgin Birth account is an original part of the Gospel of Matthew and not a later insertion by some scribe. It harmonizes with the purpose and concurrent thought of the Book as a whole, which shows that Christ is the fulfillment of the Messianic prophecies recorded in the Old Testament.

The word VIRGIN (PARTHENOS) is found in the Virgin Birth account in Matt. 1.23 and Lk. 1.27 and in various other passages of the New Testament. In the New Testament, a virgin (PARTHENOS) is a maiden and not a married young woman, cf 1 Cor. 7.34; 2 Cor. 11.12. The Virgin account in Matthew and Luke shows by word and context that Mary was a virgin and not otherwise. Matthew described Mary explicitly as a VIRGIN and not in general as a YOUNG WOMAN, in Matt. 1.23. Note his statement, "Behold, a VIRGIN shall be with child", which was quoted from the prophecy of Isaiah, concerning Jesus, Behold, a VIRGIN shall conceive, and bear a son." (Isa. 7.14).

Matthew was familiar with Aramaic, Hebrew and Greek, and understood that Isa. 7.14 in Hebrew and the Septuagint Greek referred in particular to a VIRGIN and not in general to a YOUNG WOMAN, as some infer. How would the general statement "a YOUNG WOMAN shall conceive," substituted for "a VIRGIN shall conceive", tally with the specific statement in the Virgin Birth account in Matt. 1, e.g., "Before they came together, she was found with child of the Holy Ghost." (Matt. 1.18); "that which is conceived in her is of the Holy Ghost." (Matt. 1.20); "Joseph — knew her not till she had brought forth her firstborn son;" (Matt. 1.25).

A VIRGIN or a MAIDEN fits into the sense of the foregoing passages of Matt. 1 rather than the broad statement of a YOUNG WOMAN,

which statement leads to confusion and contradiction regarding the Virgin Birth of Jesus.

The Gospel of Luke also presents an account of the Virgin Birth of Jesus Christ. This account tells what the author, Luke, narrated, what the angel Gabriel announced, and what the Virgin Mary said. Does the account of the Virgin Birth of Jesus Christ belong to the Gospel of Luke, or is it a later spurious addition to Luke by some unknown scribe? The ANGEL GABRIEL is mentioned once in the Virgin Birth account in Lk. 1.26, and also in another account in Lk. 1.19, and is found nowhere else in the New Testament.

Would we be consistent in assuming that the Virgin Birth account in Lk. 1.26 is spurious and mythical while the account in Lk. 1.19 is valid? Both accounts are in close proximity in the same chapter and speak of the angel Gabriel. If one account falls down, will not the other account come tumbling after, and likewise with other accounts in the New Testament?

Both Matthew and Luke, in their Virgin Birth accounts, refer to Mary as ESPOUSED or BETROTHED (MNESTOS, ASKED IN MARRIAGE or PROPOSED TO) Matt. 1.18; Lk. 1.27; 2.5). This word is not used elsewhere in the New Testament. How shall we explain this verbal affinity in Matthew and Luke? Do we need more than two witnesses to establish a point in court? If the Virgin Birth accounts in Matthew and Luke are concocted fairy tales, how about the rest of Matthew and Luke and the remainder of the Bible, for that matter? Where shall we stop? Who or what is our initial or final authority in deciding the issue? Can subjective rationalism, which has come to a halt in a dead-end alley, constitute our authority or guide, concerning Him who is the Way, the Truth and the Life? Jn. 14.6; Matt. 15.14; Lk. 6.39. Shall naturalism supersede the supreme right, law and jurisdiction of a Divine Revelation?

Infidel minds have pecked at the vitals of the Virgin Birth account of our Lord, like the vulture that pecked daily at the liver of Prometheus, bound with chains to a rock.

If naturalism were to be the criterion and dictum of our religious beliefs, and if we were to say that Jesus could not have been born without a human father, because that would be unnatural and therefore impossible, then how shall we explain the manner or process by which Adam, the first man, came into this world? for he had neither father nor mother. He had no ancestors such as Jesus had. Naturalism has nothing substantial to offer on this point.

When the angel Gabriel announced to Mary, "behold, thou shalt conceive in thy womb, and bring forth a son," Mary in surprise asked Gabriel, "How shall this be, seeing I know not a man?" "And the angel answered and said unto her, the HOLY GHOST shall come upon thee, and the POWER OF THE HIGHEST shall overshadow thee; therefore also that HOLY thing which shall be born of thee shall be called the SON OF GOD." Lk. 1.31,34,35.

Is there any empirical rule or formula in nature that absolutely limits the power or activities of God or of the Holy Ghost to the customary natural laws as we know them? If so, will this universe go on and on without change ad infinitum? Is God unable to stop the clock of time or to turn its hands backward? Has nothing supernatural or supernal ever happened since this universe has been speeding through space?

Alas! we need not confine unbelief in the Virgin Birth of Jesus to rationalism, to naturalism, or to infidel teachings, for unbelief has climbed over the wall into the sheepfold and is causing havoc among the sheep and lambs.

Luke was a medical man and used many medical terms in his Gospel. Do we find any corresponding medical terms in the Virgin Birth account and elsewhere in Luke? Luke uses the medical term Sulliambanein (CONCEIVE) in the Virgin Birth account (Lk. 1.31,36) and also elsewhere in Luke (Lk. 1.24; 2.21). The passages in Lk. 1, concerning the conceptions of Elisabeth and Mary are so close together in the narrative that they cannot be separated without tearing the chapter to shreds.

There is one word that stands out prominently in the Virgin Birth account and in the rest of Luke's Gospel, and that word is DUNAMIS (Inherent POWER). "The POWER of the Highest shall overshadow thee: "Lk. 1.35; "For with God nothing shall be IMPOSSIBLE (ADUMATESEI, WITHOUT POWER)." Lk. 1.37; "For he that is MIGHTY (DUNATOS) hath done to me great things; "Lk. 1.49; cf. elsewhere in Luke (Lk. 1.17; 4.14,16; 5.17; etc.) As a physician, treating the sick and infirm, Luke realized the weakness and inability of man, as compared with the power of God, Jesus Christ and the Holy Ghost. Though the story of the Virgin Birth was marvelous to him, yet he evidently accepted it as true. Through a delicate modesty, Mary herself "kept all these things, and pondered them in her heart." (Lk. 2.19,51), while Luke, the doctor, could declare the fact of the Virgin Birth of our Lord and Savior, Jesus Christ without embarrassment, Lk. 1.1-4.

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LESSON FOR JANUARY 5

By THE REV. J. KENTON PARKER

The Church's One Foundation

Background Scripture: Matthew 16:13-19; Ephesians 2:19-22; Colossians 1:15-20
Devotional Reading: I Corinthians 3:1-11

"The Church's one foundation is Jesus Christ her Lord" : so reads one of our best known hymns. "For other foundation can no man lay than that is laid, which is Jesus Christ", says Paul in I Corinthians 3:11. "And he is the head of the body the church : who is the beginning, the first born from the dead : that in all things he might have the preeminence", says our Golden Text. "Thou art the Christ, the Son of the living God," reads the Memory Verse. We can all agree as to the foundation of the church, for the Bible leaves us in no doubt on that point.

There is not this universal agreement as to "When the church began", it seems. Some would have it begin at Pentecost. Others, and I am in this group, believe that there is "one universal church, the same in all ages". Sometimes the church in the Old Testament dispensation is called the "Jewish Church", and in the New Testament, the "Christian Church", but it is the same church. The church knows but one "Messiah", Who is Jesus Christ, the Son of God, and but one means of Salvation. If you care to see some of the reasons for believing in "One Church", I would refer you to an excellent summary in "Outlines of Theology," by Hodge. Personally, I like to think of the Church as beginning in the mind of God before Creation, when God planned the salvation of mankind through His Son, Who is the Lamb slain before the foundation of the world. In the list of the "Heroes of Faith" in Hebrews, chapter 11, we have the names of those who belonged to the church; men and women saved by faith.

Something tremendous did happen at Pentecost, and we would not minimize the importance of what might be called the "Re-birth" of the church, for it was certainly in need of revival. There had been many revivals in the Old Testament, but none as revolutionary as this one. The Holy Spirit had manifested His power before. (It was the Spirit that revived the dry bones in the vision of Ezekiel). At Pentecost there is a far greater demonstration of the power of the Spirit. The apostles were changed from weak, ignorant, and fearful men into men of courage and knowledge of the Scriptures. Peter quoted verses from the Old Testament in his sermon. The Holy Spirit changed many in the multitude so that they were convicted of sin and cried out, Men and brethren, what shall we do? and three thousand were converted and added to the church. Jesus had promised that when the Spirit came He would convict men of sin.

I wish to take up the Devotional Reading for a few minutes. It usually makes a good introduction to the lesson. In the church at Corinth there was a great deal of confusion; jealousy, strife, and divisions. Some were saying, I am of Paul; others, I am of Apollos, and I of Cephas. He rebukes them for this, and goes on to tell them that while Paul may plant, and Apollos water, it was God who gave the increase. Paul had laid the foundation and another built upon it. Let every one take heed how he buildeth, for other foundation can no man lay than that is laid, which is Jesus Christ. God does not build the church upon any man. Here is answer enough to the false claim that Peter was the head of the church, the first pope. Any idea of such a "pope" never entered the minds of the great leaders of the early church. None of these men were, or claimed to be, "lord over God's heritage". They were but examples to the flock; under shepherds of the flock. The Lord Jesus Christ is the Foundation and Head of the church. He is not represented by some mere frail and faulty man.

I. *"Thou art the Christ, the Son of the living God"* Matthew 16:13-19.

Jesus had asked a general question, Whom do men say that I the Son of Man, am? and had been told the various opinions of men. Then He asked a very personal question, But whom say ye that I am? Simon Peter, acting as spokesman for the twelve, said, Thou art the Christ, the Son of the living God. Then

Jesus said to him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, etc. . . . These are the words upon which the Roman Catholic Church bases its claim that Peter was the first pope. Let us examine them and see if there is any basis for such a claim. Turn to Isaiah 28:16 and read, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation : he that believeth shall not make haste. Who is this Stone? Peter answers this question himself in Acts 4:10,11,12 : This is the stone (Jesus Christ of Nazareth, verse 10) which was set at nought of you builders, which is become the head of the corner. The "Rock" cannot be Peter. Peter says the Rock is Christ. Paul says the Rock, the Foundation, is Christ. Belief, faith in Christ, the Stone, the Rock, is what saves us.

The words, "I will build my church", seem at first sight to point to some future event, but can easily and naturally be taken to refer to something already begun, but which is to be added to under the preaching of the Gospel. Then the words, "I will give thee the keys of the kngdom of heaven" are used in connection with ALL the apostles, not merely Peter. (See Matthew 18:18). To bind or loosen refers to the effects of preaching the gospel. Paul says that the preaching of the gospel is a savor of life unto life, or of death unto death. When the gospel is preached, some believe, and are saved; some refuse to believe, and are lost. Every true preacher opens or shuts the door. The apostles "taught with authority", the way of salvation. Peter was the first to "open the door", to the Gentiles, but it took a special vision to prepare him for this. If any of the apostles could qualify as the first "pope", it would be Paul, not Peter. The church is not built upon any man — not even as great a man as Paul.

II. *"Jesus Christ himself being the chief corner stone."* Ephesians 2:19-22.

The church is represented in this passage as a building, a holy temple. In I Peter 2:5 we read, "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ". The "apostles and prophets" are grouped together, indicating clearly that the church included the Old Testament leaders as well as the New Testament ones. The "household of God" is composed of "saints" of both dispensations. This building, this holy temple, is one in which we are all builded together; there are not two buildings, one for those who lived before Christ came, and another for those who came afterwards. Paul, in Galatians 2:9 speaks of James, Cephas, and John, who seemed to be pillars of the church, but there is no indication that Peter was a bigger, or better, or more honored "pillar" than the other two.

The chief corner stone of the church, the building and holy temple, is Jesus Christ. This fits in with what Isaiah said. People from all over the world are beng built into this structure.

III. *"And He is the head of the body, the church".* Colossians 1:15-20.

The figure is changed from a "building" to a "body". A "body" has life and feeling and growth. So the church is called the body of Christ.

In verses 15-17 we have a description of the Head of the church, a description that fits no one but Christ, the Son of the Living God. In verse fifteen He is said to be the image of the invisible God. In verse 16 He is declared to be the Creator of all things. There is no conflict with Genesis 1:1, for all three Persons of the Godhead took part in Creation. In verse 17 He is said to be "before all things, and by Him all things consist".

This is the exalted Son of God Who is the Head of the body, the church. He has not surrendered this headship to any mere man. It seems to me that when any man claims to be the head of the church that he is treading on dangerous ground. To exalt anyone to such a position without any Scriptural warrant is presumptuous. Christ must have the preeminence. In Him is all the fullness of the Godhead.

We are members of the body of Christ, and as members, we have our places in the body, but let us be careful never to exalt ourselves to a place where we usurp the prerogatives of Christ, the Head. There is always the temptation to do this, even in our Protestant churches. Remember that we are to call no man "father": "And call no man your father upon the earth : for one is your Father, which is in heaven. Neither be ye called masters : for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased: and he that humbleth himself shall be exalted". These are very solemn words of our Master, the Head of the church. I am afraid that we forget them. I see signs that we love the pomp and display which is common among men of the world. God reserves His richest blessings for the meek and lowly : The meek will he guide in judgment and the meek will he teach his way. Let this mind be in you which was in Jesus Christ. I have left you an example, that ye should follow in my steps.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR JANUARY 5

By THE REV. B. HOYT EVANS

An Instrument Is To Use

Scripture: Exodus 19:5,6 and I Peter 2:9,10

Suggested Hymns:
"I Love Thy Kingdom, Lord"
"The Church's One Foundation"

Program Leader:

This is the first of two programs dealing with the 1958 theme for Senior Hi young people of the Presbyterian Church, U. S. The whole church has a special emphasis for each year, and the Youth Council has chosen our theme from the area of denominational emphasis, which this year is "The Church".

Once more we have a new slogan, a new picture, and a new hymn. (The picture, "Christ at the Sea of Galilee" by Tintoretto can be purchased from the Presbyterian Book Stores for 75 cents and should be displayed when this program is presented.) Our three speakers will introduce the theme, the picture, and the hymn.

First Speaker:

Here is our theme for 1958 . . . "The Church Is God's Instrument - Make It Strong". As you say these words it would be most effective to hold up a large poster on which the theme is attractively and legibly printed. We want to give detailed thought to some of the important words in this slogan.

The word for "church" in the Greek New Testament is *ekklesia,* from which we get our English word "ecclesiastical". It means "called-out-ones". According to the New Testament word, the church is that body of people called out by God the Holy Spirit to salvation through faith in Jesus Christ. The true church is made up of God's own redeemed people, and only of them. The close similarity between the verses from Exodus 19 and the two verses from I Peter 2 teach us that the church is God's chosen people now just as Israel was God's chosen nation in the Old Testament era.

The church which is "called out" to salvation is also "called out" to responsibility. It was to members of the church that Peter wrote these words: "As obedient children, not fashioning yourselves according to the former lusts in the time of your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." I Peter 1:14-16. The members of God's church are to be obedient to His will, and like Him in holiness. It may seem that these ideals of church membership are hard to reach, but God has never substituted any easier ones, so they still stand.

Our theme speaks of the church as God's instrument. The Bible does not refer to the church as an instrument, but the Bible does call the church "the body of Christ". There is a sense in which our bodies are the living instruments of our minds . . . our personalities. Our bodies are very complicated instruments with many members for different functions. The church can be said to be this kind of living instrument. Her purpose is to do the will of Christ who is her Head. The individual members of the church may differ very much from one another, but they have a common responsibility to and dependence on Christ as their Head.

In the final three words of our theme we are charged to make the church strong. How can we do it? We shall be seeking answers to this question all through the year, but the basic idea is this: we make the church strong as we yield our lives completely to the power, the love, and the will of Christ.

Second Speaker:

Our theme picture, "Christ at the Sea of Galilee", was painted by Jacopo Robusti who is known by his nickname, Tintoretto. He was born in Venice in 1518, the son of a dyer or *tintore,* hence his nickname. His father had him admitted as a student of the great painter Titian, but for some reason Titian dismissed the lad after only a few lessons. This experience was a source of disappointment as long as he lived, but he did not allow it to make him bitter. He set out to teach himself to paint and draw, and succeeded so well that he was recognized as one of the outstanding artists of Venice for many years.

The picture which we are to have before us this year depicts Christ's appearance to His disciples at the Sea of Galilee after His resurrection. (At this point read John 21:4-17.) We are reminded of the Lord's very early dealings with the church . . . those who believed in Him and endeavored to serve Him. The incident which is pictured also reminds us of Christ's

CHILDRENS Page



Flight Into Egypt

Matthew (2) and Mark (4) Ellison live in Sierra Madre, California. They have no pets, but "a lot of cousins" to play with. Matthew's namesake wrote the first Gospel and told in the second chapter how the baby Jesus was saved from being murdered. The wise men had called Jesus "the King of the Jews," and Herod the wicked King was jealous. He wanted to kill Jesus, but did not know where to find Him. So he ordered the soldiers to kill all the boy babies. God warned Joseph in a dream to escape with the child and mother to far away Egypt, and they departed in the night. Afterward, Herod died, and God told Joseph to return and he brought the child and mother back to Nazareth in Galilee. That is how Jesus came to be called a "Nazarene" according to prophecy (matt 2:23). Next, we will tell what the boy Jesus did when He was twelve years old.

E.

power which makes His people strong, and of His commission to them to be spiritual shepherds of His people.

Third Speaker:

Our theme hymn, "O Where Are Kings and Empires Now?", was wrtten by the Rev. A. C. Coxe, who at the time of the writing was a bishop of the Episcopal Church. He was born in New Jersey in 1818, and was graduated from New York University and General Theological Seminary. He was made Bishop before he was fifty years old. Bishop Coxe was a very militant and scholarly Christian, and among his many accomplishments are a number of hymns.

The tune, "St. Anne", to which the hymn is usually sung, was composed by William Croft, one of the ablest of the English hymn writers. He was organist at Westminster Abbey. He was acquainted with George Frederick Handel whose compositions are said to have been influenced by Croft's hymns. Handel incorporated the melody of "St. Anne" into one of his own compositions.

The hymn emphasizes the continuity and vitality of the church, and the tune is certainly appropriate to the sentiment expressed in the words. We are reminded of the Lord's promise that the gates of Hell shall not prevail against the church. Let us now sing the hymn, giving careful thought to the words as we do so.

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Christmas in Pakistan

By Dorothy Dagenhart

Our Christmas lasts for many weeks as greetings begin coming in November and continue coming for months. Early in December we hear the school girls practicing the Christmas songs and everyone is getting ready for dramas. It is quite common for these dramas to begin with Adam and Eve in the garden, showing their fall and the need of a Saviour, and continuing to the prophets with their messages of hope, then the Birth of Christ and scenes which tell us how we can let Him reign in our hearts today.

Christmas Eve night there will not be much sleeping for all through the night various groups will come around to sing and wish us a "Blessed Great Day" (Bara din mubarik ho!) As soon as we finish breakfast on Christmas Day, we have a worship service and giving of gifts to the employees, then with the hospital staff, after which we go to the wards and have a service with the patients.

Some of us go out to villages to tell the Glad Tidings while others stay here for the service. That evening we gather in the nurses' home for our Christmas dinner (and another time of rejoicing over His Birth.)

A few days later all of the missionaries get together to celebrate. There is just one day marked Christmas, but the joy should last all year for He is still alive!

* * * * *

I think it is easier for us here in the East to get a picture of the first Christmas night. Here the stars are so bright and seem so close to the earth. Another thing which makes the Christmas message more real are the many shepherds which we see almost daily. Again when we go to the village homes and see the sattle in one room of the house or tied in the courtyard munching their food, our thoughts are carried back through the years to that stable where Christ was born.

Last year we had one with us for her first real Christmas. She had publicly accepted Him

as Saviour and had been baptized during the summer months. She kept asking why we gave her gifts when she had nothing to give us. It was a wonderful time of explaining to her about God's Gift to all of us who are so unworthy to receive Him. She had come from a Muslim home and the Muslims cannot understand how Jesus is the Son of God. Many believe, but do not have the courage to confess Him openly as Lord and Saviour. Please pray that this Christmas the Message may have a new meaning for everyone living in Pakistan.

FORGIVE ME, GOD, I HAD NO TIME . . .

The day slipped by and time was spent and all the good things that I meant to do were left undone . . . because I had no time to stop and pause; but rushed about, went here and there, did this and that, was everywhere.

I had no time to kneel and pray for that lost soul across the way; I had no time to meditate on worthwhile things. No time to await upon the Lord and hear Him say: "Well done, my child, at close of day."

And so I wonder, after all, when life is o'er and I am called to meet my Saviour in the sky, where saints live on and never die, if I can find one soul I've won to Christ by some small deed I've done. Or, will I hang my head and whine, **"Forgive me, God, I had no time!"**

God's Day

Psalm 118:24

"This is the day which the Lord hath made."
Think of it all through the day.
Let nothing enter to spoil God's work
Nothing we do or say.

"This is the day which the Lord hath made".
Given to you and to me.
When evening comes will it find God's day
Worthy for Him to see?

"This is the day which the Lord hath made."
Help me to live today
Learning to love, to rejoice, to give,
Learning to watch and pray.

—Anonymous

"Blowing One's Top"

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools"—Ecclesiastes 7:9.

When I have lost my temper I have lost my reason, too,
I'm never proud of anything which angrily I do.
Where I have talked in anger and my cheeks are flaming red,
I've always uttered something which I wish I hadn't said.

In anger I have never done a kindly deed or wise,
But many things for which I felt I should apologize.
In looking back across my life, and all I've lost or made,
I can't recall a single time when fury ever paid.

So I struggle to be patient, for I've reached a wiser age,
I do not want to do a thing or speak a word in rage.
I have learned by sad experience that when my temper flies,
I never do a worthy thing, a decent deed or wise.

"He Blew With His Winds"

Hudson Taylor, on his first trip to China, was on board a sailing ship that was all but driven by the tide on shore where cannibals awaited them. The captain of the ship was at his wits' end. Knowing that Mr. Taylor was a man of God, he anxiously went to him.

"Mr. Taylor," he said, "I have done everything that can be done to save the people on my ship. In a very short time now it will be on shore. We shall all be caught and eaten unless your God helps us. You believe in a God who answers prayer —pray that He will save us."

"I will," responded Mr. Taylor, "providing you will set your sails to catch the wind which my God will send."

"You mean set my sails when there is not a breath of air stirring?" asked the captain. "Why, I cannot do that. I would become the laughing stock of the entire crew. No, I will set the sails after God has answered your prayers."

"Then I will not pray," Mr. Taylor firmly answered. "If you do not have enough faith in my God to set your sails, then I will not call upon Him for help."

When the captain realized that Mr. Taylor meant what he said he threw aside his pride and set the sails as if the wind were up and blowing in the right direction. In the meantime, Mr. Taylor went to his knees, calling upon God for help. After some time he heard a knock at his door.

"Who is there?" he asked.

"It is I," the captain responded. "Are you still praying for wind?"

"Yes, I am," answered Mr. Taylor.

"Well," replied the captain, "you'd better stop praying, for we have more wind than we can manage already".

"Before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65.24).— On and Off Duty.

SO YOU THINK YOU HAVE HAD TOUGH BREAKS!

When you don't get the breaks and the defeats pile up, when you're discouraged and don't care about the future, when you're ready to toss in the sponge and quit, take a minute to consider this man's record:

Failed in business	1831
Defeated for legislature	1832
Failed in business again	1833
Elected to legislature	1834
Sweetheart died	1835
Nervous breakdown	1836
Defeated for speaker	1838
Defeated for land officer	1843
Defeated for congress	1843
Elected to congress	1846
Defeated for re-election	1848
Defeated for senate	1855
Defeated for vice-president	1856
Defeated for senate	1858
Elected president of U. S.	1860

He was Abraham Lincoln.

From Magazine Digest

NEWS of CHURCHES around the World

THE GENERAL FUND AND INTERCHURCH AGENCIES

Statement of Receipts

Jan. - Nov. 30, 1957

The General Fund Agencies

Budget for 1957	$893,259.00
Receipts to date	446,190.59
Percentage of annual budget received to date	49.95%
Balance needed for the year	$447,068.41

Interchurch Agencies

Budget for 1957	$23,595.00
Receipts to date	13,570.12
Percentage of annual budget received to date	57.51%
Balance needed for the year	$10,024.88

Assembly's Training School

Dr. E. B. Paisley, former president of the General Assembly's Training School, was the speaker at the school's 42nd Founders' Day program. While the actual date of Founders' Day is November 4, the celebration was held on November 20 so that trustees of the school might be present for the occasion while they were here for the regular fall meeting of the Board of Trustees.

Following Dr. Paisley's talk which reviewed the history of the school and looked toward the future, special awards were presented by President Charles E. S. Kraemer, on behalf of the trustees and administration, to honor two members of the staff who have given twenty-five years of service to the school. Mrs. M. R. Turnbull, an alumna of A.T.S. and widow of the late Dr. M. Ryerson Turnbull, a beloved professor here, is the school dietitian. Also honored was Miss Neta Shuping who is rendering valuable service as superintendent of the infirmary.

ALABAMA

Florence — Westminster Presbyterian Church, organized in Florence September 1, with 99 charter members, has called a pastor, the Rev. Robert H. Crumby, who has been the associate minister at the Florence First Presbyterian Church.

At the present time, the congregation is holding their Sunday morning worship service at 9:00 a.m. at the First Church, but they have held groundbreaking ceremonies to initiate construction of their own plant.

The newly elected officers of the Westminster Church are, Elders: Ervin B. Bruninga, Jas. H. Fall, Jr., J. W. Holland, Jr., John D. McGill, Jr., (clerk), Dean Goodsell, Sr. Deacons: A. T. Henry, John F. Welch, Sr., Preston W. Barclift, Grady B. Ward, John W. Hoffman, (chairman), and Lawson S. Wilson.

Birmingham — The Rev. Ernest H. Flaniken, formerly pastor of the Marlinton, W. Va., Presbyterian Church, has accepted a call to become pastor of the Central Park Presbyterian Church of Birmingham.

Mr. Flaniken succeeds the Rev. Ernest Somerville who resigned in 1956 to become pastor of the First Presbyterian Church in Philadelphia, Pa.

A native of Memphis, Tenn., the Rev. Flaniken is a graduate of Southwestern, and Union Theological Seminary in Richmond, Va.

He served as assistant minister of the First Presbyterian Church in Bessemer, Ala., during the summer months from 1947 to 1948. He has also served as pastor at Craigsville, Va., in addition to his last pastorate at Marlinton, W. Va.

Birmingham — Veterans of all wars and auxiliaries were invited to attend a special Sunday worship service at the Third Presbyterian Church of Birmingham in November.

The Rev. James Cantrell, pastor, said that during the service special prayers were offered for all those who served in past wars, and for those now serving in the Armed Forces throughout the world. Mr. Cantrell spoke on the topic "Turning Back in the Day of Battle." A special music program by the church choir was also a highlight of the service.

FLORIDA

Winter Haven — Representatives of the Presbyterian, U.S., and U.S.A. Churches will meet in December to discuss the establishment of a four-year liberal arts college here.

The meeting was previously scheduled for November 14. It will meet in Orlando, Fla., Dec. 9. A spokesman for the group said that the new date was necessary to permit out of town educators to attend. Dr. R. B. Hamilton, local Presbyterian minister, heads a committee seeking to get a church-affiliated college in Winter Haven.

MISSISSIPPI

Monticello (PN) — The Rev. T. M. Lemly of Jackson, Miss., a former pastor of the Monticello Presbyterian Church, preached the dedicatory sermon for the dedication of the new church in November.

The Rev. A. W. Duck is the present pastor.

An "open house" was held in the educational department following the dedication.

NORTH CAROLINA

Charlotte — Queen's College began its second century with plans to meet the educational needs of the rapidly expanding student population by launching a development campaign for a minimum of $2 million, in November.

The campaign was announced by H. H. Everett, chairman of the Board of Trustees, and Dr. Edwin R. Walker, college president.

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The funds will be used for the construction of additions to the college's physical plant, including a new library and dormitory; for faculty salaries; and for maintenance endowment.

Following a meeting of the Queens Centennial Fund campaign advisory committee, Mr. Everett and Dr. Walker said that the campaign for funds will be concentrated in Mecklenburg County, and the Synods of North and South Carolina.

Citing national statistics which indicated that the college student population will be doubled by 1970, Chairman Pease declared: "The effects of this coming tidal wave of students already are in evidence on the Queens campus, despite the fact that the college-age population is at the 'depression baby' low. If we are to avoid turning away an increasing number of deserving students, we must take necessary steps to provide adequate facilities and teaching talent for the rapidly expanding college population."

NORTH CAROLINA

New Bern — The Neuse Forest Presbyterian Church near New Bern celebrated her 12th anniversary by laying a cornerstone in the new educational building, now under construction.

The church was organized in November, 1945, with 74 charter members. Present total membership is 500. The church was organized as a mission of the First Presbyterian Church of New Bern, and in 1953 became a self-supporting church with a full-time minister. The Rev. Denver S. Blevins is the pastor. The total budget of the church the year it was organized was $417. It is now operating with a budget of $22,000.

OKLAHOMA

Oklahoma City - (PN) — Allen Wright, a Presbyterian, U.S., minister in Oklahoma, and an Indian chief during the 19th century, was honored by the National Hall of Fame for Famous American Indians in impressive ceremonies here, Nov. 18.

His statue was unveiled in the rotunda of the State Capitol before political, civic, diplomatic and

WHY WE BAPTIZE BY SPRINKLING
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religious leaders, and will be moved later to the Indian Hall of Fame at Anadarko, Okla.

General Patrick Hurley, former Secretary of War, told those at the ceremony that "in this land of ours, based upon individual liberty, self-government and justice, there is but one form of aristocracy. There is an aristocracy of mind, character and service, and Allen Wright will find himself at home with this kind of aristocracy established in this country."

Wright, who was born in Mississippi in 1826, and served as Stated Clerk of Indian Presbytery 1875-83, was hailed on four scores — as a Christian, as an American, as an Oklahoman, and as a Choctaw, by Gen. Hal Muldrow of Norman, Okla., World War II commander of Oklahoma's 45th Division. Gen. Muldrow is himself part Choctaw.

The story of Wright's career, as recorded by his granddaughter, Miss Muriel Wright, was read by Fisher Muldrow, brother of the General, and son of one of Wright's contemporaries.

It told of his pastorship, scholarship, military leadership, and statesmanship. It told how he helped negotiate the end of the Civil War and the accomplishment of statehood for Oklahoma. Allen Wright was chief of the Choctaws from 1866-80, and died in 1885.

Other participants in the ceremony included Dr. Douglas V. Magers, executive of the Oklahoma Synod, Presbyterian Church, U.S.A., Will Rogers, Jr., Floyd Maytubby, governor of the Chickasaw Nation; Logan Billingsley, director of the Hall of Fame; Harry Belvin, Oklahoma Choctaw Chief; and the sculptor of Wright's statue, Kenneth Campbell.

Wright studied at the Union College, New York, and Union Theological Seminary, N. Y., and was ordained as a missionary by Indian Presbytery, Presbyterian Church, U. S.

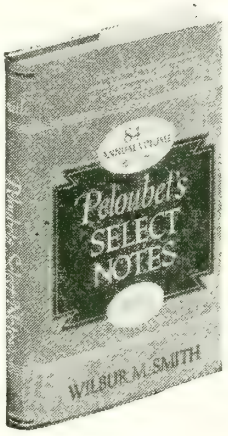
TENNESSEE

Nashville - (PN) — Mr. Curry B. Hearn, treasurer of the Board of World Missions, left Nashville Nov. 14 for a one-month tour of Presbyterian Church, U.S., mission work in the Belgian Congo.

The Board official will visit most of the mission stations in the Congo, surveying the work there, and examining business and financial problems that face missionaries and the work of the mission. He will be the guest of Congo Mission treasurer Mr. James A. Halverstadt, of Luluabourg, who will guide the visitor during his visits to stations and institutions operated by the mission.

Mr. Hearn flew from New York on Nov. 15, to Brussels for two days. He visited in Lisbon, Portugal, Nov. 17-21, studying Presbyterian mission work in that country, and flew to Leopoldville, in the Belgian Congo, on Nov. 23. His schedule calls for him to travel to Luluabourg on Nov. 23, and from that time until Dec. 9, to visit the central-Congo mission stations. These will include Mutoto, Luebo, Bulape, Mboi, Lubondai, Kasha, Kakinda, Bakwanga, and numerous out-stations near these centers.

The return trip will begin Dec. 10, through Leopoldville, Rome, Paris, London, and New York, reaching Nashville on Dec. 17.



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LETTERS

To The Children's Page

Sierra Madre, California.

Dear Mr. Smith:

We are two little brothers - Matthew (2) and Mark (4). We have no pets, but a lot of cousins. We like to play with them and we have a swimming pool. Our granddaddy takes the **Journal.**

* * *

Mooresville, N. C.

Dear Mr. Smith:

My name is Sammy Ingram, six years old. My sister, Ginney is three years old. We have a little Mexican Chihuahua named "Lady".

* * *

Santa Barbara, California.

Dear Mr. Smith:

The series of pet and Bible stories you are illustrating are so very cunning. We are especially glad for the Timothy story and are having it framed. For six generations we have had a Presbyterian paper in our homes. Our great grandmother took the **"Presbyterian Remembrancer,"** before the Observer was published. Thank you for all you have done for the children through the years with your "Jetts". I enjoyed your tithing story, too.

Sincerely,

Anne-Elise Roane Winter.

* * *

Hendersonville, N. C.

Dear Mr. Smith:

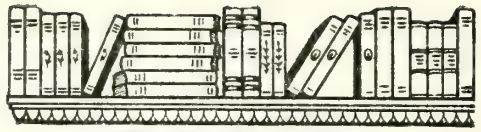
Thank you for putting Scott and me in the Children's Page. Granddaddy and everybody laughs when they see Scott in the picture climbing up on the kitchen table to eat Mommy's great big jelly roll. My aunty is making a Children's Page scrap book for me.

Your little friend, Laura Williams.

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BOOKS

GOD IN THE GARDEN or THE STORY OF THE BILLY GRAHAM NEW YORK CRUSADE. Curtis Mitchell. Doubleday & Company. $2.50.

Curtis Mitchell is feature writer for the American Weekly Magazine. During the New York Crusade he sat in the press section night after night. He interviewed many persons whose lives were touched by the Crusade. As an eye witness and analyst of Christian events, he presents this documentary story. He tells of many lives that were changed and something of the nature of the impact of the Gospel message on the New York audiences.

This volume begins with the aim of the writer in view. He says, "This is a story about the people who, with God's help, created a mid-summer miracle in Manhattan, where 56,000 made decision for Christ." He points out that this New York Crusade broke all records for organized evangelistic crusades. It ran longer, it attracted more people, it resulted in more converts, it cost more money.

The final chapter raises certain questions many people have asked and the author provides the answers. Were people changed? Will it last? Was New York touched? Mr. Mitchell tells us that the final answer is years away. But here and now the reborn thousands answer "Yes!" Dr. Frank E. Gaebelein, a director of the Executive Committee, is quoted as saying, "If the increased attendance, quickening of interest and receptiveness to the message of the Gospel which is being experienced at our church are any criteria, certainly the New York Crusade has moved this city closer to God and has made at least a segment of this teeming population aware of things spiritual." A number of the New York ministers' appraisals are set forth, all of which indicate that many Protestant ministers' have been encouraged and many churches have been strengthened spiritually and numerically by the Madison Square Garden Crusade.

—J.R.R.

THE LORD'S PRAYER. Henry Bast. The Church Press. $1.50.

Henry Bast is professor at Western Theological Seminary, Holland, Michigan and radio minister of Temple Time. Temple Time is supported by the Reformed Churches in America and is a broadcast which circles the world. This edition of Dr. Bast's sermons indicates that he is a master of the pulpit. His messages are clear-cut and deeply rooted in the Bible. The 8 messages here give splendid insights into the Lord's Prayer.

CAN WE BELIEVE THE BIBLE? Jesse A. Baldwin. Royal Book Company. $2.50.

The author is a retired Methodist clergyman and founder of the Southern Industrial Institute.

The author answers the question which is the title of this book in the affirmative. He also states, answers and refutes Darwinism. Closely related to the current of thought in "Can We Believe the Bible?" the author discusses such points as alleged discrepancies in the Bible, divorce, socialism and marriage.

PELOUBET'S SELECT NOTES FOR 1958. Wilbur M. Smith. W. A. Wilde Co. $2.95.

This is the 84th annual volume of Peloubet's Select Notes. It contains the greatest possible wealth of practical help for pastors, teachers and students. It is so compiled and tabulated that it can be used easily and effectively. It is a treasury of rich teaching material, carefully organized and well presented. The lessons are complete with an introductory suggestion for the teacher and the setting of the Scripture is assigned. Also included are the plan of the lesson, a full exposition with quotation from many authors in addition to the editor's own comments, apt illustrations from life and literature, an excellent bibliography, audio-visual material, and comprehensive index. Dr. Smith is a master in this field and has presented in this volume some of his maturest Christian thought.

THE DIVINE PHYSICIAN. W. B. Ward. John Knox Press. 75 cents.

There are 28 devotional meditations for the benefit of the sick in this little volume. The author's structure consists of a Scriptural passage, a brief meditation and an appropriate prayer. The thoughts here could be of real help in the ministry of the sick.

CHRISTMAS IN OUR HEARTS. C. L. Allen and C. L. Wallis. Fleming H. Revell Co. $1.00.

This little book discusses the roles of Mary, Joseph, the angels, the shepherds and the wise men and demonstrating that above and beyond the giving of gifts, Christmas is the adjusting of all of life to the will of God. Christmas, the authors declare, is essentially an attitude of the heart and only those who open their hearts to the spirit of Christ will ever reach Bethlehem.

THE SPIRITUAL GROWTH OF CHILDREN. Dorothy B. Fitz. Westminster Press. $1.00.

This book is an attempt to share a conviction with parents and teachers who may not have had extensive professional knowledge of how developmental growth takes place. The author believes that as we face our great task of Christian nurture, God intends to help us to an understanding of the processes by which human growth and learning take place. The process of growth and the ways in which children learn are to be understood and used in relation to certain basic Christian truths leading toward Christian commitment and bringing all of life into harmony with that commitment. The author outlines the various things that produce spiritual growth.

THE PATH. Nell Bishop. Greenwich Book Publishers, Inc.

This volume is a true story of Christian service to the inmates of the county penal farm. During the six years her husband held the position of superintendent of the Pulaski County Penal Farm in Arkansas the author was his private secretary and she has gleaned from her experiences facts that should be of interest to many people.

BY THESE THINGS MEN LIVE. D. W. Charlton, Sr. Greenwich Book Publishers. $2.00.

The author is a student of contemporary life and he writes that while we have succeeded in gaining things to live on we have lost track of the things to live for. The confusion of prices with values is as much a question today as it was 20 centuries ago, the author insists. He believes that God has something to say to the man who will be still and listen. In this book he endeavors to show that life has a real purpose.

CHRISTIAN SCIENCE. Walter R. Martin. Zondervan. 35 cents.

This booklet is written to expose the cult of Christian Science. This material is documented and verifiable. All who desire to know more about this rapidly growing religious organization will find this slender volume illuminating.

REMARKABLE "MA" SUNDAY. Opal Cording Overmyer. Zondervan.

This is the story of Mrs. Billy Sunday, the wife of evangelist Billy Sunday. It is brief and simply written, but interesting to all who would like to know more about this fine Christian character.

PAY-DAY SOMEDAY. R. G. Lee. Zondervan. 50 cents.

Here is found Dr. Lee's world famous message delivered to 600 audiences. It is powerful, searching and evangelistic in spirit.

TIPS TO TEEN-AGERS. Carol Gish. Warner Press. 75 cents.

This book is about Christian courtesy. It is written especially for teen-agers. It is illustrated with cartoon drawings.

LAYMEN AND THE CHURCH. Paul W. Milhouse. Warner Press. $1.25.

The author writes with the hope that this little book may guide the layman to a greater appreciation of his position in the church and help him meet his responsibility more fully. It is intended as a means to help the layman understand his relationship to the life and work of his church.

JESUS IS HIS NAME. Ethel Tilley. Westminster. $1.00.

This is a vacation school course for Junior groups. The material here is based upon the early life and ministry of Christ.

ISRAEL — KEY TO PROPHECY. William L. Hull. Zondervan. $1.50.

This book interprets prophecy in the light of recent events. It gives the story of Israel from the Regathering to the Millennium. The value of this book will be limited largely to the pre-millennial school.

WHEN THE KING COMES BACK. Oswald J. Smith. Marshall, Morgan & Scott, Ltd. $1.00.

The pastor of the People's Church of Toronto presents here a book on prophecy. Dr. Wilbur Smith has an interesting introduction to this volume and commends it because it centers in the person of Jesus Christ and also because it is saturated with the Word of God. All who are interested in prophetic studies will find this volume fresh and suggestive.

OPERATION EVANGELISM. Horace Dean. Zondervan. $2.95.

What is modern mass evangelism accomplishing for the Lord? How can a city-wide evangelistic campaign be most effective? What are the steps in planning and conducting a successful evangelistic campaign—either a church or city-wide? These questions are raised and answered by Dr. Dean who is a specialist in the field of evangelism. He is the founder of Christ for America, an international movement for spiritual awakening in evangelistic activity. Through this organization he has promoted and directed nearly 400 united evangelistic campaigns throughout the United States and Canada. The 11 chapters in this volume are all practical and Christ-exalting.

PASTORAL PRAYERS FOR THE CHURCH YEAR. Samuel J. Schmiechen. Abingdon Press. $2.00.

The importance of pastoral prayer in Protestant worship, the author insists, cannot be overemphasized. It should be the high moment of worship. By following the Church Year, the author believes that the great truths of the Christian faith may be related vividly, regularly and naturally to the experience of the people who are constantly exposed to the distracting rounds of the secular. These prayers were written with the worship and life of the congregation in mind. They are presented here to encourage someone to pray or to write his own prayers and to point to the Father of our Lord Jesus Christ whose Spirit moves among us today. These prayers are divided into Invocations, Confession of Sins, Prayers of Intercession, Offertory Prayers as well as Prayer for the Church Year and Special Days. There are also special prayers for special needs in the Christian life.

CALLED TO BE SERVANTS. Larry Love. Zondervan. $2.00.

The author is the well-known pastor of the Bethany Presbyterian Church of Fort Lauderdale, Florida. For many years he has been active in evangelism and also in Bible Conference work at home and on the mission field.

Mr. Love's former volume was entitled, "Called to be Saints". All who read it are prepared to find another volume of exceptional merit and will not be disappointed with "Called to be Servants".

The author writes with a deep earnestness and a refreshing humility. In his message on "Grace and Love" he confesses, "I spent sometime recently in the presence of the Lord and I was brought face to face with this for my own soul. I had to confess before God that there were points in my life in which I was in rebellion against the Lord and as the Lord dealt with my own heart in the matter, I had to acknowledge that I found little evidence in my own life and experience of what the Bible describes as submission and yieldedness or surrender to the Son of God. It was a startling thing and I realized that if I was going to serve the Lord it had to be without any reservation or equivocation or compromise. It had to be all or nothing. You cannot serve Jesus Christ and retain your own will at any point." The author glories in the Christian's freedom, but he keeps reminding us that we are set free not to live as we please but to serve the Lord Jesus.

The 12 sermons in this volume are of high merit. They are loyal to the Scripture, expository in nature, and searching in their main thrust.

—J.R.R.

THE FINALITY OF JESUS CHRIST. Robert E. Speer. Fleming H. Revell Co. $4.00.

Dr. Speer's aim in this book is to set forth afresh as the early church knew Christ and as He has been known and made known by the men who throughout the centuries have carried forward the primitive and authentic tradition. The author insists that Christ did not come to found a religion. He came to be the Life and Light and Lord of man. The Christianity which truly represents Him is not a religion. It is not a human search for God or quest for truth. It is a supernatural self-revelation of God Himself opening all truth to the faith and obedience of man. Dr. Speer writes, "If at any time Christianity is spoken of in these chapters as though it were a religion to be compared with other religions, that has been only concession to common form of speech. Christianity in its original and authentic form is not to be thus classified. It is incommensurable and alone like Christ who is the First and Last of it and of all things, the Only One."

There are 5 lectures in this volume. The first has to do with the church's conception of Christ in the first two centuries. The second discusses the attitude of primitive Christianity toward an un-Christian religion. The third expresses the view of Christ and of non-Christian religions which generated and sustained the expansion of Christianity. Lecture 4 raises a question, "Can we still hold the primitive view of Christ?" The last lecture seeks to answer another question, "What view then, shall we take today of non-Christian religions?"

Here is a strong argument for the uniqueness and finality of Jesus Christ and an excellent exposition of the mission of Christianity.

—J.R.R.

BUILDING A CHURCH CHOIR. Harry Robert Wilson and Jack Lawrence Lyall. Hall and McCreary.

This book has been written to be of service to the minister of music in the local church. It gives many ideas and suggestions for the leader of music. The ideas will probably be most useful to the novice who is assuming his first responsibilities in directing a choir. The experienced director, however, should find some valuable hints in the techniques and procedures of rehearsal. The minister and music committee of the church may find in it a reference guide in the choice of a director as well as an aid in pointing up the defects in the present management and conduct of choir activities. The book is directed primarily to the building of church choirs in the Protestant churches. The discussion is limited for the most part to the building and directing of the adult choir. The remarks are direct and personal in style. The suggestions are extremely practical for they have come out of the author's own experience in directing singing groups in both schools and churches. This volume is definitely a contribution to the subject of church music and no church musician who desires to fulfill his responsibilities faithfully can afford to overlook the instructions and suggestions offered by these authors.

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Faith's Answer To Sputnik

GOD is our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed,
and though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled, though the
mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of
God, the holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved: God shall
help her, and that right early.
The heathen raged, the kingdoms were moved: He uttered
His voice, the earth melted.
The LORD of hosts is with us; the God of Jacob is our refuge.

PSALM 46:1-7

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The man of God's own choosing,

Ask who that may be?
Christ Jesus, it is He;
LORD Sabaoth His Name,
From age to age the same,
And He must win the battle.

—LUTHER

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EDITORIAL

Travelling Together

Pilgrims throughout these many years,
Sharing our hopes, sharing our fears,
In the hour of the darkest night
We've always seen His shining light.

To our loved ones have been given
Homes of peace and joy in heaven:
We who on earth a while must stay,
Are waiting for the Coming Day;

The Day when our dear Lord appears,
To banish sin, and dry all tears;
Peace and quietness will then descend,
And joy on earth will have no end.

Our Lord walks with us all the way,
As we walk homeward day by day;
The Great Companion is our Guide
And in His love we will abide.

United in a bond of love,
We wait the summons from above.
When through the riches of His grace
We shall behold His lovely face.

—J.K.P.

Above the Clouds

All who make use of the opportunity to travel by air frequently have the experience of leaving the ground in a driving rain and under dark clouds, only a few minutes later to find themselves up and out into the brilliance of the sun and a cloudless sky.

What all of us know, if we only stop to think, is that the sun is *always* shining above the clouds.

The world today is full of pessimism and uncertainty. Never has our national leadership been more aware of the uncertainties of the future than right now. Our complacency has been shattered, our pride humbled to some extent, and as a nation we Americans, *for the first time* since becoming a world power, find a question in our minds as to the invulnerability of our own shores, and of our military and scientific know-how. Not that we do not feel that, given the immediate emergency, we might not rise to meet it efficiently and effectively. But, having done that we all know that there is a materialistic and secular emphasis in our national life which bodes ill for our future.

In such a situation Christians might well become pessimistic. But only if they look down and not up; at the clouds, but fail to remember the sun shining on the other side.

These are days for down to earth practical Christian living. There are also days for exercising a faith based on our knowledge of God and the promises which abound in His holy Word. The Christian should have both feet firmly on the ground, prepared for the living of each day, with duties well performed and contacts with others on a basis only possible through the presence and power of the indwelling Holy Spirit.

At the same time he should demonstrate for all to see a serenity of faith, a sense of security, a conviction of guidance and direction which comes alone from having committed one's life completely to the God who is the sovereign ruler of all the universe. Unregenerate men and nations fume and fret, they rage and plan, they strut and pose — but in God's eyes they are as nothing. God looks at them in love and compassion but He also looks at them in the light of divine revelation and His own eternal plan. The turmoils of the moment in no way negate the divine schedule, nor do they abrogate His grace.

In days such as these it is for Christians to show that their faith carries with it a serenity which is not affected by immediate circumstances. We *know* who we are. We *know* to Whom we belong. We *know* that He has redeemed us. We *know* that we even now have eternal life. We *know* that nothing can separate us from the love of God which is in Christ Jesus.

It is necessary and good that we should walk in the midst of trials, difficulties, uncertainties and sorrows. It is also good that we walk with our eyes of faith above the clouds, basking in the brightness and beauty of the One whose we are and whom we serve.

—L.N.B.

Grace and Gratitude

Some of us preachers get into the habit of thinking that it is primarily the human will which carries onward the Church. As a result we enter the pulpit determined to drive our people to the limit.

Other wiser heads realize that something more is needed than lashing the wills of men. These see that love is the moving power behind the will and seek to stimulate our love for God.

Is there not, however, something even greater than that? "Now, preacher," I overheard an objector say, "are you trying to tell us that faith is greater than love? If you are, Paul is against you, I Cor. 13.13." Well, dear objector, I am not trying to get out with the Apostle. No, our faith is not greater than our love. But our faith lays hold on something that is greater than our love for God, namely HIS LOVE FOR US. The Church is moved primarily by what God does in it, for it is the Church of the living God.

In the great Church Epistle, Ephesians, Paul prays that we may have the Spirit of wisdom and revelation, that we may be strengthened with might by His Spirit in the inner man, and he celebrates God's ability to do more than one can ask, according to the power that works in us. In First Corinthians, 12.6, he tells us that there are diversities of operations but the same God who works all things in all. As yet we have received only a down-payment or earnest of the Spirit. Let us pray that each member of our congregation may have an added portion of the Spirit to lift us up and sustain us through the ups and downs in the life of our Church.

Now the Holy Spirit sheds abroad in our hearts God's love for us, teaching us that even when we were sinners Christ died for us. By His work in us Christ comes to dwell in our hearts and to enable us to understand the love of Christ which surpasses knowledge. So God's work in us by the Spirit moves us to appreciate God's love for us in Christ. Thus to the moving power of God, the Holy Spirit, there comes the motive power in us of gratitude to God for all that He has done and is doing for us and for our salvation.

The Church moves by the rhythm of *charis kai charis*, that is, grace and thanks, or grace and gratitude: God's gracious dealings with us in Christ brought home to our hearts by the Holy Spirit move our hearts to responsive gratitude, love and willing loyalty. And so the Church begins to glow with a purpose to honor and glorify God our Saviour. We love because He first loved us. We serve, because the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many. We are His, Who first graciously became our flesh and blood brother, our representative, our substitute.

"O, Jesus Lord and Saviour, I give myself to Thee
For Thou in Thine atonement, didst give
Thyself for me."

Christ's love for us constrains us to judge that if one died for us all, then were we all dead, and that He died for us all that we should no longer live unto ourselves, but unto Him who died for us and rose again.

—W.C.R.

How Is Man Redeemed?

The writer has been amazed to find that the concept of redemption held by many is far removed from the scriptural affirmations. In the Bible we are told that Christ died for our sins; that He died as an atonement for our sins; that He died to make propitiation for our sins; that through that *which He did* we have forgiveness, cleansing, reconciliation and righteousness.

But that is not the picture presented by some modern theologians. Starting with the presupposition that God is not as He is affirmed to be in the Bible, and from this presupposition going on to build a philosophy foreign to the biblical revelation, we find almost every basic concept of Christ's atoning work called in ques-

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tion. If this were done, using a new phraseology, it would be less dangerous, but when the old terminology is used but divested of its rightful meaning it is serious.

Why deny the plain affirmations of Scripture? Why conjure up a God different from the one revealed in the Old and New Testaments? Why accept the reality of sin but minimize its awful consequences? Why recognize the need for cleansing and forgiveness but tamper with the God-ordained way of salvation? Why admit the need for a change but deny the necessity of the new birth? Why talk glibly about the Cross but question the shed blood of Calvary as the agent of redemption?

Truly, if there existed in the medical world the same confusion which exists in theological circles the health of the entire nation would be jeopardized. Physicians *must* believe and know the basic sciences before they are even permitted to practice medicine. But in the theological world one may believe everything, or nothing, but in most instances it passes unquestioned.

We do not mean to sound harsh for, if we know our own heart, there is neither hate nor bitterness. But, with the glorious Gospel of Christ's redemption so clearly stated in the Bible why, Oh why, reject that which is so plainly stated and substitute for it something entirely different?

The situation to which we refer may not be so prevalent in the South, but in the nation as a whole there is an appalling tendency to build up a man-made theology and philosophy, one at wide variance with that which we have by divine revelation. Why try to feed men on husks when there is such a glorious feast prepared and about which we can preach and teach?

—L.N.B.

The Law—Loopholes—and Crime

We Americans have been surprised and disturbed because we have been made acutely aware that we no longer have a corner on scientific progress as we had rather smugly assumed.

We are also disturbed because unquestionably we have lost "face" in international circles, not the least reason for which was the fiasco of our attempted launching of a tiny satellite. Here the scientific failure could easily be excused but the pre-launching ballyhoo seemed inexcusable.

But when we face the facts we have no reason to be ashamed of our scientific know-how. We do have it and we are merely the victims of a clever exploitation of an achievement in one particular field. A more accurate comparison of the scientific achievements of Russia and America is indicated by the Russian women who brag about "Sputnick" while they wash their clothes in the Volga.

However, there is a cause for grave concern in America, for we need something comparable to the fabled youth who stuck his finger in the leaking dyke in Holland and saved his country from inundation. Here there now flows a river of crime and lawlessness which holds infinitely greater danger for America's future than any temporary lag in scientific achievement in a particular field.

Known criminals are walking free all over our land today because they have been freed by legal technicalities which should never have been countenanced. Or, they are free because of political pull or corrupt arbiters of the law. When we read occasionally of the conviction of a notorious racketeer or grafter or criminal our elation is tempered because of his immediate release on "appeal", or by the knowledge that rarely is the sentence meted out to fit the crime, or by the further knowledge that in a few months or years he will be free because of "good behavior", only to be back where he started, backed by a well padded bank roll from his previous activities.

No Christian should desire harshness in the administration of justice, but every Christian citizen should demand that there be fewer loopholes through which criminals might escape punishment and that there be swifter and more rigorous punishment for those who are making a mockery of the law and justice.

The justice of more primitive cultures at times would seem more effective in dealing with primitive criminals. At present it is entirely too easy to evade fully deserved punishment. We need more iron in our courts and less rubber, more compassion for the innocent victims — the public as a whole — and less consideration for the crooks who flaunt the law.

—L.N.B.

Master of Churchdom?

By Lynn Landrum

The National Council of Churches is still feeling its muscles and speculating on its role in America and in the world. Actually, it is no more than several hundred clergymen met in a gathering to listen to each other a bit, to confer a bit and to come up with the resolution or declaration which they hope will find favor with the church organizations from which these clergymen happen to come. Even a moment's

reflection on the part of a knowledgeable person should indicate that a few hundred preachers cannot expect to do the thinking of 35 million church members.

At St. Louis recently the Rev. Dr. Thurman B. Douglas, spoke to the National Council of Churches general assembly on the point. He complains that there's a disposition on the part of the churches which are "represented" by the assembled clergymen inflexibly to regard the churches as the "masters" of the National Council of Churches and the council as the "slave."

Dr. Douglas says that the council insists that it is not itself a church "and that it must never be permitted to become a super-church.

"This is true," he continued, "yet it is also true that the National Council . . . has no reason if it does not exist to bear witness to the church. The council will have to keep saying that it is not a church and still less that it is the church. Yet the truth is that it has a kind of authority over the churches as well as being their servant." In the opinion, however, of the Leading Elder of the Episcobapterian Church, Reformed Branch, Unigational Synod, the National Council of Churches has no mandate from anybody at all to do or to say anything binding on anybody anywhere.

The Leading Elder lays down this proposition: It does not make a prophet out of a theologian to array him in a black robe with a red velvet collar, give him an expense account and ship him by airplane to St. Louis or to New York for a meeting with some more clergymen also in robes and red collars and also with expense accounts.

This idea that, if you can get everybody to saying the same thing, it is going to be the very voice of God is false. It isn't true, either, that, if you can get four or five hundred brethren of the cloth to vote for a resolution, therefore the resolution is big stuff and you have got to swallow it.

Protestantism may be wrong, and thousands of saints have thought precisely that. But its testimony, if it has any, is against running the church by hierarchy. It is right and true to say that of this doctrine come schism and disunity and heresy and competition. But freedom comes, too.

The Leading Elder says that in the end a polity of unified disunity won't work. It just won't.—The Dallas Morning News.

Recommend The Journal To Friends

The Bread of the Presence

By Rev. Martin A. Hopkins, D.D.

In the four passages in the N. T. where the word "showbread" occurs, R. S. V. has "the bread of the Presence". In Ex. 25:30; 35:13; 39:36; Num. 4:7; I Sam. 21:6; I Kings 7:48; II Chron. 4:19 R. S. V. also has "the bread of the Presence"; but in all other O. T. passages has showbread", evidently because a different Hebrew word is used.

It seems to me that "the bread of the Presence" brings out the real meaning clearer than "showbread". Twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel, were offered to God every Sabbath. These loaves, separated into two rows of six each, were placed upon a table in the tabernacle, and afterward in the temple.

These loaves symbolized the Presence of God in the midst of His people to nourish and sustain them, and so typified the Lord Jesus Christ as the Bread of Life always with us. Especially do we recognize His Presence in the breaking of the bread (Luke 24:28-32). At the Lord's table Christ Himself is the Host and we are His guests. The broken bread symbolizes His Presence with us just as the twelve loaves symbolized the Presence of Jehovah with the Israelites, and so we can say

"Jesus to Thy table led,
Now let every heart be fed
With the true and living Bread.

"While in penitence we kneel,
Thy sweet Presence let us feel,
All Thy wondrous love reveal.

"While on Thy dear cross we gaze
Mourning o'er our sinful ways,
Turn our sadness into praise."

Race -- Space -- Grace

Leland Wang, Chinese evangelist for many years and now carrying on a large and fruitful work in Southeast Asia, is at present visiting in America.

In a letter he writes:

Recently two words have troubled many minds: RACE, (Little Rock, trouble on earth); SPACE, (little moon, trouble in heaven). May we consider His GRACE for little man who has trouble in heart. Job 14:1 tells us of the natural man who is full of trouble, but John 14:1 the spiritual man who finds peace by believing in God and Jesus Christ.



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LOUIS C. LAMOTTE, PRESIDENT
Maxton North Carolina

Simple Steps To Salvation

By Rev. John L. Fain, Jr.

There are many people today who have been members of some church for years and yet do not know the simple steps to salvation as outlined in the Word of God. There are many Christians who have received Christ as Saviour and never had the joy of leading even one soul to Christ. It is with the hope that this message may be helpful to both of these types of people that we outline for you what the Bible teaches about the way of salvation.

I must be willing to admit that the Bible teaches the following:

(1) *I am a sinner in the sight of God.* "For all have sinned, and come short of the glory of God." (Romans 3:23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8). "If we say that we have not sinned, we make him a liar, and his word is not in us." (I John 1:10). Until we are willing to admit that we are sinners, the Lord can do nothing for us. Jesus said in Matthew 9:12,13 "They that be whole need not a physician, but they that are sick . . . for I am not come to call the righteous, but sinners to repentance."

(2) *I am on the road to Hell to pay for my sins.* "For the wages of sin is death . . . " (Romans 6:23). "The soul that sinneth, it shall die." (Ezekiel 18:4). The death referred to in these verses is spiritual death, not physical death. Spiritual death is separation from God. The penalty for sin has been, and is, the same in all ages—separation from God. When God spoke to Adam and Eve in the Garden of Eden concerning the fruit of the tree of knowledge of good and evil He said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17). Adam and Eve ate of the fruit of this tree, but they did not drop dead physically. They were, however, separated from God. This was the price which they had to pay for their sins. God drove them out of the Garden of Eden. The penalty for sin today is still the same. Sinful man is separated from God because of his sin. As we look into the future, also we see that the price of sin continues to be the same—separation from God.

The Bible has a great deal to say about Hell. Jesus spoke more of Hell than any man in the Bible. Let us notice briefly some of the characteristics of Hell. In Hell there is outer darkness. (Matthew 25:30a). Hell is as a bottomless pit, (Revelation 20:1-3) — the sensation of falling, tumbling head-over-heels — restlessness — no place to sit or lie down when weary. There will be wailing and gnashing of teeth, (Matthew 25:30b), fire and brimstone, (Matthew 25:41) (Revelation 21:8), torments and unquenchable thirst. (Luke 16:23,24).

All of these characteristics are terrible, but they do not show the awful agony which those in Hell will suffer. The worst characteristic of Hell has not been referred to as yet. The most dreadful thing about Hell is not what has been mentioned above, but is *eternal separation from God.* Never again can those in that awful place of torment come into the presence of that One who is holy, just, good and righteous. Separation from God here and hereafter is the price the soul who rejects Christ must pay for his sin.

(3) *I can do nothing to save myself by my good works.* As I see myself a sinner in the sight of God, and on the road to Hell, try as I might, my good works will never save me. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." (Ephesians 2:8,9). "Who hath saved us, and called us with an holy calling, not according to our works . . . " (II Timothy 1:9). "Not by works of righteousness which we have done . . . " (Titus 3:5). "All our righteousnesses are as filthy rags . . . " (Isaiah 64:6). It is impossible for me to help myself one inch nearer Heaven by my good works. These first three steps reveal how hopeless the situation really is for a person without Christ, without God, and without hope; but from here on we have an entirely different picture.

(4) *Jesus is God's love gift to me — the only Saviour.* When I see myself as a sinner, on the road to Hell, unable to do anything to save myself, then I see what the Lord Jesus Christ has actually done for me on the cross. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). As Jesus hung upon the cross His terrible cry of agony was "My God, My God, why hast thou forsaken me?" The reason that God turned His back upon His only begotten Son was that Jesus was paying the penalty for sin (separation from God); and in order to pay the penalty in full He

was separated from God so that those who believe in Him should never be separated from Him here or hereafter. This leads me to the part which I have in all this.

(5) *By receiving Jesus I have eternal life.* To receive Him means that I take Him just as I take any other gift in order to make it mine. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31).

An artist spent months in painting a picture. When the picture had been completed, he sent for a very close friend who was an excellent art critic, asking him to come to his home the next day. Upon arrival the artist said to his friend, "I want you to go into the room where the painting has been placed, stand before this picture and study it carefully as long as you would like. Then tell me honestly what you think of the painting — is it average, poor or good?"

They walked into the room. The picture was that of a man standing before a door knocking. The friend looked at the painting a few moments, and then turning to the artist said, "It is excellent, but you have left one thing out of the picture. The man standing there knocking looks so natural, and the door looks so real except for one thing; you have left the latch off the door." The face of the artist beamed. "All of these months I have been painting this picture so that the first thing anyone would notice when he saw the picture was the absence of the door latch. You see, the man standing there represents Jesus, and the door represents the door of your heart. There is no latch on the outside of the door of a person's heart. Jesus never has forced His way from the outside into any heart. A person must open the door from the inside and invite the Saviour to come in and take possession of his heart and life." "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20).

If, as you read this message, you have never opened the door of your heart and received Jesus as your Saviour and Lord, will you not at this moment from the depths of your heart take these simple steps to salvation by making the following prayer:

"Lord, I know that I am a sinner in Thy sight. I know that I am on the road to Hell to pay for my sins. I know that I can do nothing to save myself by my good works, but I know that Jesus is Thy love gift to me—the only Saviour. At this moment, if I have never done so before, I desire to settle this matter for eternity. I open wide the door of my heart and receive Jesus as my Saviour — receiving with Him forgiveness of sins and eternal life. In Jesus' Name. Amen."

LETTERS

Charleston, West Virginia,
December 14, 1957.

Dear Sirs,

This is a letter to the Editors.

"I want to express my personal appreciation of the manifesto written and signed by some of our ministers at Atlanta, Georgia. It is a great document for these times. I would like to sign it also."

Sincerely yours,

Jacob S. Mackorell, Jr.

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LESSON FOR JANUARY 12

By THE REV. J. KENTON PARKER

The Source Of The Church's Power

Background Scripture: John 16:1-15; Acts 1:1-14; 2:1-41 Devotional Reading: I Corinthians 2:6-16

We are not left in doubt as to the Source of the Church's power: Ye shall receive power after that the Holy Ghost is come upon you. The strange part of it is that the Church should dream of being powerful in any other way. The sad story of Church History, however, reveals the fact that the Church oftentimes seemed to imagine that it could get power through wealth, or learning, or even by political alliances and force of arms. Even today there are those who seem to trust in human wisdom and organization instead of the power of the Spirit. I have just finished looking over a church paper and read with a little amusement and a good deal of disgust of the efforts of a Seminary professor who is trying to discredit and "poke fun" at the wonderful Crusade of Dr. Billy Graham in New York City. We have witnessed a marvelous outpouring of the Spirit, and yet here is a man — a professor in a Seminary — who scoffs at it in the same way that the Sadducees and others scoffed at Pentecost. One sermon preached by Billy Graham in the power of the Spirit has brought far greater results, and has done far more good, than years of philosophizing and teaching by so-called learned professors. Why are people so blind? Why do those who claim to be Christians oppose and make light of such meetings? Why did a great many church leaders in England oppose and ridicule the preaching of men like Wesley and Whitefield? I suppose Satan can tell us why for he uses such men to hinder the spread of the gospel.

In our .Devotional Reading Paul is contrasting the spirit of the world, and the Spirit which is of God. The natural man, he says, receives not the things of the Spirit of God : for they are foolishness unto him. The natural man has the wisdom of the world, which James tells us, "is earthly, sensual, devilish", and knows nothing about the wisdom which comes down from above which is first pure and then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The first requisite for an understanding of the deep things of God is the Spirit of God. It is only thus that we speak, "not the words which man's wisdom teacheth, but which the Holy Ghost teacheth". I belong to an Evangelical Book Club, and while many of the books are fine, too many of them seem written to display man's wisdom. (Or is it lack of wisdom?). One of the very best is Dr. Clarence E. Macartney's last one, published after his death, entitled, "Salute Thy Soul". May God grant to the church many more men like Dr. Macartney!

Our Lesson is concerned with, I. A Promise, and II. The Fulfillment.

I. *The Promise:* John 16:1-15.

Jesus warned His disciples that they would not have an easy time after He had gone from them. They would be put out of the synagogue and persecuted.

Verse seven, beginning with the word "Nevertheless" must have surprised them: "Nevertheless I tell you the truth: it is expedient for you that I go away". How could this be true? His going away, even the thought of it, filled them with sorrow. "For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you". He then tells the disciples what the Holy Spirit will do when he comes. There are three aspects of His Work: (1) In regard to the world, (2) to the disciples, and (3) Christ Himself.

First, He will reprove (convict) the world of sin, of righteousness, and of judgment. It is the Holy Spirit who works conviction in our hearts. He makes us see our sin, see the righteousness of Christ, realize that judgment is coming, in fact, has already come upon the "prince of this world". All of us who try to preach evangelistic sermons, who long to see unsaved people brought to Christ, realize that the Holy Spirit is the One who brings about this necessary conviction. When we see hundreds of men and women confess Christ, as we saw it in the Billy Graham Crusade, we know that the Spirit is working. Sometimes men are convicted and

not converted. Charles G. Finney tells us that he saw people hold to the pew in front of them to keep from yielding. Felix trembled as Paul preached. He was very evidently convicted, but he would not yield. As we preach the Word and rely upon the power of the Holy Spirit we can expect conviction of sin.

Then, the Holy Spirit will do something in and for the disciples. "He will guide you into all truth . . . he will show you things to come". How wonderfully this promise was fulfilled! Before Pentecost the disciples were slow of heart to believe and understand the Scriptures. When the Spirit came Peter quoted the Old Testament with understanding. Paul and Peter speak of "things to come", but it was John who was given the visions on Patmos. Then, too, the Spirit made timid disciples bold and fearless as they faced their enemies.

The Holy Spirit is to do something for Christ: He shall glorify me. Christ had glorified the Father while on earth, now the Holy Spirit is to glorify Christ by revealing Him more fully. We see this especially in the Epistles of Paul where the work of Christ as our Redeemer is made plain and glorious.

No wonder that Jesus told His disciples that it was expedient for them that He go away. The whole book of Acts might be called "The Acts of the Holy Spirit" for it was the Spirit who guided and blessed in the spread of the gospel. All Church history testifies to the power of the Spirit, when and where men yield to Him and do not resist or grieve or quench Him by stubbornness and unbelief and indifference.

II. *The Time of Waiting and Praying:*
Acts 1:1-14 "wait for the promise of the Father"

In the opening verses of Acts Luke tells us of the forty days between the resurrection and the ascension — days that Jesus spent with the disciples, showing that He was alive and giving them many infallible proofs of this fact and speaking to them concerning the Kingdom of God. He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father whch He had given them, as we saw in John 16. He told them that they would be baptized very soon by the Holy Spirit.

This naturally led them to ask Him whether He would at this time restore the Kingdom to Israel. He told them that it was not for them to know the times or the seasons which the Father had in His power. But they would receive power after the Holy Spirit came upon them, and be His witnesses in Jerusalem, Judea and Samaria and unto the uttermost part of the earth.

He was taken up from them and while they looked steadfastly toward Him two men stood by them and told them that this same Jesus would come again in like manner as they had seen Him go into heaven. This promise had been given by Jesus in John 14 and is repeated often by Jesus and by the writers of the New Testament. The Second Coming of Christ is a certainty and is the Blessed Hope of the Christian.

They returned to Jerusalem and made the "upper room" a place of prayer while they waited, as He had commanded, for the promised coming of the Holy Spirit. This was probably the greatest prayer meeting ever held in the history of the church, and it preceded the greatest Revival ever known. Prayer and revival are linked together and can never be separated. I believe that we have here the secret of all evangelistic campaigns. If my people which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. This well-known promise of the Old Testament is good today. If enough people, Christian people, "my people", would do as this text says, then America would be healed and blessed.

There is a very important and plain lesson for the church in this "waiting and praying" time. This is not wasted time. It would have been a tragic mistake and failure for those 120 men and women to have gone out to preach before the Spirit came. So with the church today. We will but fail if we do not have the presence and power of the Spirit. We must wait and pray as the disciples did.

III. *The Promise Fulfilled:* Acts 2:1-41.

It was most fitting that this outpouring of the Spirit should come on the Day of Pentecost: it was the "First fruits" of the harvest of souls who were to come into the Kingdom of God. Let us notice the supernatural phenomena of this wonderful day in the history of the church.

"They were all with one accord in one place"; this was a good preparation for a revival. If we could get all Christians of one accord in the place where they are supposed to be, we would see some glorious results also.

First, there was the sound as of a rushing mighty wind: the wind is often used as a symbol of the Spirit. Jesus compares the Spirit to the wind in His conversation with Nicodemus, and the "wind" stands for the Spirit in the vision of dry bones which Ezekiel saw. Then came down tongues like as of fire. John the Baptist had said of Jesus that He would baptize with the Holy Ghost and fire, and Jesus had said the same thing in Acts 1:5. Notice that the tongues of fire came down and sat upon them. We see in this a symbol of baptism when we sprinkle or pour the water on the head.

They began to speak with other tongues. This was a miracle as everyone there heard them speak in their own tongue — men from all over the world. It was to be expected that such a marvelous miracle should be broadcast, so to speak, to all nationalities. These people who were there for the Feast would go back home with some real "news" to take to their people.

"Others mocking said." Why are there always "mockers"? They had them at Pentecost. We had them in New York. Wherever the Gospel is preached, there will be those who mock. We need not be discouraged or surprised.

Peter preaches his wonderful sermon. Is this the same man who so recently denied His Lord? He is the same, and yet not the same, for he is now filled with the Holy Spirit. His sermon has lots of Scripture in it. In the introduction to Dr. Macartney's last book, "Salute Your Soul" we are told this: "As Dr. Macartney was lying on a bed of pain two days before he died, he said to his brother Robertson, who was leaving his bedside to preach in a nearby church, 'Put all the Bible you can into it.'." Peter put "lots of Bible" in his sermon and 3,000 souls were saved.

YOUNG PEOPLES Department





YOUTH PROGRAM FOR JANUARY 12

By THE REV. B. HOYT EVANS

No Other Plan

Scripture—John 15:1-16

Suggested Hymns:
"O Where Are Kings and Empires Now?"
"O Zion, Haste, Thy Mission High Fulfilling"
"Lead On, O King Eternal"

Program Leader's Introduction:

The purpose of this program is to get into the "why?" of our theme. We have been told that the church is God's instrument and that we are to make it strong, but why? Why should we have a desire to strengthen the church? There is a good reason for this aim of ours. The church is the only instrument which God has specially ordained to do His will on earth. The plan of the church is the only plan that God has revealed for doing His will on earth as it is done in heaven. The Bible calls the church the "body of Christ", and it is the only body He has on earth. We, who are Christ's people, certainly ought to want His body to be strong and thoroughly representative of His beauty, power, and love.

Our speakers will suggest some of the ways in which the church can serve and honor Christ. If the church does not do these things, it is failing. Remembering that all true Christians are members of the true church as it is known by God alone, we will see that these services to the Lord can be rendered only through the church.

First Speaker:

It is God's plan that His people worship Him in assemblies, and this calls for the worship services of the church. (Read Hebrews 10:25.) Of course, Christians are to worship God privately, but private worship is a supplement to public worship and not a substitute for it. There is no other place besides the church where Christians can join together in the reading of the Scriptures, the singing of hymns, and the offerng of prayers and gifts. (Read Colossians 3:16.) There is no substitute for the inspiration that comes to us through the services of our churches. We may help to make the church strong as a worshipping body by being faithful in our attendance and conscientious in our participation. When people say that they get nothing from the worship of the church, it may well be because they put so little into it. Let us determine to make our church stronger by being more faithful in our worship.

Second Speaker:

The only plan God has revealed for the proclamation of His gospel is the ministry of the church. The witness which Christians bear to the Bible and to their own experience with Christ is the only means of telling a lost world of the salvation God has provided through His Son, and these Christians are members of the church. (Read Romans 10:13-15.) It was to the church that Christ gave the commission to go into all the world making disciples and teaching the things concerning Himself. God has no plan for making disciples and teaching His truth except the plan of the church. We have a responsibility for making the church strong as an evangelistic and teaching agency. We strengthen this phase of the church's ministry through our prayers, our interest, our support, and our gifts. If it is good to stand with the crowd and encourage, it is better to be an

actual participant. We do most to strengthen the church in its work of teaching and soul-winning when we bear a positive witness to what Christ has done for us.

Third Speaker:

Sometimes we forget that it was originally God's plan for His church to minister to the physical and material needs of people. In these days this responsibility and privilege has very largely been given over to the government or to secular organizations. Jesus said that when we minister to want, hunger, sickness, and loneliness in His name that we are serving Him in a very acceptable way. (Read Matthew 25: 34-40.) This kind of service is a responsibility of Christians, and therefore a responsibility of the church. The church would be much stronger than it is, if it had always been faithful in fulfilling this ministry. We can help to make the church strong by rendering service to others in the name of Christ. There are many opportunities for kindness and helpfulness as individual Christians, but there are other opportunities which come to us through the church. There are local projects, such as providing help for needy families and individuals. There are church-wide projects, such as the program of Overseas Relief and Interchurch Aid. (Ask your adviser or minister about it.) There are other projects in which groups like ours can engage, such as sending used clothing and Christmas cards to our missionaries for distribution. Whatever we can do for others in the name of Christ strengthens His church.

Program Leader:

As we seek to serve the Lord through the church, it is comforting to know that our work is sure to prosper. We are a part of the church, and the true church will not fail. Christ has ordained the church to be His body, and His body must do His will. This is not to say that all Christians are perfect . . . far from it . . . but God is working in those who really love Him to overcome their faults and failings and to make them complete in Him. Hear what Christ says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16. Let us prove ourselves to be members of the true church by seeking to do God's will more faithfully.

For a closing challenge sing the first stanza of "Rise Up, O Men of God."

NEWS of CHURCHES around the World

World Missions Receipts

Budget for 1957	$3,500,000.00
Receipts to date	2,606,699.90
Percentage of Annual Budget received for 1957	74.47%
Balance needed for 1957	893,300.10

Board of Church Extension

REPORT OF NOVEMBER, 1957

Budget for 1957	1,518,225.00
Receipts to date	760,953.55
Percentage of Annual Budget received to date	50.12
Balance needed for the Year	757,271.45

ARKANSAS

Batesville — Construction on the new Chapel-Fine Arts Building at Arkansas College is well underway and is scheduled to be completed in the spring. This $420,000 addition to the college was the principal objective of the 1955 campaign in which $660,000 has been pledged in the drive whose goal was originally only $500,000. President Paul M. McCain reports that plans are already underway to expand the library as soon as the new chapel can become available.

During the current year the pledges for the PROGRESS FUND have already exceeded $65,000 toward a goal of $96,000 according to the announcement made this week by its chairman, Mr. Shuford R. Nichols, business leader of Des Arc and Little Rock. The objectives of this annual drive include financial aid for students and campus improvements.

Religious Emphasis Week at Arkansas College has been led by the Rev. George W. Gunn, minister of the First Presbyterian Church in Arkadelphia, Arkansas. His talks centered on the "Problems Confronting College Students." Prior to coming to his present pastorate, Mr. Gunn had served four years as minister to students at the University of Georgia.

NORTH CAROLINA

Charlotte — The Mulberry Presbyterian Church, in its fall revival, October 20-25, experienced a wonderful week of spiritual enrichment through the preaching of our guest preacher, the Reverend Robert G. Balnicky, pastor of the McCutchen Memorial Presbyterian Church in Union, S. C.

Mr. Balnicky's treatment of the Word was in keeping with his motto, "What saith the Scriptures?"

The Rev. James R. Crook is pastor of this church.

CHILDRENS Page



The Boyhood of Jesus

Sammy Ingram (6) of Mooresville, N.C., has a little sister (3) named Ginny, and their pet is a Mexican Chihuahua, named Lady. Now isn't that a trio – Sammy, Lady, Ginny!



Continuing our story of our Lord Jesus' childhood, the Bible does not tell us anything more until after the return from Egypt, except that He "grew in wisdom and stature, and in favor with God and man."



But when He was 12 years old He went with Mary, His mother, and Joseph to the passover feast at Jerusalem. A Jewish boy was held responsible for his actions when he reached the age of 12. At the close of the passover feast, Mary and Joseph left Jerusalem to return to Nazareth, thinking the boy was in their group, but upon looking for Him, could not find Him, so they retuned to Jerusalem and found Him in the temple with the teachers, both asking and answering questions. Mary rebuked Him for causing them so much anxiety, but He answered, "Wist ye not I must be about my Father's business"? And all wondered at His wisdom. Jesus had begun to realize that He was something more than a mere Jewish lad. E.



JOHN FOSTER FRIERSON

John Foster Frierson, 81, prominent and beloved Columbus, Mississippi, attorney and ruling elder of the First Presbyterian Church since 1915, died here December seventh, exactly seven years to the day after his retirement as the unsalaried superintendent of Palmer Orphanage for forty years. Six of "his boys" served as active pall bearers.

SOUTH CAROLINA

Aiken — The Rev. John H. Knight, pastor of the First Presbyterian Church of Smyrna, Ga., conducted revival services during the week of November 4-10 at Grace Presbyterian Church, Aiken, S. C.

This four-year-old church, organized during the peak of construction days at the nearby Savannah River atomic energy plant, now has 100 members, and the Rev. Mr. Knight made a lasting impression on the spiritual growth of the church. A number of persons responded to Mr. Knight's plea for a return to God and re-dedicated their lives to Christ.

In his sermons, the Georgia minister deplored racial agitation and struck out at Communist infiltration of American government and institutions.

The Session, in a letter of appreciation to Mr. Knight, declared that "The entire congregation enjoyed having you in our midst for the week, and we shall long remember that week of spiritual re-dedication."

TENNESSEE

Bristol — Honorary degrees were awarded by King College, Bristol, Tenn., on November 30 to five alumni who have made significant contributions to church and civic life.

The degree of Doctor of Divinity was conferred by President R. T. L. Liston, for the Trustees of King College, upon the Reverend Ernest Lee Stoffel, pastor of the First Presbyterian Church, Charlotte, N. C., upon the Reverend Warren Frederick Thuston, pastor of the First Presbyterian Church, Hendersonville, N. C., and upon the Reverend William Ernest Wilson, pastor of the Ripley Presbyterian Church, Ripley, Miss.

The degree of Doctor of Literature was conferred upon Dr. William Wistar Hamilton, chaplain of the Southern Baptist Hospital, New Orleans, La., and former president of the Southern Baptist Convention.

The degree of Doctor of Laws was conferred upon the Honorable William Ramsey Laird, III, of Fayetteville, W. Va., former United States Senator from West Virginia.

The degrees were awarded as a part of King College's observance of its Ninetieth Anniversary.

TEXAS

Kingsville — Miss Aline Brogdon of Bryan, Texas, has given the first full scholarship received by the Presbyterian Pan American School here.

President Sherwood H. Reisner announced receipt of the scholarship which will cover all fees and other costs for one student for an academic year.

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"The Brogdon Scholarship" was presented through the Women of the Church of Bryan.

This international, coeducational school is training Christian youth for leadership in many walks of life in the Americas. Students take a Bible course each year and in other ways prepare for effective service in their home churches.

Enrollment is open to qualified students of the Americas and both the Hispanic and Anglo-American cultures are represented this year.

Jesus Cause for Continued Praise

By Geore S. Lauderdale

Thanksgiving Day for 1957 is past, but let Christians keep on thanking and praising God for the Lord Jesus Christ. Noah and Moses marveled at God's saving strength, and Christ's death on the cross in our stead is even more amazing: He has not merely saved us from drowning in water; He has redeemed us from the fires of everlasting hell. He perished that "whosoever believeth in him should not perish, but have everlasting life."

We thank God for the Bible; Jesus Christ and His salvation is the subject of this Book. Our Lord made a decision for which we through all eternity to come will thank Him. Although equal with God, He made himself of no repu-

tation, and took upon Him the form of a servant, "and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:7,8.

SAVIOR FROM DEATH

We thank God for His Son because He has conquered death. Many times we stand by the graves of friends and families, and we face death also. How important then becomes the resurrection of Christ. He said, "Because I live, ye shall live also." John 14:19. We thank God for Christ also because He is now interceding with God for us, preparing an eternal home for us, and is coming again to receive us unto Himself. Through Jesus Christ our sins are forgiven; only because of Him God has "not dealt with us after our sins; nor rewarded us according to our iniquities." Psalm 103:10.

Christ is the wisdom of God. Every one who claims God's promise to give wisdom in answer to prayer to those who lack it, is introduced to Jesus. All that is good in our culture is from Christ; true learning has ever accompanied the preaching of the gospel. Moreover, the best friends are those who love Christ; sinful companions are like those of the prodigal who were not near when he had to go into the fields to feed swine. Jesus Christ makes us helpful to others and to society. When He finds us, we are wasting our days searching for pleasures, neglecting the people whom we ought to be helping; through Christ we become the salt of the earth, the light of the world.

CHRIST TRANSFORMS

Not only are our sins laid to the account of Him Who loved us and gave Himself for us, but also His righteousness is reckoned as our own by God. Through Christ good things come true daily for believers. When we pray, "Give us this day our daily bread," we are asking for the aid of Christ, the Bread of life. When we ask for guidance, the answer is given because He is the way, the truth, the life.

Christians are assured of blessings in their families because our Lord took children up in His arms, put His hands upon them, and blessed them. His love is in Christian husbands so that they love their wives as Christ loved the church, giving Himself for it. Believers have no worries as to the final and complete success of the church, even in the face of discouragement, because Christ has promised that on the solid truth of His deity He will build His church and the gates of hell shall not prevail against it. Matthew 16:16.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) $_____ for the use and benefit of said company."



BOOKS

INSPIRATION AND INTERPRETATION. John W. Walvoord. Eerdman's. $4.50.

The paramount problem of our age is the problem of the full inspiration and complete authority of the Bible. The church that relinquishes the historical concept of the trustworthiness of the Bible has nothing of great consequence to offer hungry souls. It is because of this reason that this book under review is freighted with such tremendous significance. Our finest Protestant theologians have always recognized the central place of the Christian doctrine of inspiration and theological thought. They have been willing to expend their energies in the explication and defense of this doctrine.

This work is a contribution of 10 contemporary theologians and produced under the auspices of the Evangelical Theological Society. Originally published for the benefit of the members of the Society, it was deemed helpful to offer these papers in book form in the hope of casting new light on the basic problems of revelation and inspiration in relation to contemporary theology.

J. Barton Payne discusses the Biblical interpretation of Irenaeus. Dr. Payne shows that Irenaeus, the successor of the apostles, equated the words of the Bible with the words of God and that this identification holds for the New Testament as well as the Old. Documentary evidence is presented to support this affirmation. The author's deduction from the study of Irenaeus is that when Christ and His apostles committed themselves to a view of inspiration equal to that of the most strict rabbis or, as Irenaeus puts it, when Christ accepted the words of Scripture as His own, the question of any lower form of inspiration ceased to be one which could legitimately be entertained.

Irenaeus' view of the Scripture was that of a true supernaturalism. The views of Augustine on inspiration are examined by David W. Kerr in Chapter 2. Here we see that with respect to the inspiration of the Bible Augustine declared that the canonical Scriptures are "the revered pen of thy Spirit." Again Augustine wrote, "the Holy Spirit . . . with admirable wisdom and care for our welfare arranged the Holy Scriptures." Augustine's doctrine is that of verbal inspiration. The conclusion is beyond dispute.

The well-known Lutheran scholar, Dr. J. Theodore Mueller, discusses "Luther and the Bible". For Luther, the fact of verbal inspiration was a source of triumphant rejoicing. Dr. Mueller gives a number of quotations from Luther showing his high doctrine of inspiration of the Scripture. He also quotes Reinhold Seeburg who affirmed that to Luther the words of Scripture are the real words of God for the Holy Spirit has comprehended His wisdom and mystery in the word and revealed it in Scripture for which reason he (Luther) distinguishes the 'manifest external Word'. Summarizing his study of Luther's writings, Seeburg wrote, "Scripture, therefore, is the very word of the Holy Spirit." Thus we see in this study that according to Luther the Bible is the inspired divine truth just because in it the Holy Ghost speaks through the prophets and apostles.

In Luther's own words he affirmed, "No other doctrine should be proclaimed in the Church than the pure Word of God, that is, the Holy Scriptures." Again with insight into the human heart, Luther wrote, "It is our unbelief and corrupt carnal mind which does not allow us to perceive and consider that God speaks to us in Scripture or that Scripture is the Word of God."

"Calvin and the Holy Scriptures" is the subject of the paper by Kenneth S. Kantzer. Here Calvin is pictured as supremely the Doctor of Sacred Scripture. Dr. Kantzer's study of Calvin's 59 volumes also puts the Genevan Reformer in line with other ecumenical theologians in holding to the verbal inspiration of the Scriptures. Concerning the extent of inspiration, Calvin goes all the way and insists that it is the part of wisdom to embrace all of the Bible in gentle docility and without any exception because "the Scriptures are the school of the Holy Spirit in which nothing is omitted which it is necessary and useful to know and nothing is taught except what is of advantage to know."

The chapter on John Wesley by Dr. George A. Turner shows that Wesley believed in the full inspiration and inerrancy of the Bible. To Wesley, says the writer, the different books of the Bible were all equally inspired and hence, authoritative.

The Mediating View of William Sandey is discussed by Dr. R. Laird Harris in Chapter 6. It is pointed out that Stanley did not believe in a verbally inspired text, though Sandey admitted that this view was held among the early fathers.

The views of H. H. Rowley and the New Trend in Biblical Studies are evaluated by Dr. Merrill F. Unger in Chapter 7. While expressing gratitude for the recent tendency toward more conservative views, especially toward the Old Testament, this writer feels that this change for the better has not gone far enough to satisfy evangelical Christians.

Dr. Paul King Jewett has a penetrating chapter on Emile Brunner's Doctrine of Scripture. This is followed by another chapter on an appraisal of Reinhold Niebuhr's view of Scripture by Dr. Edward John Carnell.

Dr. Carl F. H. Henry, editor of Christianity Today, closes this symposium on "Divine Revelation and the Bible". Dr. Henry insists that the biggest obstacle to faith as the evangelical view measures the modern scene, is the hardness of men's hearts in relation to the Word of God revealed and written.

This reviewer considers this volume to be one of incomparable value for our day. It is of superlative worth, especially to young theological students who may be confused on this subject. Read carefully and thoughtfully, this volume is destined to clarify and strengthen the thinking of many on the ecumenical doctrine of Holy Scripture.

—J.R.R.

PRESBYTERIAN LITURGIES. Charles W. Baird. Baker Book House. $3.

This is a very excellent and timely reprint of a book entitled **Eutaxia** which appeared anonymously in 1855 "by a minister of the Presbyterian Church." One year later it appeared in a London edition under the title: **A Chapter on Liturgy,** bearing the author's full name and an introduction by an English Congregationalist, the Rev. Thomas Binnie.

The author traces the history and development of the various forms of Presbyterian and Reformed services of worship from the days of Calvin and Knox to the revision of the Directory of Worship in 1787. The way we worship God is as old as the Bible, yet as timely as next Sunday's church services. I know of no book on Presbyterian worship that is so informative.

As to the frequency of observing the Lord's Supper, Calvin would have preferred "to partake of the Lord's Supper every month; but when I found so few that allowed themselves to be convinced, it seemed better to spare the weakness of the people's faith, than to strive obstinately against it. I took care, however, that it should be remarked in the public acts, that our custom was defective, so that those who come after may have more freedom and ease in correcting it."

There are wonderful passages describing the type and frequency of public worship services held in Calvin's Geneva: "Prayers with sermons were said on every day of the week. On the Sabbath there were three services, one of which was for catechetical instruction." On reading of these things one does not doubt the truthfulness of Knox's eulogy when he called that Geneva: "the most perfect school of Christ that ever was on earth."

It is refreshing to read some of the questions put to those who would be admitted to Church membership in years past. And a part of the Invocation from the service for the Administration of Baptism (1787) is worthy of note: "Sanctify this child by Thy grace. May his original guilt be done away, through the blood of the Lamb that was slain. Wash this child in the laver of regeneration. Ingraft him into the Church, and make him an heir of glory. Join the inward baptism of the Spirit with the outward baptism of water. Graciously bless and sanctify this holy ordinance to the spiritual benefit of this child. Ratify in heaven what we now do on earth. Hear us, O our God! Accept and answer us, only for the sake of our Divine Redeemer. Amen."

An amazing interdenominational spirit is manifest in 1787 toward the "regular" Congregational Churches, the Associate, Low Dutch, and Germany Reformed Churches, the Lutheran and Episcopal Churches. "With any of the above denominations the people of the Presbyterian Church are recommended to worship where there is no regular service of their own."

But what was of most interest to me in the entire book was this excerpt from Calvin's last Communion:

"We have heard, brethren, in what manner our Lord celebrated the supper among his disciples; whence we see that strangers, who are not of the company of the faithful, may not approach it. Wherefore, in obedience to this rule, and in the name and by the authority of our Lord Jesus Christ, I excommunicate all idolaters, blasphemers, despisers of God, heretics, and all who form sects apart, to break the unity of the Church; all perjurers, all who are rebellious against fathers and mothers, and other superiors, all who are seditious, contentious, quarrelsome, injurious, adulterers, fornicators, thieves, misers, ravishers, drunkards, gluttons, and all others who lead scandalous lives; warning them that they abstain from this Table, lest they pollute and contaminate the sacred food which our Lord Jesus Christ giveth only to his faithful servants.

"Therefore, according to the exhortation of St. Paul, let each of you examine and prove his own conscience, to know whether he have true repentance of his sins, and sorrow for them; desiring henceforth to lead a holy and godly life;

above all, whether he putteth his whole trust in God's mercy, and seeketh his whole salvation in Jesus Christ; and renouncing all enmity and malice, doth truly and honestly purpose to live in harmony and brotherly love with his neighbor."

"And notwithstanding that we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we have not given ourselves to serve God with such zeal as we are bound to do, but have daily to battle with the lusts of the flesh; yet, since the Lord hath graciously been pleased to print his Gospel upon our hearts, in order that we may withstand all unbelief; and hath given us this earnest desire to renounce our own thoughts and follow his righteousness and his holy commandments: therefore we rest assured that our remaining sins and imperfections do not prevent us from being received of God and made worthy partakers of this spiritual food. For we come not to this Supper to testify hereby that we are perfect and righteous in ourselves; but on the contrary, seeking our life in Jesus Christ, we acknowledge that we lie in the midst of death. Let us then look upon this sacrament as a medicine for those who are spiritually sick; and consider that all the worthiness our Lord requireth of us, is that we truly know ourselves, be sorry for our sins, and find our pleasure, joy, and satisfaction in him alone."

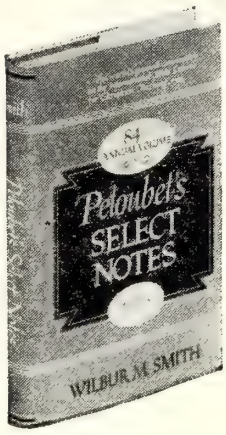
"And now, to this end, lift up your minds and hearts on high, where Jesus Christ abideth in the glory of his Father, whence we expect his coming at our redemption. Dwell not upon these earthly and corruptible elements, which we see present to our eyes, and feel with our hands, to seek him in them, as if he were inclosed in the Bread or in the Wine. For then only shall our souls be disposed to receive food and life from his substance, when they shall thus be lifted up above worldly things, even into heaven, and enter into the kingdom of God, where he dwelleth. Let us be satisfied to have this Bread and this Wine for witnesses and signs; seeking spiritually the truth where God's word hath promised that we shall find it."

Apart from the fact that the details of the service, calling for the people to approach "The Table," etc., are far more suggestive of the Episcopal Communion service than Presbyterian usage today, one cannot help but feel that in the celebration of the Lord's Supper, and in many other matters pertaining to public worship, the older usages had some very valuable word, phrases, explanations, prayers, and observances which we have lost, and not to our profit or to the glory of Christ in His Church.

—D.W.B.

JESUS OF NAZARETH. Joy Harrington. Doubleday & Company. $3.50.

This volume is a simple story told as a consecutive narrative. It has all the key incidents of the New Testament and the author has borrowed from the parables any material which seemed to reveal the unrecorded periods of Jesus' life. Another feature of this volume is the many photographs taken in Israel and Jordan of an actor posing as Jesus and of local villagers posing as Jesus' contemporaries. These pictures were made through the very 20th-century television facilities of BBC. Thus, perhaps for the first time, readers can know that the Sea of Galilee is not only a name but a place of water, boats and fishing nets, that the rocks on which Christ walked were sharp and that the people who surrounded Jesus had faces. Some scenes in His life are inadequate.



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This is notably true of His Temptations in the Wilderness where insufficient prominence is given to Satan. By and large, however, this is a suggestive volume.

JOHN 3:16. R. L. Moyer. Zondervan. $2.00.

This volume contains 10 messages on various portions of John 3:16. These sermons are characterized by winsomeness and sound Scriptural teaching. They are calculated to awaken the unsaved and give assurance to the anxious. This volume gives us some idea of the inexhaustibility of this favorite passage of Scripture.

THE EXISTENTIALIST AND GOD. Arthur C. Cochrane. Westminster Press. $3.00.

The author holds that the central and basic problem for theology today is that of distinguishing between the various concepts being held by existentialists inside and outside the church and the Christian doctrine of the being of God revealed in Jesus Christ. According to Dr. Cochrane "all the crucial issues for theology go back to the fundamental question of the ultimate reality in relation to which man's life is lived." These writings on the thought of Kierkegaard, Jaspers, Heidegger, Sartre, Tillich, Gilson, and Barth are intended as a contribution toward a clarification of the widespread confusion of theology with existential philosophy. The appeal of this volume will be limited largely to teachers and students of theology and philosophy.

RELIGION IN ACTION. Jerome Davis. Philos-ophical Library. $4.75.

In this book the author shows clearly that we are confronted with a world crisis. The author calls for the practice of a vital faith to solve our problems. The book pictures major issues of social, economic, international life in America and the world today. The author is a liberal and the book will appeal primarily to liberal ministers and laymen.

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EDITORIAL

The Year Ahead

"Skin for skin, yea, all that a man hath will he give for his life." Job 2:4.

These are the words of Satan. From his standpoint man will do anything to save his skin and, from the standpoint of the unregenerate world, it is also true. In a very literal sense Americans now have the Devil to pay.

On Dec. 20th the *Washington Post* printed part of the top-secret Gaither Report. This report shows our nation to be in the gravest danger in its history, moving with frightening rapidity into the status of a second-class power.

It shows our abysmal lack of preparation and the established fact that Russia already has outstripped us in almost every department of military power, so much so that, humanly speaking, we are in dire jeopardy unless we put forth Herculean efforts — involving the expenditure of billions upon billions — in an all-out program of military development and preparedness.

The weakness of the report is that it centers our hope for survival in military might, whereas Christians know that the ultimate power and protection of men and nations rests in the hands of Almighty God.

This does not mean that we must not avail ourselves of every material means to prepare against probable attack. But it does mean that America's rearmament must also be moral and spiritual if it is to succeed. It is in this realm that the Church must work and such work will be done, not by an organization, as such, but by individuals completely surrendered to and empowered by the Holy Spirit. This does not preclude a united effort, nor does it in any way minimize the influence of the Church as such. But it does mean that an impact for righteousness is desperately needed today and that impact is going to be made by dedicated Christians, using everything at their command and making as their *first aim in life* to know Christ and to make Him known.

Why does America find herself in such a dangerous plight? We have national resources, technical know-how, and the freedoms which give men the opportunity to develop and expand. We hate war and love peace. We have no desire to acquire the territory or property of other peoples. We have spent billions in the rehabilitation and strengthening of other nations, some of them friendly, others merely interested in that which we would lavish on them.

Why then the dilemna? We believe there are several basic reasons, and to some, they may seem unrelated.

First of all, we have assumed a blind optimism which has at no time been justified. We accorded diplomatic recognition to a nation which has officially denied God and which has stated for all the world to know that its ultimate plan is world domination. At no time and in no way has Russia ever given one reason to justify trust in her word or hope for a change in her attitudes and goals. In every country subversion, infiltration and sabotage are carried on. Despite all of this we have tried to do business with her leaders, giving them prestige they do not deserve and time for world conquest which has been utilized to the fullest.

In the second place we have pursued a selfish policy. During and immediately after World War II Russia overran all of Central Europe. Free peoples living in Latvia, Esthonia, Lithuania, Poland, Czechoslovakia, Hungary, etc., etc., found themselves enslaved by Russia. *And we did nothing.* Only as our immediate interests have become acutely involved have we reacted as we should. When Hungary was raped we protested — nothing more. Self-interest seems to be our primary motivation in NATO. We did take a stand in Greece. In Korea we fought back but we fought a war we never intended to win and *our enemies knew it.*

In the third place we have become *alarmingly* soft, pleasure loving and sex obsessed. The average American wants peace and quiet so that

he can go on his own sweet way, calling upon the name of God but serving other gods.

A fourth reason we face a dilemma is personal selfishness. Our government is deeply in debt and this indebtedness will continue and grow. But on every hand there are pressure groups clamoring for yet further grants for their own particular interests. The veterans groups have exercised political pressures to the place where expenditures for veterans' benefits of one kind and another not only jeopardized our immediate future but also the future of our children. A saving mounting into the billions could be effected by our government right now if *non service-connected* disabilities were ruled out. But the foot is in the door and men more concerned for immediate gain than for national solvency scream to high heaven if there is any suggestion that veterans' benefits be revised and limited to those areas where an appreciative and responsible government is obligated to help. We cite this particular pressure group because it is typical of *many* now operating to the detriment of our national economy.

The future of America depends in part on the willingness to work, and to work hard. But today there is an increasing demand for less work, for more leisure, for the same pay (or more) for less production. Feather-bedding is still countenanced and many business men find themselves at the mercy of organizations using methods which long since should have been outlawed.

The future of America also demands honest practices in management with profits kept within legitimate limits. Our national economy can stand neither slothfulness nor racketeering in labor circles, nor can it stand profiteering by management.

A fifth reason for our dilemma is a religiosity which has little in common with true Christianity. We should be thankful for every evidence of faith in God. We believe there has been a tremendous resurgence of interest in such matters. Church membership is at its highest level percentage wise. There are millions of earnest and faithful Christians and for these we thank God. But unquestionably there is also within Christian circles in America a widespread defection from Christian truth as revealed in the Scriptures. We are distressingly aware of a form of godliness which denies the power thereof, and of an outward profession without a corresponding devotion in living for Christ.

In this realm lies our greatest weakness, and also our greatest danger. Within the Church almost every verity of the Christian faith is held up to question by some who continue in their places of influence and leadership. There is a neo-unitarianism abroad which is shocking. Only too often, under the guise of "new discoveries," the Person and work of Christ are down graded. In influential theological circles the authority and integrity of the Scriptures are rejected in favor of other concepts which appeal to the minds of some but nonetheless cut the nerve of spiritual power. Conversely there is also abroad a dead orthodoxy which is legalistic, loveless and also impotent.

The sins of soon-to-be-destroyed Israel and Judah are abroad in America today. Greed, oppression, idolatry, lust, the profaning of the Sabbath — all are here for us to see if we will but do so.

What is the answer?

Our hope rests in the Lord God of Hosts and we will find that hope when we turn to Him in repentance and with minds and wills surrendered to Him and His Christ. We need an outpouring of God's Holy Spirit which will cause us to heed the words of the Lord as He spoke to Solomon:

> *"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."*
> II Chron. 7:14

It is the duty of every Christian to, by God's help, walk worthily of the name wherewith he is called. Our homes and streets are crowded with Church members, many of whom fail to live as Christians should live. There is little prayer, little study of the Bible, little taking of the written Word and making it the lamp and light it is intended to be. We need fewer theories on inspiration and more accepting of the Bible and hiding it in our hearts to keep us from sin.

The influence of the Church has been gravely impaired by the weakness of her message. So many Church leaders seem more concerned over organizational and ecclesiastical matters than

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in the content and proclamation of the message itself. While the biblical affirmations are so clear that a wayfarer though a fool might read, nevertheless entirely too many American pulpits resound with the thoughts and words of men — and they neither reach hearts nor do they change lives.

A Christian faith which is strong, a faith firmly based in the Scriptures and implemented by commensurate living, develops a spiritual iron in the system which makes strong men and strong nations. We *must* pray, we *must* believe, we *must* work. Any individual who thinks we can continue indefinitely on our present course of ease and pleasure is shutting his eyes to the realities of the hour. Years ago the incomparable Winston Churchill told the people of England he had nothing to offer them but blood, sweat and tears. As distasteful as this may be to us today the salvation of America in one way rests squarely on a similar iron determination.

But for the Christian there is peace and hope in the midst of uncertainty. Having such confidence it is the duty of the Church and of individual Christians to sound the warning of God's judgment on sin and of His redeeming and transforming work in Christ. He changes men and through them nations. His ancient power is always the same. The future is just as bright as the promises of God to a people who repent and turn to Him.

The coming year can well be a turning point in history. Shall we translate our concern into action? As Christians and as citizens this is no time for half-way measures. Are the words "patriotism," "sacrifice," and "work" obsolete in our times?

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength (the rock of ages). Isaiah 26:4

—L.N.B.

Thank You!

At this Christmas Season it is first of all, Thanks be unto God for His unspeakable gift — our Lord Jesus Christ. And thanks be to Him for the gospel which centers in Christ. And thanks be to Him for every effort to stand for and propagate this Gospel. Among these efforts, we thank Him for raising up and carrying onward the work of the SOUTHERN PRESBYTERIAN JOURNAL, despite the shortcomings and mistakes of those of us who contribute to its pages.

After our thanks to God, we wish to thank those who work so faithfully to produce this *Journal.* We shall not name names lest we forget some faithful helper.

THANK YOU! Each one who labors for this periodical in Weaverville, and in Asheville, and at Montreat.

THANK YOU! Every generous friend who has given to support the *Southern Presbyterian Journal,* and who has sent complimentary copies to his friends, the officers of his Church, of her auxiliary, of the Sunday School.

THANK YOU! Every subscriber who has taken the *Southern Presbyterian Journal* and, despite the rush of many papers, has read this weekly through.

THANK YOU! For every subscriber who this year will get one added subscription either by giving one to a friend, or enlisting his interest.

THANK YOU: ONE AND ALL.

For the Contributing Editors.

—W.C.R.

Dead Orthodoxy

Sometimes a minister or a congregation is criticized as a victim of dead orthodoxy. Their doctrine, it is said, is completely satisfactory, they believe the whole Bible, but they have no spiritual life. Then the critic intimates that belief is not enough, perhaps it is not too important, for people with less belief enjoy a greater blessing from the Lord; and that therefore something different is needed.

The mental quirks of men are numerous and sometimes amazing. The deceptions of sin are also unpredictable. Hypocrisy takes on subtle faces. And yet the diagnosis of dead orthodoxy may be wrong. If indeed there is danger of such a disease, it would seem that the danger is overestimated.

Eighteenth century England was noted for its gross immorality and its great religious awakening. Hogarth's pictures well show the depravity of that age. Historical investigation of the state of the Church itself bears out the indictment. Most fortunately there appeared at this time, not only great evangelists like Whitefield and Wesley, but also a number of lesser men, regular ministers who in the power of God's Spirit called multitudes to salvation.

If today the minister and the elders and a few of the congregation should read the biographies of these saints, what church could hardly fail to be stimulated to new heights of Christian endeavor? From many points of view a knowledge of the work of these men would prove profitable.

But there is one point that has especial interest with respect to the idea of dead orthodoxy. William Grimshaw, Daniel Rowlands, Samuel Walker, and James Hervey were great men of God, and in their churches the conversions were numerous. Grimshaw preached to thousands; Hervey in a short time had eight hundred inquirers.

Yet each of these men entered the ministry with unworthy motives and without a knowledge of the gospel. In each case they were fine, respectable young men. They had escaped the profligacy of the times. And when they were ordained and placed as curates, they gave some serious attention to their parishioners. Other ministers would spend their time gamblng, hunting, and having a good time. These men attended to their professional duties, even catechizing the children.

If any persons could be accused of dead orthodoxy, these would be the men. Outwardly they commanded respect and esteem. They preached moral lessons from the Bible, and earnestly desired the improvement of their people. Yet, it seems to me that dead orthodoxy is the wrong diagnosis.

Of Grimshaw, J. C. Ryle says, "He seems to have taken on him this solemn office without any spiritual feeling, and in utter ignorance of the duties of a minister of Christ's gospel. Like too many young clergymen, he appears to have been ordained without knowing anything aright either about his own soul, or about the way to do good to the souls of others."

Hervey's Biographer, John Brown of Whitburn, says of him, "It is evident that he was seeking salvation; but he sought it, as it were, by the works of the law. . . . From this unavoidably followed a disesteem of imputed righteousness, a conceit of personal qualifications, a spirit of legal bondage, and a tincture of Pharisaical pride. He conceived faith to be no more than a mere believing of promises if he did well, and of threatenings if he did ill . . ."

Eventually all of these men came to a knowledge of evangelical religion, though some needed more time and went through greater mental struggles than others. They all became great men of God and their ministries were sigularly blessed.

It does not seem correct, however, to describe their earlier ministerial life as one of dead orthodoxy. They were not orthodox at all. Some of them did not even know what the doctrines of grace were; others knew the doctrine as given in the creeds, but did not believe them. They did not start out with orthodox doctrine and then discover that something was missing; on the contrary, their spiritual ministrations began as they came to an orthodox faith.

In this twentieth century there are great temptations to minimize the importance of orthodox doctrine. But faith, true faith, comes by hearing the word of God; it is a gift of God that God bestows by means of the word. And the faith is an evidence of a newly implanted life. Is it possible to have a dead orthodoxy? Or rather, is not that which is called dead orthodoxy, no orthodoxy at all?

—G.H.C.

The Courage of Conviction

On Monday afternoon, November 24th, President Eisenhower suffered a slight stroke. Since that time he has given three demonstrations of spiritual and moral courage for which all Christians should rejoice.

On Thanksgiving day, three days after he was taken ill, he got up from his bed and attended the Thanksgiving service in his own church.

Two days prior to leaving for the NATO meetings Mr. Eisenhower's office announced that the Sunday morning after his arrival in Paris the President would attend church. And he kept this part of his schedule.

The following Thursday, at the conclusion of the NATO meeting he made a public request that all at the meeting stand in silent prayer, asking for divine guidance and blessing. This action was unprecedented in international political meetings and we believe that it accomplished more than everything else in that conference. It may have been a feeble gesture but we believe it was one God honored and will honor.

As never before Christians should pray for the President and those who surround him. He has given a demonstration of spiritual and moral courage for which we thank God.

—L.N.B.

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Love . . . Faith . . . Love In Paul

Careful students of the Apostle are finding that Paul used the noun love to describe God's attitude toward us, but that he does not seem to have used this noun for our attitude toward God. At times he uses the verb, as when he says that all things work together for good to those who love God. But when it is the noun the reference is to God's great affection for His people. The love of God in Rom. 5.5 is a subjective genitive, that is God's love for us. The context makes this clear by adding, "For God commends His own love toward us in that while we were yet sinners Christ died for us." The Holy Spirit then shed abroad in our hearts God's great love for us. Likewise in Eph. 3.16-18 the Holy Spirit strengthens us that Christ may dwell in our hearts by faith and that we may comprehend His immeasureable love for all His people. And in 2 Cor. 5.14 that which constrains us is Christ's love for us in that He died for all. Indeed, at the depth of His own Christian experience the Apostle individualizes this love of Christ for himself:

> "I live by the faith which is in the Son of God Who loved me and delivered up Himself for me."

In this passage, as in Eph. 3.17, Paul gives us the appropriate noun to describe our response to God's love, namely, faith. We boast of His love for us, not of ours for him. Our primary response to His great love for us is to trust Him, to entrust ourselves to Him, to cast ourselves into His gracious arms. And the noun for this is faith.

When Paul does use the noun love of our attitude it refers to our love for the brethren, I Cor. 13.

—W.C.R.

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LETTERS

Hogansville, Ga.,

December 20, 1957

Dr. Henry B. Dendy, Editor
THE SOUTHERN PRESBYTERIAN JOURNAL,
Weaverville, North Carolina

Dear Dr. Dendy.

I appreciate so much the editorial entitled "Tulchan Bishops," in the December 11, 1957, issue; however, the proposed plan in the United Presbyterian Church of North America is not too vastly different from that used in the Atlanta Presbytery.

Some years ago I was on the committee to call a minister, and being a Home Mission church, that is partially supported by the Presbytery Home Mission Committee, we were advised very strongly in our choice of whom we should call so as to meet the approval of the committee. I felt that we were being restricted somewhat in our choice, but under the circumstances did not protest too strongly.

Recently we were without a minister, and the congregation elected a committee to attempt to find one. The committee appointed by the congregation was requested not to contact any minister without the prior approval of the Executive Secretary of the Committee on Church Extension for the Atlanta Presbytery. This limited the freedom of contact since it was implied approval of the minister would be difficult if prior approval for the contact had not been received.

Furthermore, a new method, at least to me, was introduced in that a prospective minister was interviewed, and if selected to preach a trial sermon he had to be told whether or not he was acceptable, or at least whether he would be given an invitation before we could consider another minister. This limited our choice of comparison. Furthermore, the Executive Secretary would furnish only one or two names at a time to contact, and after an interview or sermon this man had to be told within a short period whether he would receive a call.

I do not think this was the intent in the original form of the Book of Church Order — to take away from the congregation freedom of choice — but I realize the Presbytery must have control of the minister to the extent that no heresy is preached and they conform to the standard of the Presbyterian Church U.S. I do feel, however, that centralization has gone almost as far in the Atlanta Presbytery as is proposed in the Northern church. Perhaps someone in our Presbytery can combat this, but we do not have the art or skill in our small church to debate this question on the floor of the Presbytery. At any rate I appreciate this editorial, and perhaps it may help start a trend toward a more local choice.

Sincerely,

A. C. Link

Recommend The Journal To Friends



LESSON FOR JANUARY 19

By THE REV. J. KENTON PARKER

Fellowship of The Church

Background Scripture: Acts 2:42-47; Romans 15:1-9; Ephesians 4:17-32; Philippians 1:3-11
Devotional Reading: Galatians 5:13-26

I think a good question to begin with would be this: Can two walk together except they be agreed? A forced fellowship is no real fellowship. The policeman and the thief he arrested might walk together, but it would not be real fellowship.

In Galatians 5:19-23, Paul is describing two groups of people: those who walk after the flesh and those who walk after the Spirit: those who work the works of the flesh, and those who bear the fruits of the Spirit. There can be no real fellowship between these two groups. They are traveling in opposite directions: they are led by entirely different leaders: they love different things. For instance, we have a body of men and women called The United Nations Assembly. In this body there are two groups so diverse from each other that instead of fellowship there is open fighting. Envy, jealousy, hatred; all are seen. The fellowship we have in the church must be based upon a oneness in the Spirit. It is only where the church has a large degree of spiritual life that it can have true fellowship. Times of Revival are always times of rich fellowship. This was true in the Old Testament Revival under Nehemiah and Ezra: "And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them". (Neh. 8:12) It was very natural that there should be a similar reaction at Pentecost when the church was revived and filled with the Holy Spirit. Whenever people are drawn closer to God, they are drawn closer to their fellowmen, and this is especially true in the Church.

I. *An Example or Sample of Fellowship.* Acts 2:42-47.

This is a passage which has been studied often. It gives us a delightful picture of Christian Fellowship which came as an aftermath of Pentecost. The three thousand converted souls were very happy. They had "gladly received" the gospel and they were rejoicing in their newly found salvation. They continued steadfastly in the Apostles doctrine (teaching) and fellowship, and in breaking of bread, and in prayer. We often hear the carping critics say of new converts, Will they hold out? The experience has been that some do and some do not. One of the best ways of "holding out" is to "continue steadfastly" in the four things mentioned here. One of these is "fellowship". They sing in civic clubs "the more we get together", and in a higher sense this is true in the church. We are not to forsake the assembling of ourselves together as the manner of some is. A new convert is not apt to "backslide" if he is regular in doing these four things: if he continue steadfastly in the teaching and fellowship, in Communion of Lord's Supper, and in prayers. We are apt to tell those who join the church to read and study their Bible, to come regularly to church, to partake of the Sacrament and to pray.

This idea of fellowship went very far. They that believed were together and had all things common. They sold their possessions and goods and parted them to all. They went from house to house "breaking bread" with gladness and singleness of heart. Some try to tell us that this was "Communism". It was as different as day is different from night. It was a voluntary sharing which sprang from their new-born experience of joy in the Lord. It was their way of showing their love for each other. It made people "take notice", and many were added to their number. As we see in Chapter 5 this beautiful picture was spoiled by Ananias and Sapphira, and it is not long before the church finds another way of caring for the needy. (See Chapter 6)

II. *The Rule of Fellowship — Unselfishness:* Romans 15:1-9.

Fellowship means thinking about the "other fellow" and not about ourselves: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. We are to please our neighbor and build him up. Suppose this were the rule among nations; in the

affairs of any nation; in the home; in the church! This "One World" of ours would be a fellowship worth having. It will be that way when the rule of Christ becomes the rule of His followers and the whole earth is full of righteousness as the waters cover the sea. It ought to be the rule in the church here and now. Christ, our Great Example, did not please Himself. He emptied Himself and took upon Himself the form of a servant. Unselfishness was the rule of His life. He was always thinking of others: the "others" who were weak and sick and sinful and lost. He spent His time seeking the lost, healing the sick, teaching the ignorant, saving the sinners. He gathered His disciples about Him and taught them the rule of fellowship. They were self-centered and self-seeking. He taught them the way of humility and service and sacrifice: that true greatness meant just this. The Son of Man came not to be ministered unto, but to minister, and give His life a ransom for many. He bore our infirmities. He invited the heavy-laden and weary to come to Him.

If we are to have real fellowship in the church, then we must not seek to please ourselves, but to please Him who has called us and to please those who need us. This rule strikes at the basis of our human nature. To follow it will mean a complete revolution. It will be a blessed experience!

III. *Fellowship is for New Men:* Eph. 4:17-32.
"put off the old man . . . put on the new"

Wicked people can never have true fellowship. Thieves and murderers bind themselves together in groups, but they never enjoy fellowship. They only stay together for their own selfish interests. This is seen very plainly in some of the TV programs. The trouble is that a lot of our young people, I am afraid, fail to see this obvious moral in these "gangster stories". Sooner or later gangsters turn on each other: they fight or devour one another.

It takes regenerated, born again, men and women to have the fellowship of which we are thinking. Verse 28 would solve most of our economic problems: Let him that stole steal no more: but rather let him labor, working with his hands the things which is good, that he may have to give to him that needeth: Honesty; Industry; Generosity. Verse 29 would solve most of our social problems: Let no corrupt communication (speech) proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Gossip would have no place in this regenerated society. Verses 31-32 are a fitting climax to this great chapter. One verse is in contrast to the other.

Some things to "put away" are all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice. These are some of the terrible sins that destroy fellowship. Where these prevail, the social, political and economic atmosphere is one of confusion and strife. This is the trouble with our world and with our country. The nations of the world are composed of people who are blind and ignorant and hard-hearted, who have given themselves over unto lasciviousness, to work all uncleanness with greediness. They are greedy for sin and indulge in every form of it. How can such people dwell together in any sort of fellowship? It is utterly impossible. I asked a veteran of World War I whether he thought there would be lasting peace in Europe and he answered quickly, No! those people hate each other too much. Look at the situation in the countries in and around Palestine. They look like hungry wolves ready to devour one another.

Now, turn to verse 32: Some of the things we must "be" if there is real fellowship. This verse would be a good one to hang up in letters of fire in the United Nations Assembly: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you". It would be as startling to that Assembly as the Handwriting on the wall startled and dismayed Belshazzar. Fellowship is only possible when this verse is put into practice.

We do not expect men of the world — men with old sinful natures — to put this verse into practice. Is it always followed by those who claim to be Christian? Let all of us do some heart-searching as we face the words of the Holy Spirit. Do we grieve the Holy Spirit of God by the way we act?

IV. *Fellowship in the Gospel:*
(or furtherance of) Phillipians 1:3-11.

There is nothing that promotes and binds together our fellowship like the thought of a common aim and purpose. That purpose is to "further the Gospel". The command of Christ is to go and preach the gospel to all men everywhere. Everything else is to be secondary to that. We are His witnesses. We are to work together for the furtherance of the gospel. Paul was so enthusiastic about this that he even rejoiced that "Christ was preached" even by those who hated him. He rejoiced that the Philippian Church was true and loyal both in the defense and confirmation of the Gospel. It is a great thing for the church to remember its business of preaching the gospel.

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YOUTH PROGRAM FOR JANUARY 19

By THE REV. B. HOYT EVANS

Japan Today

Scripture: Isaiah 9:1-4 and John 3:16-21

Suggested Hymns:

"All Hail The Power Of Jesus' Name"
"In Christ There Is No East Or West"
"Hail To The Brightness Of Zion's Glad Morning"

Suggestions to Program Leader:

(Supplemental material on Japan is plentiful, and you can add to the interest and helpfulness of this program by making wise use of it. If you have available in your community persons who have been in Japan; such as missionaries, members of their families, or servicemen; be sure to ask them to share their knowledge with you. Pictures and additional information about Japan can be found in magazines and encyclopedias. If you have access to a film library and projection equipment, you may be able to secure slides or filmstrips to picture Japan as it is today.)

Leader's Introduction:

This is the first of two programs about Japan. Our reason for giving study to Japan at this time is that the 1958 mission emphasis for most Protestant churches is to be Japan. This is an especially appropriate emphasis since we are celebrating the one hundredth anniversary of the modern missionary movement in Japan. The work of our own church in Japan will be seventy-five years old in 1960.

All of us know at least a few things about Japan, but it may be that our knowledge has grown rusty since we studied about this island country in geography classes. This first program will give us a sketch of Japan as it is today, and in the program for next week we shall be thinking specifically about the work of our missionaries there and the development of the church.

First Speaker:

The four large islands and hundreds of small ones of the Japanese group lie about five hundred miles off the east coast of the Asian mainland. If they were placed in the Atlantic, off the eastern United States, they would stretch from Maine to Georgia, about a thousand miles. The total land area of the islands is almost exactly the equivalent of the state of Montana. The irregular shape of the islands gives them a mile of shoreline for every eight and a half miles of area. Ninety millions of people live in Japan compared to slightly over one half million in Montana. Japan is a rugged, mountainous land with almost two thirds of its area being in forest. Only sixteen per cent of the land area is suitable for cultivation, making it necessary for Japanese farmers to make careful use of every available foot of soil.

Second Speaker:

The Japanese people belong to the Mongoloid stock and very much subject to the influence of long established custom. According to Japanese tradition, the first emperor came to the throne in 660 B.C. He was said to be a descendant of the Sun Goddess and therefore divine. Only one dynasty has ruled in Japan, according to existing records. The present Emperor Hirohito is the 124th of the line. After World War II he disclaimed deity.

The people of Japan have been quick to borrow from other cultures. Chinese art and writing had a strong influence on Japan. In the middle of the seventeenth century a number of social and political reforms were put into effect which had been patterned after the Chinese system. For more than two hundred years previous to 1854 Japan had no contact with the West. In that year Japan was persuaded to sign a trade treaty with the United States. From that time the Western influence in Japan had been increasingly noticeable in dress and custom, but especially in industrial development.

Third Speaker:

In spite of the thrift and efficiency of their farmers and fishermen, the islands cannot possibly produce enough food to sustain their people. This problem is compounded by the birth of a million new babies every year. The only commodity of which Japan has an adequate supply is labor. The problem of overpopulation has been approached in two ways: industrialization and conquest. Japan is short on natural resources, so the industrial pattern is to buy raw materials, manufacture them with Japanese labor, and sell the finished product to other nations. The leading products have been silk and cotton textiles, pottery china, toys,

and electrical goods. In order to compete on the world market Japanese industry has required its laborers to work long hours at low wages. Since World War II, wages have increased sharply, and much of the economic advantage of former years has been lost.

The other way of dealing with the population problem was that of expansion by conquest. In the seventeenth and eighteenth centuries Japan conquered and settled neighboring islands, but beginning in 1894 greater conquests were attempted and made. In wars with China and Russia, Formosa, Korea, and Manchuria were added to the Japanese Empire. When the Japanese launched war against the United States and her allies by attacking Pearl Harbor in 1941 it was with the aim of annexing all of East Asia to the growing empire of Japan.

Fourth Speaker:

Japan is a country which has always been interested in religion. Their original religion was Shintoism, which involves veneration and worship of one's ancestors. When the Chinese influence became strong, many adopted Buddhism, but without giving up their Shinto faith. Evidently they believed that two religions would be better than one. Buddhism continues to be the predominant religion of the Japanese. Shintoism has always been closely related to the spirit of Japanese nationalism, and whenever there is a revival of nationalism (as there is today), there is a corresponding revival of Shintoism.

After one hundred years of missionary effort Christianity counts about six hundred thousand Japanese followers. This is no small accomplishment, but the ratio is one to one hundred and fifty for all Christians and one to three hundred for Protestant Christians. If Christianity had permitted the Japanese to profess Christ and hold on to Shinto worship at the same time, as Buddhism did, it might have attracted larger numbers. This compromise could not be made, because the missionaries were bound to show that Christianity was not just another religion to be added on to the ones already practiced. The church has become strong in spirit and influence through its unwillingness to compromise.

Program Leader:

It is not possible to know the Japan of today without knowing something about its history. Japan is a mixture of the ancient and the modern, of old customs and modern developments. It is perplexed by its smallness and poverty of resources over against its increasing masses of people. It seeks to maintain ties with international communism and the free world, to be friendly with both without offending either. In addition to this there is the strong movement to rebuild its national pride. Christian people in Japan are approaching these problems in the right way. The influence of Christians is out of all proportion to their number. Christ is still the answer to men's needs, and He is the answer to the needs of Japan today.

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NEWS of CHURCHES around the World

TEXAS

Austin — Fellowship winners at the Austin Presbyterian Theological Seminary have been announced by President David L. Stitt and Dean James I. McCord.

The Alumni Graduate Study Fellowship this year was awarded to Don Marvin Williams of Dallas, Texas.

Theron S. Nease, of Savannah, Ga., won the Seminary Board of Trustees Fellowship.

The W. P. Newell Memorial Fellowship went to Frances Hollingsworth Mitchell of Shreveport, La.

Jack K. Bennett of Palestine, Texas, was the winner of the Janie Maxwell Morris Felowship.

Selection for all awards is made on the basis of Christian character, scholarship, personality and ability. Nomination is made by the faculty to the Executive Committee of the Board.

Mr. Williams is the son of Mr. and Mrs. R. E. Williams of Dallas and a graduate of Southern Methodist University. He has twice before been honored as the winner of the Sam B. Hicks Scholarship for his outstanding scholastic achievement. He was president of his seminary class last year.

Mr. Nease is the son of Mr. and Mrs. Melville N. Nease of Savannah, Ga. He is a graduate of Austin College, Sherman, Texas. He won the Dan G. Lubbock Scholarship for his ministerial studies at the Austin Presbyterian Seminary and was elected to Who's Who in American Colleges. Nease has served as vice president of the seminary student body this year.

Mr. Mitchell is the son of Mr. and Mrs. Reed Mitchell of Shreveport, La. He received his B.A. degree from Southwestern at Memphis where he was president of the student body. He was also a member of Who's Who. He served as secretary of the Seminary student body last year.

Mr. Bennett is the son of Karl E. Bennett of Rusk, Texas. He has served this year as the seminary student body president. He entered Austin Seminary after serving as an outstanding layman in his church in Palestine, Texas. He was in the abstract business in Palestine before beginning his study for the Presbyterian ministry. Bennett is married and the father of four children.

Austin — Jorge Lara-Braud, Jack K. Bennett and D. Marvin Williams have been announced by President David Stitt of the Austin Presbyterian Theological Seminary as this year's winners of the Mr. and Mrs. Sam B. Hicks Scholarship.

CHILDRENS Page



A Little Girl's Chistmas Story

Comes to Children's Page from our good friend Mr. Frank W. Sampson, of Sebring, Florida, the "Christmas Story" written by a little 7-year-old girl, and it is so good we are reproducing it here, handwriting, spelling and all. The signature is omitted. She might not like it.

the First chirstmas

Once apon a time there was a lady nameed mary. she walked a long long way till they came to a hotle they asked the inkeeper if they could stay their all night the inkeeper said their were to-many poele in the hotle. so they went to the nezt hotle. the inkeep said their were to many poele in the hotle. But the inkeeper said their is a stibel in back ove the hotle so they went in back ove the hotle in the night they saw a angle in the stibel the angle said the star will show the way to the barn a little baby is to be born. so Mary went to the barn and looked at the baby boy and said what a Cant baby.

Of course there are some mistakes in the little girl's story. There is only one "hotel" in the record, and Mary did not find the baby Jesus in a barn, but God gave Him to her in the place where animals were kept, and she laid Him in a manger.

This generous scholarship is awarded annually by Mr. and Mrs. Hicks of Shreveport, La., to a second and third year seminarian. Selection is made on the basis of academic achievement, Christian character, and promise of effectiveness in the ministry.

This year senior winners Bennett and Williams tied for the honor. Lara-Braud is the second year student choice.

Bennett has served this year as the president of the seminary student body. He entered Austin Seminary after serving his church in Palestine, Texas, as a deacon, president and teacher of the men's Bible Class, president of the men of the church of district 7 of Brazos Presbytery and as a lay preacher. Before beginning his study for the ministry, he was in the abstract business in Palestine. Bennett is married to the former Miss Fannie Mackey of Mexia, Texas, and they are the parents of four children. He has served as the assistant pastor of the Moore Memorial Presbyterian Church in Tyler, Texas, and as the student pastor of the First Presbyterian Church in Lott, Texas.

Williams established high scholarship records both in his high school and college work. He is a graduate of Southern Methodist University in Dallas, his home. Williams served as president of his seminary class last year. He has served as assistant pastor at the First Presbyterian Church in San Antonio and at the St. Paul Presbyterian Church in Houston.

Jorge Lara-Braud is a native of Mexico City. He is a graduate of the Tex-Mex Institute (now the Pan-American School) in Kingsville, Texas, where he was president of the student body. He holds a B. A. degree from Austin College, Sherman, and has done graduate study at Texas A. & I. College. He has taught at Colegio Columbia in Mexico City and at Mexico City College. Lara-Braud has has pastoral responsibilities at the East Side Presbyterian Church in Durant, Oklahoma, and is now organizing a Presbyterian Church in San Antonio. During the past summer he was field representative in Mexico, Cuba, San Salvador and Guatemala for the Pan-American School.

NORTH CAROLINA

Davidson — Henry C. Griffin of Davidson is the recipient of the first Chemstrand Scholarship at Davidson College, it is announced by the Scholarship Committee of the school.

An announcement was made early in December that Davidson College is one of 30 United States colleges and universities awarded grants and scholarships by the Chemstrand Corporation. The scholarships are for upperclass students, preferably seniors, in the field of chemistry, physics, chemical, mechanical, electrical and textile engineering, business administration, industrial management, and the liberal arts. The scholarships are awarded and administered by the individual college.

Griffin, who is a senior, will receive a B.S. degree with special attainments in chemistry. This degree is in accordance with the approval of Davidson College by the American Chemical Society for the professional training of chemists. He will also graduate with sufficient courses in physics for a major in that field.

Davidson — Sixteen members of the senior class of Davidson College have been honored by selection for inclusion in "Who's Who Among Students in American Universities and Colleges." Each year this publication recognizes seniors who have exhibited outstanding characteristics of leadership.

Those accepted to represent Davidson are John Christian Bernhardt, Jr., of Lenoir; William L. Bondurant of Winston-Salem; David Spear Bradford of Charlotte; Lloyd W. Chapin, Jr., of Atlanta; C. Grier Davis, Jr., of Asheville; David J. Fagg of Guilford, N. C.; William B. Fraley of Gaffney, S. C.; Robert G. Jones of Norfolk, Va.; Philip A. Lewis of Durham; J. Gary Maynard, Jr., of Cheraw, S. C.; William L. Pomeroy, Jr., of Waycross, Ga.; William F. Price of Fayetteville; Ross J. Smyth of Charlotte; Charles T. Stowe, Jr., of Belmont; John M. Trask, Jr., of Beaufort, S. C.; and Gerald L. Wilson of Winston-Salem.

Charlotte — H. F. Kincey, president of Wilby-Kincey Theaters, and the Rev. James E. Fogartie, minister of the Myers Park Presbyterian Church, were elected members of the Queens College Board of Trustees in December.

Each will serve for the interim period until the next meeting of the Synod of North Carolina. Both Mr. Kinney and Mr. Fogartie have been nominated by the board to the North Carolina Synod for re-election at its 1958 meeting.

Mr. Kincey, a native of Selma, Ala., has been associated with the motion picture industry in Charlotte since 1932. He is active in community and business affairs and has served as president of the Men of the Church and on the Board of Deacons of the Myers Park Presbyterian Church. For several years he has been a member of the Finance Committee of the college.

Dr. James A. Jones, president of Union Theological Seminary, Richmond, Va., resigned his active membership on the board and was elected an advisory trustee.

The JEW First?

The first Gentile Christians were won through Jewish evangelism. For centuries that debt has lain unacknowledged. Only in our day is any real effort being made to repay it.

Today the need and opportunity for witness to Jews are great. The International Board is confronted with demands for the Scriptures, more missionaries, and with human need for material relief which are beyond its capacity to meet. Several missionaries are urgently needed in Mexico, South America and France. We have undertaken to aid 10 missionaries of the British Jews Society of Germany. Your prayers and fellowship are needed.



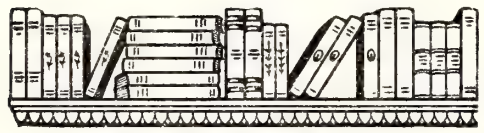
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Charlotte — Students at Queens, Charlotte, have designated their 1957 annual Christmas offering for use in the field of Christian education in Brazil. The money will be used by Miss Willodene Smith, 1952 graduate of the college and missionary of the Presbyterian Church, U. S., as she sees the need.

The gift was presented as a memorial to the late Mrs. Everett Gourley, Jr. (Nancy Armistead, class of 1953), who went with her husband to the mission field in Brazil and died there in 1957.

Orange Presbytery will meet in the Meadowside Presbyterian Church of Greensboro on January 16th beginning at 9:30 A. M. according to an announcement made by the Stated Clerk - Rev. C. Linwood Cheshire, Jr. Mr. Paul G. Boone, an elder in the Bethel Church, is the retiring moderator.



BOOKS

ARCHAEOLOGY AND THE OLD TESTAMENT. J. A. Thompson. Eerdman's. $1.50.

OUT OF THE EARTH. E. M. Blaiklock. Eerdman's. $1.50.

EVANGELICAL RESPONSIBILITY AND CONTEMPORARY THEOLOGY. Carl F. H. Henry. Eerdman's. $1.50.

Archaelogy and the Old Testament is in the Pathway Book series, written by the lecturer in Old Testament studies at the Baptist Theological College, New South Wales, Australia. The general outline of this book follows the course of lectures delivered in theological colleges and Bible colleges in Australia and in the Semitic department of the University of Melbourne during the past decade. The author recognizes that in this field there are still disagreements among scholars but the conclusions drawn here are his own and he assumes responsibility for them. He tells us that the evidence is steadily mounting that the Bible is the most valuable source of history we have. He brings to light archaeological findings concerning the time of Abraham, the Pharaohs and the kings of Israel and Judah. The story told here is simply fascinating as the author passes in quick review the story of God's people from the days of Abraham until the time when Jerusalem fell to Nebuchadnezzar and the Jews went into exile to Babylon.

Out of the Earth by Blaiklock is a witness of archaeology to the New Testament. The author is professor of classics in University College, Auckland, New Zealand. He shows how the spade is digging up historic truth and points out the bearing of archaeology on the birth of Christ, the sayings of Christ and also the early church.

The conclusion that Dr. Blaiklock reaches is that the world in many ways was not very different from the world of today, anxious, war-ridden, disillusioned. He asks, "Can Christianity do again what it did before?" This he answers in the affirmative.

Evangelical Responsibility and Contemporary Theology by Dr. Carl Henry presents 4 chapters giving a survey of the present theological scene. The author believes that "the most important fact to be fixed in sketching responsibility in theology is that of Christian fidelity." Necessarily and unavoidably, this involves the delicate task of spiritual judgment. This volume is written as a clarification of perspectives pertaining to this subject.

Chapter 1 discusses the modernist revision. In his evaluation, Dr. Henry says that the evangelical theology on the grounds of Scripture, logic, history and experience must repudiate modernism as a perversion of essential Christianity and that this conclusion is shared even by thinking former liberals.

The Fundamentalist Reduction is the subject of Chapter 2. Here the author says, "If modernism stands discredited as a perversion of the Scriptural theology, certainly fundamentalism in this contemporary expression stands discredited as a perversion of the Biblical spirit."

The Contemporary Restoration is the title of Chapter 3. The chapter maintains that "any current theology worthy to be called Christian vindicates the propriety and indispensibility of the deity, virgin birth, substitutionary death, bodily resurrection and second coming of Christ. . . . It remains for evangelical theology, however, to reinforce the still inadequate positions to which Barth and Brunner have lifted much of the prevailing theeological outlook by setting forth the basis and content of sturdier Biblical claims. Evangelical theology's best hope for a relevant and agressive impact in our turbulent times lies in a bold, Biblical emphasis on the relationship of revelation and reason."

The concluding chapter is on "Evangelical Responsibility." This last chapter insists that the evangelical movement needs the sustained study of the New Testament doctrine of the church and a greater concern for the unity of regenerate believers.

Henry's volume is of special relevance to our day. Many excellent suggestions are found for the clarification of theological thought in America.

—J.R.R.

MARRIAGE — DIVORCE — REMARRIAGE. Reformed Publications. 30 cents.

The growing divorce problem has become an increasing burden on the heart of the church. The Synod of Chicago has had the problem under study for several years. This booklet is the report of the committee appointed to explore this subject. The conclusions, we are told, do not necessarily represent the total thinking or agreement of each individual member but represents a synthesis of a united thinking of the committee. It is a stimulating report on this controversial subject.

PRISON IS MY PARISH — The Story of Park Tucker. George Burnham. Fleming H. Revell. $2.95.

"By all the laws of man I should be dead. I live by the graciousness and mercy of God. Like Paul I pen an epistle to the people from my private prison here in Atlanta, Georgia. Years ago as an ignorant coal miner No. 602, I was being crushed to death in the aftermath of a mine explosion when God saved my life and my soul. Now, years later, I sit in the office of the Protestant chaplain in Atlanta Federal Penitentiary endeavoring to point

other men to their own Saviour, Christ the Lord." This paragraph introduces us to the thrilling story of Park Tucker, whose work has become nationally known and recognized.

George Burnham has done a superb job in describing Chaplain Tucker's work among some of the toughest criminals in the country at Atlanta Federal Penitentiary. This institution has more than 2500 inmates. Through Chaplain Tucker some of these men have been reclaimed for useful careers in society. Others still behind the bars have found salvation in Christ and peace in their souls.

This story shows us how the grace of God enables one to rise above his handicap and become a channel of blessing to thousands.

The last chapter is written by Margaret, Chaplain Tucker's wife. Here she says, "From the beginning, life with Park Tucker has been comparable to living in a 3-ring circus." In closing this chapter she writes, "How can Park and I ever doubt God's simple question in the Bible — 'Is anything too hard for the Lord?' "

We congratulate George Burnham on his fine portrayal of this colorful Christian personality.

—J.R.R.

IDEAS FOR SERMONS AND TALKS. Milbourn H. Miller. Warner Press. $2.00.

This is a collection of sermon outlines covering a wide range of subjects and many types of sermons. It represents contributions from many successful preachers.

DEVOTIONAL PROGRAMS FOR EVERY MONTH. Ruth C. Ikerman. Abingdon Press. $1.50.

Thirty-six complete devotions are found in this volume to help the busy woman who wants to share in the devotional responsibility of her church, club or civic group, but who needs assistance with the necessary preparation. This volume will help the usefulness of the busy woman in her spiritual life.

WHERE TO GO FOR HELP. Wayne E. Oates. Westminster Press. $2.00.

This handbook for ready reference for guidance in the art of helping people is a direct book of pastoral aid written to the layman himself. The first part is devoted to "The Great Helping Professions and Their Literature" including the Christian ministry and the medical and legal teaching and social work professions. Part 2, comprising about two-thirds of the book, discusses 13 basic problems such as pre-marital guidance, marriage conflicts, sexual difficulties, birth control, sterility, unwed parents, and the adoption of children. There is a discussion of the extent and nature of each of these problems and suggestions for helpful reading material and where to get it. The reader is instructed in how best to receive this help.

SALUTE THY SOUL. Clarence E. Macartney. Abingdon Press. $2.00.

The value that God places upon an immortal soul is the engaging theme of this collection of 13 sermons by the late Clarence E. Macartney. In elaborating this theme, Dr. Macartney deals with the great concepts of the Christian faith such as the atonement, the misery of the sinner before salvation, the power of the Redeemer, God's judgment and mercy, and the revelation of God in Christ. This volume contains some of the finest sermons of Dr. Macartney's illustrious career. Each message is dramatic, evangelical and rich in illustrative material that is imminently applicable to life today.

The foreword of this volume is given by Dr. Oswald T. Allis, a life-long friend of Dr. Macartney's. Dr. Allis tells us that during Dr. Macartney's last illness just 2 days before he died he said to his brother Robertson who was leaving that Sunday to preach in a nearby church: "Put all the Bible you can into it." Then Dr. Allis comments, "It was the counsel of one who has spent 50 years in the Gospel ministry, occupied 3 historic pulpits, preached to thousands, written many books, read and traveled extensively, and played a prominent role in the life of the Christian church. . . . This was what he had tried to do and this was the secret of his success as an ambassador **of** Christ. He was a Biblical preacher, he was a doctrinal preacher, and he loved to set forth the great doctrines of the Bible as they were illustrated in human life: in the lives of the men and women of whom we read in Holy Writ and the great and significant events of history and the lives and struggles of men and women who listen to his pulpit messages and who came to him for counsel and help. He knew and understood the human heart because he knew the Word of God."

These 13 sermons represent Dr. Macartney's most mature preaching. They are stimulating and edifying to the reader.

—J.R.R.

THE CHRISTIAN AND THE MOVIES. Stephen W.Paine. Eerdman's. $1.00.

A vigorous critic of the Hollywood-type motion picture, Dr. Paine here presents in 10 chapters a strong case against the movies and challenges Christians who now attend movies to reconsider their stand. The author is president of Houghton College. The author concludes that there are character dividends that come to the Christian who refuses to see contaminated movies.

ABINGDON SONG KIT. Abingdon Press. 50c. James F. Leisy, editor.

There are 185 songs in this book. They are divided into such topics as Greetings Songs, Camp Songs, Table Songs, Spirituals, Parting Songs and Favorite Songs for all occasions.

ME AND MY HOUSE. Walter R. and Myrtle M. Williams. Wm. B. Eerdman's. $3.00.

In the finest Quaker tradition of simplicity and restraint, the authors have treated the several inter-related careers of the members of an extraordinary Quaker family. What they have written will be read — and by one reader will be recommended to another — not because a basic literary style has been employed to glamorize the subjects but rather because the subjects represent something so utterly fine in the Christian management of life. Dr. Paul S. Rees in his introduction tells us that this story is "where human genetics and divine grace meet and mingle."

SHARE MY PLEASANT STONES. Eugenia Price. Zondervan Publishing Co. $3.00.

Here is a book of daily devotional readings by the author of "Never A Dull Moment" and "The

Burden Is Light." In this new book, Miss Price shares with the reader the notes written along the margins of her own Bible. It is therefore an intensely personal book centered in a personal love of Christ. It is a practical book written to be used in daily life. There is a message here for every day of the year to be used as a part of the reader's private devotional life.

THE REVELATION OF JESUS CHRIST. Donald W. Richardson. John Knox Press. Paper, $1.50.

The republication of this volume will be welcomed by Southern Presbyterians. When it first appeared some years ago, it was received with interest in the church. It is a helpful interpretation of the last book of the Bible. The author has written this work in popular style so that the layman can follow his discussions.

THE SPIRITUAL GROWTH OF CHILDREN. Dorothy B. Fritz. Westminster Press. $1.00.

This book is an attempt to share a conviction with parents and teachers who may not have extensive professional knowledge of how developmental growth takes place or of formal theology or the relation between the two. The conviction is that as we face our great task of Christian nurture, God intends to help us through the understanding of the processes by which human growth and learning take place. The process of growth and the ways in which children learn are to be understood and used in relation to certain basic Christian truths leading toward Christian commitment and toward bringing all of life into harmony with that commitment. The author shows how listening, thinking, praying and living produce spiritual growth.

NEW PROOF TEXT FOR THE HEIDELBERG CATECHISM. Jean A. Vis. Reformed Publications. 85c.

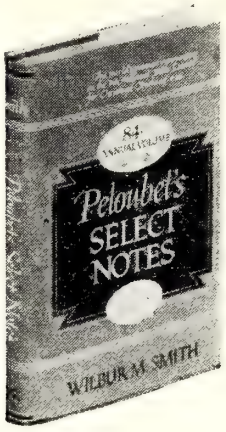
Zacharias Ursinus, professor in the University of Heidelberg, was directed by Frederic the Third to prepare a Catechism as his standard of doctrine for the Reformation. With co-labourers, Ursinus prepared the Heidelberg Catechism and it has served the church for about 400 years. Its contents have blessed millions in the past. It has a great appeal in every Protestant country. This special edition presents a more accurate translation from the original German. It modernizes obsolete expressions and antiquated sentence constructions in both questions and answers. It gives a set of completely revised proof texts so that each doctrine is well substantiated by Scripture.

THE CHRISTIAN CONCEPT OF FREEDOM. Henry Stob. Grand Rapids International Publications. $1.25.

Dr. Stob's book consists of 2 lectures on "The Liberty of Man" and "The Liberty of Conscience". Both of these lectures are marked by scholarship and penetrating insight. The author holds that there is only 1 limitation upon the exercise of the Christian liberty—the law of love.

THE THINGS WE KNOW. Oswald J. Smith. The People's Press. $1.00.

Can a man live forever? Should we judge others? Is victory possible? What if a Christian sins? Is education essential? How can we reach every creature? Can skeptics be convinced? How old is the Catholic Church? What do the false cults



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teach? These are some of the questions that are answered in this little book and the answers are quite helpful.

CHRISTIANS ARE CITIZENS. Malcolm P. Calhoun. John Knox Press. $1.25.

The purpose of this book is to set forth the role of the responsible Christian citizen in an era of crises. It endeavors to show Christians that they should take a serious look at their responsibilities and the commonwealth of which they are a part. It has been designed for general reading as well as for use in the special Church Extension season observed by local churches.

There are 5 chapters in this volume and all are written by different writers. "The Foundations of Christian Citizenship" is discussed by Edward Leroy Long, Jr. "The Christian and His Government" is set forth by John D. Moseley. "A Christian and His Community" is explained by Robert B. McNeill. "The Christian and Community Conflicts" is the subject of the fourth lecture by John H. Marion. "Citizenship As Christian Vocation" is the theme of the fifth lecture by Francis Pickens Miller.

In each of these chapters there are points acceptable to all Christians. In each, there are also areas of disagreement. The book as a whole deals with controversial subjects. Frequently the writers fail to intimate that there exists another point of view other than their own that could consistently be called Christian.

The 5 writers represent the liberal point of view on social and political thought. It would seem that in a book designed for usage throughout the entire Southern Presbyterian Church which is predominantly conservative, that at least one conservative writer should have been included in the symposium. This is another evidence of the fact that liberals are not always noted for their liberality toward conservatives.

—J.R.R.

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The Testimony of the Holy Spirit to the Word

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EDITORIAL

"A Light That Shineth in a Dark Place"

The Bible is the most amazing Book in the world. It is amazing because of its historical content; because of its revelation of God and His Son; because of the factual content of its Christian truth; because of its warning; its hope; its comfort; its instruction in righteousness.

But the Bible is also amazing because it is the only book in all the world which tells us accurately of the future. The prophetic writings of the Old and New Testaments comprise a volume of truth which the Apostle Peter describes as a light that shines in a dark place.

Many earnest Christians have gone off into foolish speculations because they have tried to fit prophecy into human events whether such was justified or not. But every Christian should look at human events in the light of the Sovereign God of the universe who has seen fit to tell us of things yet to come.

For years the prophetic descriptions of world chaos and spiritual declension were ruled out by those who thought the Gospel must lead to Utopia on this earth. The years have brought a more realistic approach on the part of many, a sober realization that the Scriptures offer no hope of a completely redeemed world; that the Church is here to *witness* and that it is Christ Who will conquer; that it is to Him every knee will some day bow.

The prophetic witness to the Second Coming of the Lord has been dimmed by overly enthusiastic and often foolish adherents; it has been neglected by many who should have known better; it has been denied by those who deny other truths having to do with His supernatural Person and Work.

But today many are taking a fresh interest in the Scriptures in the light of world developments. In fact, only those who look at these events in the light of the God of history, and who recognize that He has a plan and a timetable which are being inexorably worked out, can see the glorious light which shines in the world's darkness.

One senses a world moving towards a climax and the Bible tells us that climax will be the return of the Lord. That His return may be centuries away can be true. That it may be very, very near can also be true. From the standpoint of the world, this is pessimism. But it is glorious optimism for Christ triumphant.

Two years ago, at Evanston, there was a rather sharp division between European and American theologians on the entire question of the Second Coming. Having suffered through two World Wars and facing a future where atomic destruction is a frank possibility many European theologians have long since realized that the world's hope rests neither in power politics nor military might but in the personal return of Christ. Here in America there has prevailed a far more optimistic world outlook which has tended to play down eschatology (the doctrine of last things) and stress the human element in the establishment of the Kingdom of God.

That America is herself now highly vulnerable to enemy attack is an unpleasant reality. If this reality should make men take a new look at the future as portrayed in Scriptures it would prove a blessing for all concerned.

The Apostle Peter, writing to Christians of the first century, writes in terms the twentieth century Christian can readily understand:

> *"Yet it remains true that the Day of the Lord will come as suddenly and unexpectedly as a thief. In that Day the heavens will disappear in a terrific tearing blast, the very elements will disintegrate in heat and the earth and all that is in it will be burnt up to nothing."* II Peter 3:10 (Phillips)

One can go on to some very foolish speculations with reference to details of our Lord's

coming and of events at that time and thereafter. But one can be just as foolish to ignore the fact that He is coming again and that it may be soon.

In the Bible there is the sure word of prophecy, *"whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."* Let us be sure that we do take heed and that we pattern our lives accordingly.

The return of the Lord is spoken of as the "blessed hope." If our hope is centered in Him there is no room for pessimism, rather a certain joyous anticipation and there is also a very practical application for daily living: *"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."* II Peter 3:14,17,18.

—L.N.B.

Prayer

According to the Westminster Standards

What is prayer? Prayer is an offering up of our desires to God for things agreeable to His will, in the name of Christ, by the help of His Spirit, with confession of our sins and thankful acknowledgement of His mercies.

To whom are we to pray? Religious worship is to be given to God, the Father, Son and Holy Ghost . . . God only being able to search the heart, hear the requests, pardon the sins, and fulfill the desires of all, and only to be believed in, and worshipped with religious worship; prayer, which is a special part thereof, is to be made by all to Him alone, and to none other. . . . Not to angels, saints or any other creature. (Therefore, we are not to Hail Mary for help now or in the hour of death).

Are we to pray to God direct, or through a mediator? If the latter, through which mediator? And since the fall, not without a Mediator; nor in the mediation of any other, but of Christ alone.

The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into His presence without a mediator, and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, we are to pray in no other name but His only.

To pray in the name of Christ is, in obedience to His command, and in confidence on His promises, to ask mercy for His sake: not by bare mentioning of His name; but by drawing our encouragement to pray, and our boldness, strength and hope of acceptance in prayer, from Christ and His mediation.

Speaking of the Lord's Prayer, Calvin writes: "For by calling God our Father, we certainly plead the name of Christ. For with what confidence could any one call God his father? who could proceed to such a degree of temerity, as to arrogate to himself the dignity of a son of God, if we had not been adopted as children of His grace in Christ?"

"He," says Ambrose, "is our mouth with which we address the Father; our eye by which we behold the Father; our hand by which we present ourselves to the Father. Without whose mediation, neither we, nor any of all the saints have the least intercourse with God."

Who helps us to pray?

We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.

How are we to pray?

The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scripture.

The second commandment forbids "all devising, counselling, commanding, using, and any wise approving any religious worship not instituted by God Himself; the making of any

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representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsover; all worshipping of it, or God in it or by it . . . whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense whatsoever . . . "

Calvin: "Since faith founded on the Word is the source of true prayer: as soon as the least deviation is made from the Word, there must necessarily be an immediate corruption of prayer."

And positively, "The numerous texts of Scripture therefore, which enjoin us to call upon God, are so many banners placed before our eyes to inspire us with confidence." God wills for His Voice to be heard in the faithful exposition of Scripture and His acts to be made manifest in the faithful celebration of His sacraments. The New Testament worship-center to which our prayers are addressed is the Lamb standing in the midst of the Throne, the High Priest ever living to make intercession for us in the tabernacle which God has pitched. There He mingles the precious incense of His heavenly intercession with our feeble and unworthy tribute of praise and thanksgiving that we may be accepted and our prayers for help heard by the Father of mercies.

—W.C.R.

The Precious Promises Given by God, or The Fictitious Pictures Made by Men?

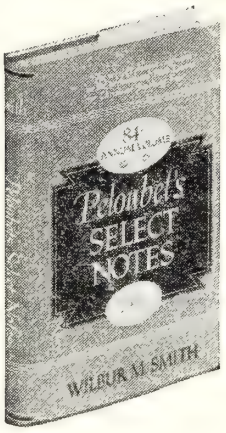
The other day it was my privilege to visit with an elder, a senior member of his congregation now living in the Rhodes Home for the Incurables. Hanging on the wall behind her chair were two Gospel texts, one from First Peter telling of the Saviour's suffering for our sins, the other from Paul speaking of the peace of God which is ours through Jesus Christ. What power, what solid strength, what comfort came from these precious promises of God! From this home this faithful Christian woman expects to depart only for the many mansions of the Father's house. Death is a serious thing. It ends this life. It brings us to meet our Maker. How shall one face the grim reaper?

In his last days, Augustine had his students write the penitential psalms on great sheets of paper and hang them before his dying bed that he might enter the Jordan reading, singing, meditating upon these words of penitence, these promises of forgiveness. As he wept in penitence, God spoke peace to his heart from His own Words. At his conversion, Augustine had put on the Lord Jesus Christ, and now in Him the promises of pardon spoke peace of the dying sinner — who has since been acclaimed as the saint and doctor of Western Christendom. And so as the eyes of the body grow dim with age, our sister in the Rhodes Home reads the large lettered promises of forgiveness and peace that come from Jesus Christ and His suffering for us — the Just for the unjust.

How much better to take God's Word as our anchor when we face eternity than to try to find rest in some fictitious face which some human artist has imagined. Why turn to man-made pictures when one can have God's own Word? Indeed, why set up likenesses which in the Second Commandment He has forbidden, when we could have promises He has given? Why establish as worship centers so-called pictures of Jesus when the Church officially interprets the Second Commandment as forbidding the making of a likeness of the Second Person of the Trinity, why use such as an aid to worship which the Church also officially condemns — when one could have texts which direct the eyes of our hearts to the Gospel of Christ, that is, to the Saviour in His suffering for us, to the Lord graciously interceding for us in the heavenly Tabernacle?

At death, we shall not go to meet the artist who painted these imaginary portraits, but to be with the Christ Who died for our sins, the risen One Who called us into His own fellowship. At the portals of eternity, we shall not do business with some human aesthete who found these pictures sensuously attractive, but with the living God Who gave both *the Law* which forbids pictures as aids to worship, and *the Gospel* of the Christ Who was delivered up for our offenses and raised for our justification.

—W.C.R.



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The Testimony of the Holy Spirit to the Word

In his volume, THE HOLY SPIRIT IN CHRISTIAN THEOLOGY, p. 76, Professor George S. Hendry sets forth Calvin's teaching from Institutes I. vii. 4,5,2, and from the Westminster Confession I.5 that our full assurance of the infallible truth and divine authority of the Scriptures is "from the inward work of the Holy Spirit bearing witness by and with the Word in our heart". From these statements Hendry concludes, "The position is not that men, finding the *message* of Scripture confirmed in their hearts by the testimony of the Holy Spirit, are led to a conviction of its divine origin and authority; but first they receive by the Spirit certification of the authority of the Scripture, and then they experience the power of its message."

Our study of the Institutes and of the Confessions seems to show that the two elements which Hendry has placed in opposition rather concur in the desired result. He is right in finding in the cited sections of the Institutes the testimony of the Spirit that God is the Author of Scripture and the principal proof of the Scriptures is derived from the Person of God speaking in them as the internal testimony to this effect penetrates our hearts, also cf. Institutes III. ii. 39. In his definition of Christian faith, however, Calvin keeps very close together the gratuitous promise in Christ and the work of the Holy Spirit in our hearts, III. 11.7. Faith "is a steady and certain knowledge of the divine benevolence towards us, which being founded on the truth of the gratuitous promise in Christ, is both revealed to our minds and confirmed to our hearts by the Holy Spirit."

In his comparison to the Word as seed cast upon a soil cultivated by the Holy Spirit, Institutes IV. xiv. 11, both elements seem to be present. "Paul glories in having the ministry of the Spirit, as if there were an indissoluble connection between his preaching and the power of the Holy Spirit operating the illumination of their minds, and the incitement of their hearts, I Cor. 2.4; 2 Cor. 3.6-8." "The Apostles, then, in their preaching, exerted the power of the Spirit so far as God made use of the instruments appointed by Himself for the exhibition of His spiritual grace."

By the power of the Spirit, Scripture effectually penetrates our hearts, conveys Christ to us and becomes the Word of life. God is the author of preaching, has connected His Spirit with it, and has promised results. He has ordained that in the proclamation of the Word by His messengers, His own voice will be heard.

This double aspect of the Spirit's work as set forth in the Westminster Confession is thus stated by William Cunningham in his THEOLOGICAL LECTURES, p. 332:

> The Holy Spirit produces this full persuasion and assurance by bearing witness to and with the Word in their hearts - i.e., he produces and provides the materials by which this great truth is established, and enables them so to use and apply the materials as to reach and to retain this assurance that the Bible is the word of God: and these materials or evidence are of two classes, indicated in the Confession by the expressions *by* and *with* the word — the former indicating the proofs or marks of God and his agency, which are seen in the word itself when men's eyes are opened by the Spirit to discern them; and the latter indicating those changes which are produced upon men's hearts and characters by the Spirit in conjunction with the Word, or using the word, i.e., the doctrines or statements of Scripture, as his instrument in effecting them. All this is clearly sanctioned by Scripture and it is fully confirmed by experience.

In bringing us to God, the Holy Spirit acts both with the Word, *cum verbo,* and also through the Word, *per verbum,* as His instrument by which God reveals Himself to man in His Son.

—W.C.R.

What Are Our Concerns?

The other day in talking with an influential educator the following distinction was called to my attention. Our Christian grandparents were concerned lest they offend God and lest they treat their fellow men unjustly. But today the current fears are: lest I be not a success, and lest I be unpopular.

As to the former, the Lord told Baruch through the prophet Jeremiah not to seek great things for himself; but that the Lord would grant him his life in the midst of a collapsing nation. As to the latter, our Lord warns, Woe unto you when all men speak well of you. The three children facing the fiery furnace refused to compromise for success or popularity. The God we serve is able to deliver us, O King, but if He sees fit not to do so, nevertheless we will not worship your image. Was John the Baptist a success? Yet Jesus said, among those that are born of women there has not arisen a greater than John. Was our Lord Himself popular that night when they all forsook Him and fled, when even Peter swore that he did not know the Galilean. Our aim must be to please God for the sake of Him who pleased not Himself but Him who sent Him to die for us men and for our salvation. —W.C.R.

The Use of God's Word In Every Day Living

By Rev. Graham Gilmer, D.D.
Lynchburg, Va.

Many years ago while I was still in the Seminary I made a resolve to set aside a time each day to read God's Word for my own spiritual growth. It seemed best to have this trysting time as early in the day as possible. There is a verse in the first chapter of Mark that has often caused me twinges of conscience; "In the morning a great while before day, He rose up and went out, and departed into a desert place, and there prayed." 1:35. I once heard the late Dr. Holden, of London, say, "Fence in a part of each day and keep it sacred to God." I have not always kept this resolve but I am still trying to do so. We can say with David, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:15. It seems that Peter wrote for such a day as ours when he said, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." II Peter 1:19. This world has become a very dark place. More than ever in living this life we need the guidance of God's Word. "More to be desired are they (His words) than gold, yea, than much fine gold." Ps. 19:10. May I call to your attention a few of the practical lessons that have come to me from the reading of the Word. I do not like to use the first person singular so much but sometimes we are helped by knowing the experience of another.

As I read the Bible I remember that I am reading a Book which my Saviour found it necessary to use. It is interesting that He found weapons in the arsenal of Deuteronomy as He hurled three quotatons from it into the face of the Tempter. He knew that the destructive critics of our day would seek to throw out this book. Hear His estimate of the Word as He quotes, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mat. 4:4. The destructive critics may not delight in Daniel nor in Jonah but He did. One purpose of His appearing on earth over a period of forty days after His resurrection was in order that He might teach the Word to His disciples. On the first Lord's Day He had two in His class as He walked to Emmaus. "Beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Luke 24:27. A little later that same evening He had a larger class. "Then opened He their mind, that they might understand the Scriptures." Luke 24:25. For the practical use to which they put this teaching read the book of Acts. Surely we want to make daily use of the Book which He found it necessary to use.

He has made it possible as you read this Book to know that it is His Word. This is most necessary in your practical reading of the Book. Here was the stumbling block that I found for several years. You cannot make sure use of the Word unless you are sure that it is the Word of God. It is the Sword of the Spirit. Do not attempt to fight with a blunted weapon. If you do, your victories will be few.

Here is a Book that claims in thousands of places to be the Word of God. God says that He spake through His prophets. I once read through the Bible marking the places where it claimed to be the Word of God. Here is a sample, "The Spirit of Jehovah spake by me, and His Word was upon my tongue." II Sam. 23:2. That makes the reading of David's Psalms the more interesting. If these claims are not true we have gathered together more lies than in any other known place.

Christ knew these claims of the Old Testament. Before He left He gave a clear outline of the New Testament which was to conclude the Word of God for this age. By the providence of God we have bound together in one volume the very books which He would have there. He was constantly quoting from the Old Testament and stating in the most positive language that it was true. Could we not rightly apply here His words on another subject, "If it were not so, I would have told you?" A Roman Catholic lady once asked the writer why we Protestants did not have between the testaments the books which her church has. The sufficient answer is that Christ had in His Old Testament the same books we have in ours. He indorsed this book. He did not endorse any other. There are many other reasons for being sure that we have in this Book the very Word of God. Somehow this is a very satisfying and sufficient reason for me. As you put this Book to practical use in the daily living of your life, as you seek to give it to others remember this challenge that He made: "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself." John 7:17.

Some Christians seem to think that the many "hard places" in the Bible make it useless for them to read it. They say, "There are many passages that I cannot understand. In fact they lead me to doubt that they are the Word of God. How can such passages be of any possible use in reading this Book?" You no doubt enjoy eating fish. You find it good and nourishing food, but in eating fish you are practical. You are nourished on the good parts but you lay aside the bones.

But let us look at an astonishng thing that happens to the "bones" when they are found in the Word of God. All Christians must admit that they get nourishment here but often we find that many of the hard "bones" that we have been forced to lay aside suddenly turn into delicious meat.

The writer had a dear old uncle who had been for many years one of our honored missionaries. One day after his retirement he confessed with a troubled look that there was one passage of Scripture that he did not know how to accept, in fact it caused him much pain. He said, "It is found in the 16th chapter of I Samuel." Then he put the difficulty something like this: "Saul had been a very disobedient king and the Lord had rejected him. He reproved Samuel for continuing to moan over Saul. He instructed His prophet to go to Bethlehem and anoint one of the sons of Jesse in the place of Saul. Knowing the tyrannical nature of the king, Samuel said, 'How can I go? if Saul hear it, he will kill me.' Then the Lord instructed him to take an heifer with him and say, 'I am come to sacrifice to Jehovah.'" "Why," said my uncle, " did God instruct Samuel to lie to the elders of Bethlehem?"

We had to lay aside this hard place for several years and then suddenly after my uncle had gotten the answer in Heaven ("For ever, O Jehovah, Thy Word is settled in Heaven.") Ps. 119:89. I found the answer in another part of the Word. The explanation is found in the word "heifer". I was making a careful study of the five offerings in the first five chapters of Leviticus. I was thrilled to find how each one of them pointed forward to some aspect of Christ's atonement for us. The answer to our problem lay in the third chapter of Leviticus. A heifer could only be offered in a Peace Offering. The whole Nation was terrified because of the conduct of Saul. When the elders of Bethlehem saw Samuel coming down the road leading a heifer, they went out to meet him. We are told that they trembled and said, "Comest thou peaceably?" Samuel replied, "Peaceably; I am come to sacrifice unto Jehovah." The real purpose of the prophet in coming to Bethlehem was to take another step in the establishment of peace between God and man. He was pointing another finger to the Saviour who alone can give us peace with God. That was the real purpose of his visit. The anointing of David was only one of the details that pointed forward to the coming of the Peace Offering. Samuel did not have to give all the details. He gave the real truth to the elders of Bethlehem.

Lay aside the hard places, coming back to them from time to time. Later you will find them real meat for the strengthening of your soul for every day living.

In the every day living of this life one must have assurance of the life to come. Unless I can know that I am saved I cannot live gloriously here. Peter found that there were some things in the Scriptures that were hard to understand. Many of us have found the same thing. There is one thing, however, that is not hard to understand; that is the way of salvation. The cry of one's soul is, "What must I do to be saved?" A child can understand the answer, "Believe on the Lord Jesus, and thou shalt be saved." Acts 16:1. We are reconciled to God because, "Him who knew no sin He hath made to be sin on our behalf; that we might become the righteousness of God in Him." II Cor. 5:21.

Even in the Old Testament the picture of the Saviour to come, suffering for our sins, is made perfectly plain. Let us take one striking example. It is the way made plain to the Queen of Sheba. Her teacher was King Solomon. Some may doubt that he knew how to be saved but the Book of Proverbs shows that he did know the way. Years after his death the books we call Chronicles were written. In Hebrew these books are called "Words of the days" In other words "God's diary". Solomon's great sin is not recorded in "God's Diary" for it had been blotted out.

Now let us go back to the Queen of Sheba and see how simply the king taught the way to his visitor from a far land. We are told of many things that he showed her but the last thing was "His ascent by which he went up into the house of Jehovah." I Kings 10:5. The word for "ascent" is used almost 300 times in the Old Testament. Every other place it is translated Burnt Offering. When Solomon showed her the only way by which he could come into the presence of God, we are told, "there was no more spirit in her." Now we are not surprised at the comment of our Saviour. In the judgment he will condemn that Christ rejecting generation, for "she came from the ends of the earth to hear the wisdom of Solomon." Mat. 12:42. The Christian should be daily using and rejoicing in this simple message. He can have the Word of God for his assurance of salvation.

But let us proceed still further. In daily living every Christian should seek to understand the deep things of the Word. Just before Christ's death we are told that provision was made for this need. All they that believed on Him were to receive the Spirit. John 7:39. A careful reading of this passage shows that He was to come in a far more wonderful way than he had come in the Old Testament times. Christ called Him the Paraclete, the Comforter, literally "The One called along by our side." Of Him He said, "He shall guide you into all the truth." John 16:13. Our bodies are His temple, I Cor. 6:19 not *hieron* (which included all the courts, the porches and the buildings) but *naos* (the Holy of Holies) What a revelation! My body as a Christian is The Holy of Holies. What an effect this should have on us in practical living. The Christian is commanded to be filled with the Spirit. Eph. 5:18. In our daily living we must see to it that we do not grieve this constant Companion. Eph. 4:30. We must not quench the flame of love that He seeks to kindle in our lives. I Thess. 5:19. We must constantly, moment by moment, be looking to Him. In His constant filling of His temple is found the secret of victory and of joy.

As I go along the journey in my daily living I must remember that God has promised to meet my every need. Here are some of those promises that we read in the Word. "Seek ye first His Kingdom and His Righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." Mat. 6:33,34. How much happier we would be if we remembered this last statement, "Sufficient unto the day is the evil thereof." We should be careful about borrowing money but trouble we should never borrow. When trials do come we are told to count it all joy. James 1:2, for "My God shall supply every need of yours according to His riches in glory in Christ Jesus." Phil. 4:19.

How precious the lessons learned here by a young minister. Prices were high during the First World War. About the middle of one month there was no money with which to buy groceries. The young man was one day calling on one of his members, an old farmer out in the country. When on leaving he shook hands with the dear old man he suddenly found that he had in his hand what seemed to be the largest five dollar bill he had ever owned. Before the end of the month had been reached a check from a distant city came. The note said that he, the donor, felt that his father who had just gone to Heaven would have him send it. The young preacher felt that another Father had really prompted the sending.

Somehow as we read we seem to feel the good hand of God upon us as we walk this path. There is a very interesting statement six times in Ezra and twice in Nehemiah. In one place it reads this way, "The hand of our God is upon all them that seek Him, for good." Ezra 8:22. How we do rejoice as we read this and feel the touch of His hand on ours. This is good for any problem.

A Bible teacher had promised to be at a Conference up in central Connecticut at seven one Monday evening. He had been driving as hard as he dared. He found himself just across the George Washington Bridge in the upper end of New York City. He looked at his watch. He had less than three hours in which to reach that conference and he was hopelessly lost in the great city. He asked God as he drove that His good hand might be upon him in the journey on which He had sent him. As he drove he prayed. He was waiting for a traffic light to change. By his side was a Yellow Cab but it was without a passenger. The taxi driver leaned out of the window and said, "I notice your tag. I used to live in your State. I was wondering if you were having trouble getting through New York." "I certainly am." "Where are you going?" When told he said, "Follow me and I will show you the way." The preacher had trouble in keeping up but after about a two mile ride the taximan pulled up by the side of the curb and pointing straight ahead he said, "Merritt Parkway yonder." In a flash he was gone as suddenly as he had appeared. The teacher could feel the good hand of God resting upon him. He reached the conference grounds five minutes ahead of time.

As we walk the pathway of life at peace with God it is good to have another blessing, "the peace of God which passeth all understanding." As we read the Word that peace deepens with the years.

John G. Paton proved that the Christian could have this peace under any circumstances. One night during his early years in the South Sea Islands the cannibals had driven him from his New Hebrides home. He had been forced to take refuge among the thick branches of a tree. The natives below were beating the bushes in an effort to find him. While the hubbub went on below he was up in the tree communing with God as he remembered His many blessings to him. He says that the peace of God so flooded his soul that he could scarcely contain himself. This comes to us as the Spirit supplies the Word. What a miracle that Paul in prison could write the fourth chapter of Philippians. He was rejoicing in God as his heart and his thoughts were guarded in Christ.

Jesus shows the importance of the Word as He was a guest in the Bethany home. We read that Mary "also sat at the Lord's feet and heard His word." Luke 10:38. That word "also" shows

that Mary had done her part of the house work. Martha was anxious and troubled about many things as she did the things that were not necessary and failed to hear the Word. The Lord's promise was that Mary had "chosen that good part, which shall not be taken away from her." The part that had been given to her enabled her to understand the dreadful days just ahead of her. Of all the disciples of the Lord she only seemed to understand the coming death and resurrection of her Lord. She kept the ointment against the day of His burying. What fellowship there was between her and her Lord.

Dr. A. L. Lathem, the founder of the Summer Bible School System, used to say that the Scripture he had memorized was more valuable to him than all he had learned in getting his Ph.D. degree. He continued to have his conferences on Summer Bible School work up until just before his death, at almost ninety. At one of these last conferences he found it very difficult to remember the names of his speakers. When he tried to introduce them often he had to be prompted from the audience. He was sitting on the platform as one of his high school pupils was reciting the 58 verses of the Fifteenth chapter of I Corinthians. In the midst of the chapter the girl got confused. The old doctor prompted her from memory and she went on. He had something "which shall not be taken from him."

Let the Word be a light upon your daily walk and you will find that, "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."—Proverbs 4:18.

All quotations have been made from the American 1901 *Version of the Scriptures.*

Simultaneous Missionary Conferences in Fourteen Presbyterian Churches in Chattanooga, Tennessee

By Dr. J. Park McCallie

After five World Mission Conferences in the First Presbyterian Church of Chattanooga, beginning in 1952, which produced such remarkable results in raising missionary support from 11 to 61 missionaries and gifts to foreign missions from $16,000 to $96,000, the Lookout Mountain Church proposed that at the time of the sixth conference in the First Church, Oct. 20-27, 1957, that they hold such a conference in their own church, using some of the same leaders, missionaries and candidates.

A meeting of the pastors of the 14 Southern Presbyterian Churches in Chattanooga agreed that all the churches would be glad to take part in this missionary emphasis week and so it happened that all fourteen did have World Mission Conferences during that week. The results have been excellent. The First Church agreed to secure the leaders, the missionaries and the candidates and with complete cooperation and consultation with pastors and lay chairmen of World Missions in each church to plan for half week services (Sun. morning through Wed. night in 6 churches, Wed. night through Sunday night in 6 other churches.) and a whole week's services in two churches.

The leaders secured were our own World Mission Board Secretaries Fulton, Bradley, Lancaster, Daniel, Rev. Larry Love of Fort Lauderdale Bethany Church, Dr. James Sprunt of Bethel Church, Staunton, Va., Rev. Wm. B. Moseley and Senor Jose Balbino of Fortaleza, Brazil, and two nationally outstanding missionary advocates, Dr. Harold John Ockenga, Pastor of Park St. Church, Boston, which supports more than 200 missionaries at an annual expense of $250,000 and Dr. Robert Smith, Prof. of Philosophy, Bethel College, St. Paul, Minn.

The missionaries were Rev. and Mrs. Harold Borchert and Mrs. L. C. M. Smythe of Japan, Dr. L. C. Calhoun, Dr. and Mrs. Langdon Henderlite, Rev. Sherwood Taylor, and Rev. D. Lee Williamson of Brazil, Dr. Bruce Cumming of Korea, Rev. Paul Long, Dr. Plumer Smith, and Rev. Carroll Stegall of Africa. Fifteen young candidates and appointees were brought in from as far away as Austin, Texas, and Haines City, Fla. What a blessed week that was!

The programs were adapted to the congregations both as to size and nature. They were varied as to leaders, missionaries and candidates, with use of pictures taken by the missionaries and by Dr. Sprunt, and several movie films of different fields.

The young people's meeting, specially adapted to them, took place at 11:00 A. M., Saturday, Oct. 26, at the First Presbyterian Church, to which the high school and college students were invited from all fourteen churches. As

lunch was served at noon, it was a select group and 250 young people heard a splendid sermon by Dr. Harold Ockenga on knowing the will of God for your life. One hundred twenty-five took a definite stand on finding God's will for themselves and doing it. After lunch Dr. Robert Smith gave a truly inspiring message on the call to missionary service and eighty young people of the different churches responded to the call and stood for foreign mission service. Over half of these were members of the First Presbyterian Church. One outstanding couple in another church, whose father was a World Missions Chairman, has offered to give up a lucrative position and prepare for service in Japan as evangelistc missionaries. This youth meeting was a high light of all the conferences. Several homes had gatherings of missionaries, candidates and leaders with young people after the night meetings, which were most effective.

The stewardship response was excellent in all the churches that were willing to use the Faith-Gift Envelope which had the following inscription on its face in addition to address of donor, and which is really the best means of expressing our impressions:

MY FAITH GIFT TO WORLD MISSIONS

> In dependence on God, I will endeavor to give toward the Missions Fund of this Presbyterian Church, EACH MONTH, for one year, beginning Jan. 1, the amount checked hereon. (On right side is printed by little squares for checking sums for $100, $50, $30, $25, $10, $5, $2, $1, and a blank for any other sum). Amount enclosed (if any) $———. Total for the year $———
>
> "This is over and above any other pledge to missions through any organization of this church or the Every Member Canvas, which will report separately."

Several churches that had just had or were engaged in a building program felt it was not best to add this other giving. In that decision some felt it was a mistake not to give an opportunity of expression when such great impressions had been made. In fact, it has been found that the gifts to World Missions, whenever undertaken in an adequate way, have lifted the congregation's whole conception of stewardship. If we ask our young people to give themselves, to leave home, parents, friends, and America to go to far-away places on a mere subsistence income, with no opportunity of earning wealth, a beautiful home, fine cars and clothes and trips, should we not be willing to go the whole way ourselves in supporting them as our substitutes?

To those churches that gave this opportunity of expression, the effect was electric. Lookout Mountain Church went from $14,000 last year to over $35,000 in 1958. First Church reached its goal of $100,000 for Foreign Missions in 1958, but best of all had a large group of candidates for foreign mission service.

Westminster Church is giving over 50% of its budget to World Missions. All the Churches have made substantial increases. Adding up the pledges for World Missions after the 14 Southern Presbyterian Churches in the Chattanooga area reported, it comes to $192,000 for 1958 instead of $114,000 for last year. This is in excess of all but 5 out of 18 synods' gifts to missions. We hope to make it reach over $200,000 for 1959.

Some of the after effects: Homes blessed by the presence of joyous mssionaries and enthusiastic young candidates; young people interested in missionary support as never before and committing life and, in one church subscribing $5,200, almost the total support of a missionary couple; giving of clothes to missionaries and candidates; subscriptions for wanted church periodicals and other magazines for 1958 as Christmas gifts to missionaries on the fields, to express regularly our love and interest; prayers for the missionaries at all of our church meetings and at family altars.

The unanimous decision of the pastors and World Mission Chairmen in the churches is — Another United World Missions Conference in each church in 1958!

The Need for New Missionaries

By Eugene L. Daniel, Candidate Secretary
Board of World Missions
Presbyterian Church, U.S.

The avowed purpose of the Christian Church is to win all nations to Christ. However, after nineteen hundred and fifty-seven years we are not one-third of the way through. It is wonderfully true that the Christian Church has now been planted in one form or another in almost every nation under heaven. Nevertheless, after all these years there are in the world approximately 350,000,000 Buddhists, 350,000,000 Mohammedans, 300,000,000 Confucianists, 300,000,000 Hindus, 50,000,000

Taoists, 25,000,000 Shintoists, 10,000,000 Jews, and perhaps 280,000,000 primitive religionists (Animists) and non-believers. I think no one would claim that there are more than 835,000,000 Christians of all denominations.

We should not be discouraged by the fact that the majority of the people in the world are still non-Christians but we should be quite dissatisfied. There are many reasons why the Kingdom of God has not been extended more rapidly but the primary reason, in my opinion, from Jesus' day until the present has been the shortage of well qualified workers. The Christian Church in general and the Presbyterian Church U.S. in particular have not done and are not now doing what we are fully capable of doing to extend the Kingdom. The pressing need of our missionary enterprise and that of all the major Protestant denominational boards is for more workers.

It has been estimated carefully that the program of the Presbyterian Church U.S. in nine mission fields, requires at least 219 additional workers, including wives, to fill the 153 openings for new missionaries. Classified in the broadest way, the needs are as follows:

44 Ministers

26 Unordained Evangelistic Workers (mostly women)

8 Agricultural, Industrial and Business Workers

24 Medical Workers

52 Educational Workers

Ministers are needed in all nine fields but we should point out the urgent need for ministers to go to Ecuador, Iraq, Japan, Portugal and Taiwan during the next few years. Presently there are no Southern Presbyterian missionaries, ministers or otherwise, in Ecuador, Iraq or Portugal. Surely one of our able young ministers should volunteer to be our first missionary to the Mohammedans in Iraq. Many should volunteer for the urgently needed places in our other fields. Let the ministers lead the other volunteers.

It is claimed that in Brazil the Protestant Church is growing more rapidly than anywhere else in the world. Yet to take advantage of this unprecedented opportunity, we find some situations where only one of our missionary couples is working in states larger than Georgia.

If there were enough educational workers to adequately man the area which has been assigned our Mission in the Congo, it seems likely that a whole student generation could be led to Jesus Christ.

It is highly significant that our first opportunity to witness among the Moslems should be in Iraq. That country is probably more open to the Gospel than any other Moslem land. (It is not wide open even in Iraq.)

Many believe that Japan is the most strategic missionary land in the world today. Veteran missionaries have said that with twice the number of workers in Japan there might be a "break-through" for Christianity. Ten million Japanese have been introduced to Jesus through Christian schools and in other ways. There are not enough workers to win them to Christ.

After eleven lean years of work in Ecuador, there seems to be the possibility for a spiritual harvest if additional workers can be sent now. At the present time the mission is without adequate evangelistic, educational, agricultural and medical staff.

In Korea, a Church could be established in any village or community where missionaries or national workers could invest a little time. This is one land where a whole nation might become nominally Christian if we supplied the resources in men and material during the present generation.

Our Mexico Mission is ready to move into a half dozen pioneer evangelistic areas when we can supply the missionaries.

Two highly qualified workers are needed for the Seminary in Portugal. This is a tired old land whose only hope of renewal is in the Christian Gospel.

Taiwan is as receptive to the Gospel today as any land where our missionaries are at work. Missionaries in all categories can be used readily. This island is significant not only for the several million people who live there today but also because it is a symbol of the 600,000,000 Chinese people who always must be one of our major concerns.

The present day affords the Christian Church with its greatest evangelistic opportunity! There is good transportation to all parts of the world. Mass communication facilities including the radio are available to the Christian Church. Where thousands could hear before, tens of thousands can hear today. The Scriptures have been translated into all the major languages. A larger proportion of the people of the world can read than ever before. Most important, there are indigenous churches all around the world with many faithful coworkers. More people can be reached with the Gospel today than at any time in history. "The harvest truly is plenteous but the laborers are few." Let us all, "pray the Lord of the harvest that He will send forth laborers into his harvest" now.

Recommend The Journal To Friends

CHILDRENS Page



Miracles - (Matt 8:14,15. Mk. 1:29-31)

Wherever Jesus went He helped and healed people. Soon after He began His ministry He was in Capernaum and went home with Simon Peter, who lived there. Peter's wife's mother was very sick. She had a high fever. Jesus went



to her bedside and touched her hand and immediately the fever left her. In a few moments she got up and dressed and went into the kitchen, where she prepared dinner for the family, and for Jesus, their guest. Wasn't that a wonderful miracle! If Jesus should come to your neighborhood, do you think He would like to visit in your home? If you love Him He would. If your folks have daily family prayers He would. If you are trying to be a true Christian He would. And He would be sure to help you in some <u>wonderful</u> way, because He loves you, and died to save you, and has the miracle power to do for you more than you can ask or think. E



LESSON FOR JANUARY 26

By THE REV. J. KENTON PARKER

Organization Of The Church

Background Scripture: Acts 6:1-7; 20:16-38; Romans 12:3-8; I Timothy 3; 5:17-22
Devotional Reading: I Peter 5:1-11

God does things in an orderly way. We see this in the organization of the Israelites as they journeyed through the wilderness. Every man was to be encamped under his own standard and in his place.

Jesus began the organization of the church when He chose the Twelve to be His apostles. They were the "Chosen Band" who were to lead in the spread of the gospel. When Judas went out and hanged himself, they chose another to take his place. Saul of Tarsus became an apostle, "as of one born out of due season". He saw the Lord on the road to Damascus and became the most outstanding apostle of them all, even Peter or John.

There is one grave danger in any sort of organization: we are prone to become proud of our position as leader and act like "lords over God's heritage". Jesus warned His disciples repeatedly against this danger and tried to tell them that true greatness did not consist in being "lords" but in being "servants". In our Devotional Reading from I Peter 5:1-11 we have that apostle telling his fellow elders to feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock. These under shepherds are to be like the chief Shepherd if they are to receive a crown of glory when He appears. The younger are to submit to the elder, all being clothed with humility, for God resists the proud and gives grace to the humble.

These solemn words of warning and exhortation should be kept in our minds and hearts when we organize the church. Too often the organized church has become burdensome and dangerous. The pomp and pride of the world is seen instead of humble service. Leaders become tyrants and persecutors, crushing all opposition to their authority and using their power to make the church a political "machine". The Protestant Reformation was a revolt against the hierarchy of the church. There is no place in the Christian Church for "bosses" of any sort. To organize in the simple way of the early church is wise and helpful. To make that organization an ecclesiastical machine to crush out all freedom of speech or action is to bring the church into bondage to men. A large section of the church is in this condition today, and other parts are suffering from over-organization. We are stressing organization too much and overlooking the vital needs of a free and living Body of Christ, permeated with the Spirit and power of the Head of the Church, Jesus Christ.

I. *Seven Deacons Chosen:* Acts 6:1-7.

There was a great deal of work to be done in the early church in connection with their sharing and there were complaints of the Grecian Jews against the Hebrews that their widows were being neglected in the daily ministration. The apostles had all they could do in teaching and preaching the Word, and it was unreasonable to take them away from this business of prayer and preaching the Gospel "to serve tables". They suggested, therefore, that seven men of honest report, full of the Holy Spirit and wisdom, be selected to look after this part of the work of the church. Notice the qualification for these men: honesty, spirituality, wisdom. We are given further details as to this later, but here are the essential qualities needed in good deacons.

These seven men were chosen and two of the seven became leaders in witnessing and in evangelism. Stephen, full of faith and power, did great wonders and miracles and became the first martyr. Philip, the Evangelist, did a great work in Samaria and in leading the Ethiopian to Christ. The office of deacon for these two developed into a ministry similar to that of the apostles.

II. *"The Elders of the Church":* Acts 20:16-38.

Paul ordained a great many elders in the churches he organized on his great Missionary Journeys. These verses tell us of Paul's charge to the elders of the Church at Ephesus. He sent for these elders to come to Miletus, for he was on his way to Jerusalem and in haste. His

speech to them is partly a review of his work and life among them and a solemn charge to them to take heed unto themselves.

First, let us see some of the things it reveals about his own work. We get a picture of a very faithful and consecrated worker. Notice some of the expressions. "Serving the Lord with all humility of mind, and with many tears and trials . . . how I kept back nothing that was profitable unto you". He preached the whole gospel, not just parts of it. "Repentance toward God and faith toward our Lord Jesus Christ". "Repent and believe" are the two things to be stressed. They are like two gate posts at the entrance to the Way of Life. We must have both. In verses 22-24 we see a man of courage and conviction facing a trying future. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God". Blessed is the minister who can say this! The temptation to "shun" some of the more severe teachings of the Bible is a strong one. It is much pleasanter for a preacher to talk about the love of God than the wrath of God. The subject of forgiveness is more attractive than judgment. I do not like to hurt any more than a doctor enjoys lancing a boil or cleansing a wound. Sometimes it is necessary to hurt in order to heal. I pour alcohol on a cut, not because I like to feel it burn, but because I know it will help prevent infection. As sincere ministers of the Word we must not shun the sterner messages of the Bible. We are to warn men as well as love men. Study the preaching of Jesus Himself, Who sought men with compassion, but who warned in no uncertain terms against unbelief, hypocrisy and indifference.

Now, let us turn to his "charge to these elders". "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers (bishops), to feed the church of God, which he hath purchased with his own blood". There is a whole sermon packed into this one verse, and it would be well if all of us who are "elders" (either teaching or ruling elders) would remember these words. If we are to be true elders or bishops, then we must be careful as to our own character. This thought is enlarged upon in Paul's Pastoral Epistles. The church is compared to a "flock" which is a figure so often used in the Bible. The two words "elder" and "bishop" refer to the same office. The duty of an overseer is to "feed the church". What a responsibility is ours! The church is His "purchased possession" and notice that the "blood" of Christ is called the blood of God.

Then elders are not only to "feed" the church, but to protect the church from "grievous wolves". Jesus refers to the same thing when He says we are to beware of false prophets which come to you in sheep's clothing, but in reality they are ravening wolves. The church has always been preyed upon by these "wolves". There are plenty of them today!

Paul again refers to himself and his ministry among them for three years when he ceased not to warn everyone night and day with tears. He had coveted no man's silver or gold or apparel but worked to support himself. Then he quotes some words which Jesus spoke, "It is more blessed to give than to receive." This was the guiding principle of his own life and the life of his Master, and Paul would have these Ephesian elders make it theirs. He then takes a most affectionate farewell of the leaders of the church. We get a fine glimpse into the heart of the great apostle and the loving tie that bound him to his fellow workers.

III. *"Every One Members One of Another."* Romans 12:3-8.

Before an organization, or a body, can perform efficiently every part has to work in harmony with every other part. This is true of a machine. If one part is not adjusted properly, then the machine is hampered. One missing spark plug and the power is retarded. Paul tells us that the church is a body, one body in Christ, and every one members one of another. Our gifts are not the same, but if all will exercise their gifts then the church will make progress.

IV. *Bishops: Elders and Deacons:* II Timothy 3; 5:17-22.

It is easily seen from the reading here that "bishops" and "elders" are the same. We have them called bishops in verse 1 of chapter 3 and elders in verses 17 and 19 of chapter 5. Elders seem to be of two classes, elders that rule well and those who labor in word and teaching; in other words, we have ruling elders and teaching elders (or preachers). The list of qualifications for office of elder and deacon is familiar, and should be read and studied by all of us who are officers of the church. The church is hurt or blessed according to the character and efficiency of its leaders. The danger is two-sided: we may be indifferent or careless, or we may try to be spiritual "bosses". It is a great honor and great responsibility to have a part in the organization of the church.



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Division of Consolidated Presbyterian College of Synod of N. C.

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LOUIS C. LAMOTTE, PRESIDENT

Maxton North Carolina

YOUNG PEOPLES Department

YOUTH PROGRAM FOR JANUARY 26

By THE REV. B. HOYT EVANS

Assembly's Youth Sunday

(The sooner preparations are begun, the better the program is likely to be. The ideal is for this program to include all the youth organizations of the church. With this in mind, a committee should be formed composed of leaders and representatives from each group. It should be the purpose of this committee to plan the program in detail and to supervise the practice sessions. Here are some suggested points of procedure: 1. Determine a time and place for the program, 2. Secure permission from the session to conduct the program and to receive an offering, 3. Work out the order of service in detail, 4. Decide on the ideas to be presented, 5. Select the participants - choir members, organist, ushers, speakers, etc., 6. Help the speakers prepare their talks, 7. Decide how the offering will be divided among the participating groups, 8. Make plans for publicity - oral announcements, posters, notices in the bulletin, and 9. Set definite times for practice sessions.)

Suggested Order of Service

Prelude on piano or organ (A medley of youth hymns would be appropriate.)

Doxology or Call to Worship

Invocation and Lord's Prayer

Hymn "A Mighty Fortress Is Our God"

Scripture Lesson - Hebrews 11:1-6, 32-40; 12:1-2

Prayer

Words of Welcome and Introduction

Hymn "Now In The Days Of Youth"

Talk by Junior Representative

Talk by Pioneer Representative

Hymn "O Where Are Kings And Empires Now"

Presentation of Senior High Theme

Talk on Senior Accomplishments and Goals

Talk by Older Youth Representative

Explanation of Offering

Reception of Offering

Prayer of Dedication

Hymn "The Church's One Foundation"

Benediction (Pronounced by the minister)

Postlude

(Special music by a youth choir or group of young people can be substituted for the second congregational hymn.)

Suggestions for Speech of Welcome and Introduction:

Bid welcome all those who have come to the program. Express gratitude for the encouragement given young people in their homes and in the church. Thank those who have given loyal support to your work. State that the purpose of the program is for the young people to give an account of their stewardship . . . to acquaint the whole church more fully with the work of the young people. Show that young people are an important asset of the church. They are valuable to the church now as they join in worship, service, and witness. They are important to the future of the church as they prepare themselves for future responsibilities and places of leadership and extended service. Introduce the other speakers by name, explaining which group each represents.

Suggestions for Reports by Junior and Pioneer Representatives:

Describe the organization, naming adult leaders, officers, and committee heads. Tell of the schedule of your meetings, types of programs, service projects, social activities, conferences, camps, rallies, and plans for the future.

Suggestions for Presentation of Senior High Theme Material:

For resource material see the youth program in the *Southern Presbyterian Journal* for January 5, 1958 or *Presbyterian Youth*, January-March. Read Exodus 19:5,6 and I Peter 2:9,10, and comment on the Scripture and the theme, "The Church Is God's Instrument - Make It Strong." Display the picture "Christ By The Sea Of Galilee." Tell something about the painter, Tintoretto, and explain the significance of the picture to the theme. Refer to the hymn, "O Where Are Kings and Empires Now," and tell how it fits into the theme.

Oswald Smith in Argentina

Dr. Oswald J. Smith has just completed what he considers to be the greatest evangelistic campaign of his entire fifty years in the ministry in Buenos Aires, Argentina.

The meetings have been held in the Luna Park, which will seat comfortably 12,000 to 15,000 and, because the people in South America are accustomed to standing, they can accommodate another 10,000.

During the first week the seating capacity was taken. There was an average of 15,000 every night. On the first Saturday night all the seats were occupied and hundreds had to stand and, on Sunday, 23,000 were packed into the Park.

When the invitation was given more than 400 responded almost immediately and pressed their way into overcrowded counselling rooms. No one had ever seen such a thing happen before in any auditorium in South America.

Three hundred churches backed the campaign. All the Protestant denominations co-operated. Hence history was made. The Roman Catholic Church broadcasted appeals to their people, urging them not to attend and they circulated thousands of leaflets warning them against the evangelical meetings.

There was a choir of 280 voices, which backed the musical part of the service each night. On the first Tuesday the entire service was televised and thus reached the homes of thousands of people throughout Buenos Aires. The telecast was also reproduced on the screen in the theatres of the city and surrounding country.

During the second week the crowds continued to increase. On Friday night Dr. Smith called for volunteers for the Mission Field and 400 South American young people under 30 years of age came forward. After this invitation another was given to people who wished to register a decision for Christ and another 171 responded.

On the final weekend there was a crowd of 22,000 people on Saturday night and, of course, they were standing in hundreds everywhere. The local newspapers announced the meeting as "the greatest evangelistic campaign ever held in the history of Argentina." They distinguished between a healing campaign and an evangelistic campaign.

On the last Sunday the police claimed that over 30,000 people tried to get into the Park, but only 25,000 were able to make it. Every foot of standing space was taken. It was the largest crowd that Dr. Smith had ever preached to in his entire life.

The total attendance in Buenos Aires was nearly 200,000, with an average of 16,000 a night. There were 2,900 registered decisions for Christ.

Dr. Smith is now in Santiago, Chile, where the crowd on the first night was over 10,000.

"A THOUGHT FOR THE WEEK"

Which Way for 1958?

By Col. Roy LeCraw

A New Year, a new opportunity.

What will we do with it?

From the spiritual standpoint there are three courses we can pursue:

First, we can "major" in the activities of the world and relegate Christianity to a secondary position.

Second, we can compromise the question and try to keep our Christianity and the world about fifty-fifty in our lives.

Third, we can put Christ first and permit Him to dominate our lives.

We MUST follow one of these three courses. There are no others. The first may lead to worldly prosperity but it will certainly result in spiritual poverty. The second acts as a temporary opiate for the conscience but if persisted in it results in uncertainty, restlessness and unhappiness, for "no man can serve two masters". The third may or may not lead to worldly prosperity, depending on His will for us but, it will bring "the peace which passeth understanding". It will pay dividends in saved souls. It will yield profits in work done for Him, for God can and will use Spirit-filled servants.

The grade is different on these three "ways." The first coasts along—downhill. The second varies, sometimes maintaining about the same level, sometimes descending. The third "way," however, always leads uphill, which makes it harder to travel but it alone of all three has a glorious destination. Jesus said to Thomas, "I am the way, the truth and the Life; no man cometh unto the Father, but by me."

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WOMENS Work



Bible Study for Circle Leaders on

"The Church in the New Testament"

Prepared by Morton H. Smith,

Professor of Bible
Belhaven College, Jackson, Mississippi

Lesson 2: A Believing Church

The Lesson in Outline

INTRODUCTION

I. Place of Faith in the Life of the Church

II. Nature of Faith

- A. Knowledge
- B. Assent or Conviction
- C. Trust

III. Object of Christian Faith - Christ and His Saving Work

IV. Test of Our Own Faith

- A. Is it saving faith?
- B. Is it growing faith?
- C. Is it weak faith?

INTRODFCTION

In our first lesson we studied the nature of the Church, and found that it is essentially the body of believers united to Christ by faith. We now need to examine the nature of that faith. There is a sense in which this is the most basic lesson of the whole year, for it is by faith that one becomes united to Christ and thus to His Church. Faith is the primary attitude exercised by the Church toward God. "We walk by faith and not by sight" (II Cor. 5:7). This being the case, it is of tremendous importance that we understand the nature of faith, especially of saving faith.

I. The Place of Faith in the Life of the Church

The most striking event in the history of the Church since the Apostolic period is that of the Protestant Reformation of the 16th Century. The import of the Reformation can only be understood if its theme is understood. First of all, the Reformers called the Church back to the Word of God as the sole authority in matters of faith and practice. Second, having returned to the Bible, the Reformers found the one way of salvation to be "justification by faith." "The just shall live by faith" was Luther's theme as he opened the Reformation in 1517. It was as he went back to the Bible that Luther found this to be the way of salvation set forth both in the Old and in the New Testaments. Both the book of Romans and the book of Galatians are developments of this theme. "For I am not ashamed of the Gospel of Christ . . . for therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." (Rom. 1:16-17). "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified" (Gal. 2:16).

In studying Paul's proof of the doctrine one is struck by the fact that he shows justification by faith to be no new doctrine. Rather it has always been the doctrine of salvation for the Church, from Adam onward. He demonstrates this in particular by two cases from the Old Testament. In Romans 4 he considers the case of Abraham. "For what saith the Scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justified the ungodly, his faith is reckoned for righteousness" (Rom. 4:3-5). He then goes on to quote David from Psalm 32 to the same effect. In other words, justification by faith is the one and only plan of salvation that has ever been revealed to the Church, either in the Old Testament or the New. This shows us the basic place that faith has in the Church's life. How important it is that we seek to understand the true nature of saving faith!

II. *The Nature of Faith*

Faith involves at least three different elements: knowledge, assent or conviction, and trust. We shall consider each of these elements.

A. Knowledge

It has been maintained that faith is essentially irrational and blind, but such a view of faith fails to see its true nature. A careful examination of faith will reveal that there is always an element of knowledge involved in faith. Before we can believe in something we must

have knowledge, whether real or imaginary, of the object of our faith. The writer of the book of Hebrews indicates this in his great discussion of faith, Chapter 11. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). Notice that this statement indicates that to come to God one must believe in Him. Further, it is necessary to believe something that is true concerning Him, namely that He is. Actually this is to believe a proposition, a statement of fact. Certainly believing in God involves more than believing in a proposition about Him, and yet such kuowledge is indispensable to faith. Thus we see a certain primacy of the intellect in the act of faith itself. According to Hebrews faith rests upon fact, upon truth, upon knowledge.

In speaking of faith in Christ, we must know who He is, what He has done, and what He is able to do, before we can trust Him as Saviour. A basic inference from this fact is that doctrine is not to be considered as unimportant for the Christian faith. Christianity is not caught, but it is taught. A further inference is that the way for one to come to faith is through the tried and true methods of study and contemplation of God's revelation, especially of His Word. "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . so Faith cometh of hearing and hearing by the word of Christ." (Rom. 10:14-17)

B. Assent or Conviction

It is not enough to stop with knowledge. Faith involves more than just propositions and statements of facts. It also includes an assent to the truth of the facts before us. We may, for example, be told that a certain bridge is safe to cross, and yet we may not accept this statement as true. So also we may learn many facts of the Gospel and yet not believe them to be true. Thus though we have knowledge, we do not have faith unless we are convinced of the truth of the propositions. Such conviction or assent may be described as belief about something.

In connection with the Gospel we need to be convinced of the facts both concerning Christ and ourselves. We need to be persuaded of who He is, of what He has done and can do, and of our own need, and how He perfectly fits our needs.

C. Trust

Again to believe a proposition to be true does not constitute the whole of faith. We might acknowledge the bridge as safe, but not choose to cross it. So also we may acknowledge Christ as the Son of God, and having died and risen again from the dead, and yet have no part in Him. Faith is not merely the believing of a proposition about Jesus. It is a committal to Him as a Person. Saving faith is trust in Jesus Christ as the Son of God and as Saviour. The lost sinner, recognizing his lost condition and utter hopelessness, sees in Jesus the all sufficient Saviour and simply casts himself upon Him. He entrusts himself to Him. This is not simply believing Him, but believing in Him, and on Him. Notice how often saving faith is spoken of in the Bible as "believing in" or "believing on" Christ. See: John 3:15-18,36; 5:24; 11:25-26; Acts 2:41; 16:31; etc.

It is in recognition of the possibility of assent without trust that James gives his warning, "Thou believest that there is one God; thou doest well, the devils believe, and tremble" (James 2:19). Mere assent does not necessarily imply trust, though trust does imply assent.

This last aspect of faith, namely trust, is absolutely essential for true saving faith. There must be knowledge of Christ, which grows into conviction, and finally there must be personal committal to Christ as our own Saviour.

III. *The Object of Christian Faith*

By its very nature faith is committal of ourselves to the object of our faith. It should be obvious from this fact that the power of faith does not reside in itself, but rather in the object upon which it rests. It is of supreme importance that this fact be recognized. We are not saved by faith. We are saved by faith in Jesus Christ. Strictly speaking, we are not saved by faith in Jesus Christ, but rather we are saved by Jesus Christ. We receive the salvation which He has wrought upon the Cross by means of faith. The act of faith then is the act of receiving Christ as Saviour, the act of casting ourselves upon Him for salvation. And lest we become boastful about the faith we exercise, let it be noted that the Scripture tells us that our faith is itself a gift of God. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8). Thus we recognize that this is truly a Gospel of Grace. There is nothing in us to commend us to God. All that is good in us is the gift of God, even our faith.

IV. *Test of our Faith*

The great and pressing question for each one of us is whether or not we have exercised saving faith. The Puritan, Thomas Watson, suggests several means of examining our faith.

A. Is it Saving Faith?

1. Saving Faith is a Christ prizing grace

Peter teaches, "To you, that believe, He is precious" (I Pet. 2:7). Do you find in Jesus

Christ, who is a rock of offense and a stone of stumbling to many, one who is precious to you? Is He more precious than anything in life? Paul considered Him better than anything he had. "I count all things but dung, that I may win Christ" (Phil. 3:8). Does your faith meet this test?

2. Saving Faith is a refining grace

Paul speaks of holding "the mystery of faith in a pure conscience" (I Tim. 3:9) by which he implies that saving faith is that which purifies the conscience. Peter in the Jerusalem Council speaks of the work of the Holy Spirit as "cleansing their hearts by faith" (Acts 15:9b). Ultimately it is the blood of Christ which cleanseth our "conscience from dead works to serve the living God" (Heb. 9:14b), and true saving faith must find its cleansing power in Christ's atonement on the Cross. It is only as we see ourselves in all our uncleanness, that we are driven to flee to Him in faith. At His Cross we come under the cleansing flow of His blood as we cast ourselves upon His mercy in faith. Do you know the cleansing power of His blood? Does your faith meet this test?

3. Saving Faith is an obedient grace

"By faith Abraham obeyed" (Heb. 11:8). Faith is not an idle grace. As it has an eye to see Christ, so it has a hand to work for Him. Faith does not only believe God's promise, it also obeys His command. "Faith without works is dead" (James 2:17). True obedience of faith is cheerful obedience. God's commands do not seem grievous. "If ye love me, ye will keep my commandments" (John 14:15). Does your faith produce obedience? cheerful obedience? Do you love God's law?

4. Saving Faith is an assimilating grace.

Saving faith changes the soul into the image of the object. "Never did any look upon Christ with a believing eye, but he was made like Christ." Jesus taught that we were to reflect His light and to be the light of the World. We are "to be conformed to the image of the Son." (Rom. 8:29). "We shall be like Him; for we shall see Him even as He is" (I Jn 3:2b). Have you seen Him with eyes of faith? Does your life show Him forth?

B. Is it a Growing Faith?

1. Growth of faith may be judged by its strength. Can we do now what we could not do before? Do we bear our crosses with more patience than before? Do we show more love?

2. Growth of faith is also seen by doing duties in a more spiritual manner. Do we find more love and joy in our duties? Do we serve God with greater fervency?

C. Is it a Weak Faith? Be encouraged

1. A weak faith may receive a strong Christ. The woman who but touched His garment received virtue from Him. Do we have but the touch of faith, then He is sufficient for all our needs.

2. The promises of the Gospel are made, not to the strong faith, but to the true. It is not to the one with giant-faith, but to the mustard-seed-faith that the promise is made. How gracious God is to us.

3. A weak faith may be fruitful. The weak faith has the greatest room for growth and expansion. Weak Christians may have strong affections. How strong is the first love, which comes after the first planting of faith!

4. A weak faith may be growing. Jesus promises that the branches which bear fruit He will purge that they may bear more (Jn. 15:2). Remember that the seed grows, first the blade, then the ear, then the full corn, so also should our faith grow.

May God help each one of us to examine our own hearts to see if we have the true and living faith in Jesus Christ as our own Saviour there.

LETTERS



St. Stephen's Presbyterian Church

Dunedin, N1, New Zealand

December 4, 1957

Dear Dr. Green,

I have long tried to pluck up courage to write to you and thank you personally for your HARMONY OF THE WESTMINSTER PRESBYTERIAN STANDARDS, from which I have received great stimulus and inspiration. I happen to be Editor of **The Evangelical Presbyterian,** a bi-monthly paper issued by our Westminster Fellowship - a conservative, evangelical group in our Church. I reviewed your HARMONY in our magazine a year or two back; and, according to the local Presbyterian Bookroom, it has proved quite a best seller. A friend in London, England, even ordered it on the strength of this review! I am sure the book can do nothing but good in our situation here; and we as a Fellowship are most grateful to you for its issue.

We exchange with the **Southern Presbyterian Journal, in which I read with great interest your** recent articles on Baptism. The Baptists in this country are rather aggressive, and I wondered if we might reprint your articles in our magazine. They are very much to the point, and would be a great help to us here.

I am working on a little book for popular consumption, on OUR PRESBYTERIAN HERITAGE;

being a series of eleven studies on the main doctrines of our Confession of Faith. Could I be so bold as to ask you if you would peruse the manuscript, and - if you so cared - write a brief Foreword? But perhaps I know not what I ask! So please don't hesitate to say No.

With best thanks and all good wishes,

Yours most cordially,

R. Strang Miller, B.A., LL.M., B.D.

A HARMONY OF THE WESTMINSTER PRESBYTERIAN STANDARDS

Dr. James Benjamin Green, retired **Professor of Systematic Theology and Homiletics** in **Columbia Seminary** of the **(Southern) Presbyterian Church in the United States,** has published, with the aid of a substantial subsidy, **"A Harmony of the Westminster Presbyterian Standards,"** with explanatory notes (John Knox Press, Richmond, Virginia, 1951; N.Z., 35s). My copy, specially ordered through the Presbyterian Bookroom, Dunedin, came to hand recently, and I cannot speak too highly of this fine volume, which is at once great in form and great in content. It is a **"must"** for every evangelical Minister and Divinity Student. My only regret is that I did not know of its publication earlier.

Each of the 35 chapters contains first a **harmony,** with the relevant sections of the Confession of Faith, Larger Catechism and Shorter Catechism set out in parallel columns. Then follow **expository notes,** which are admirably brief and to the point, pithy and pungent, racy and relevant. There is never a dull moment in reading this book of 231 large pages (10½ in. x 7½ in.). The paper is good, and the type clear.

Dr. Green tells us that he devoted "the last quarter of the course in theology" at Columbia "to a study of the Westminster Standards." He **advocates study** of them for **two reasons: "First,** because they are **important historic documents.** They belong to the literature of Christianity. They arose out of the life of the Church, and have profoundly affected the course and character of that life." And **secondly,** "because they have **present-day value.** They contain a system of doctrine, a creed. A creed, a system of doctrine, is a necessity. It is a necessity of thought. It is a necessity of character. It is a necessity of instruction. It is a necessity of fellowship and co-operation. . . . Some are not of this way of thinking, they decry creeds; they demand a creedless Christianity, a religion without a theology. **This demand has been called pious nonsense. Leave off the pious—call it simply nonsense"!**

Quotations are sparing, but sufficient to indicate who are the author's mentors. There is incidental reference to Calvinism, and to Calvin's "Institutes"; to the theological works of Charles Hodge, W. G. T. Shedd, W. H. Griffith Thomas and Louis Berkhof; and to the handbooks of R. Shaw and A. A. Hodge on the Confession of Faith. Dr. Green, in other words, is a Calvinist of the old school, a Calvinist indeed.

But let no one charge him with obscurantism. He says in his preface: "I am making a plea for the study of the Standards. And I am saying that **no man has a right to an opinion in regard to them who has not studied them, and studied them as a whole."** In regard to the admittedly hard sections in the Confession and Catechisms on the Decrees, he concedes: "I have thought and still think that these sections may be omitted without loss or detriment to any principle essential to the integrity of the Calvinistic system." He tells us he would like to see the words, "He descended into hell," omitted from the Apostles' Creed.

His **felicity** of phrase is impressive. Take some examples. The first Answers to the Catechisms "assert two things: (1) The duty of man 'to glorify God.' (2) The destiny of man, 'to enjoy Him.' **Duty first; destiny follows."** Or thus: "The warrant for believing that the Scripture is the very word of God . . . is not single but double, nay, triple: the witness of the Scripture, the witness of the Spirit, and the witness of the heart of man. It is this conjoint testimony that convinces and satisfies. **Where the Book and the breast agree, there the soul in safety may rest."** Or this: the picture of God in the Standards "is both winsome and awesome; it allures while it alarms. **The only way to escape Him is to flee to Him."**

Green warns us, as we have seen, that **Predestination** "is **one of the hard articles** of our Creed. There is mystery in it. Let no one enter here who is unwilling to put the shoes from his feet. If a man cannot accept what he cannot understand, he can find no standing room here. Indeed, he can find no standing room anywhere in the Bible or in the world": for **"The hard things of the Standards are the hard things of Scripture and of life."** Hence, "The only right thing to do is to uncover and bow our heads, and say with Jesus, "Yea, Father, for so it was well-pleasing in Thy sight'."

If Dr. Green's theology informs the mind, his soteriology inflames the heart. **"Grace is the remedy for the situation created by sin. . . . No one ever thought much of grace who thought little of sin."** Yet "The punishments of sin seem insufferable; is there no escape? Yes, thank God! Turn a page, and behold, light and an open road." In regard to the Atonement, "The nature of (Christ's) sufferings was penal and vicarious. These words are not in the Standards, but the ideas are," as of course they are in Scripture. With reference to the threefold office of Christ, "As prophet He meets the problem of man's ignorance, supplying him with knowledge. As priest He meets the problem of man's guilt, supplying him with righteousness. As king He meets the problems of man's weakness and dependence, supplying him with power and protection."

And so on. The book is full of good things. **Justification by faith alone** is **"a doctrine precious beyond all describing."** "What followed its loss? Darkness! What followed its recovery? Light!" Yet, "while faith alone justifies, justifying faith does not remain alone in the person justified. It is the parent of other graces." Justification gives rise to **Sanctification,** which, we are told, is **"the Christianising of the Christian."** "Faith and repentance are twin graces, and they may be said to be born simultaneously." "True repentance doesn't spend itself in emotion; it issues in action." "Good works are indispensable. You cannot be saved by them, yet you are not saved without them, if you have opportunity to do them." **"Obedience roots in love and love fruits in obedience."** "No Christian can afford to neglect the treatment of the law by the Catechisms. It is

the briefest and best treatment in existence on Christian ethics." "The minister who leaves this source of information and stimulation untapped impoverishes himself and his ministry."

In regard to the **Lord's Day, we are told:** "Man needs to pause for repairs once every day for several hours and once every week for a whole day. After the wear and tear of six days he needs time to lay down the tools of his trade, and to straighten up, clean up, dress up, and look up"! There are also wise words on **Marriage:** "There is no sanction in these Standards, for there is none in the Scriptures, for the Catholic practice of denying the privilege of marriage to the clergy. **Celibacy is dishonouring to woman and dangerous to man.**" Then, too, "**Divorce** in every case is an evil. It is always disgraceful—to it a stigma attaches. It is a confession of defeat, an acknowledgment of failure."

Concerning Eschatology, Dr. Green says: "**Death is a part of the discipline appointed unto saints.** Their Saviour endured the humiliation of death; through death he overcame death. The servant is not above his Lord. God is engaged in the business of making character, and character is not made by magic but by means, and death is a part of the means. A curriculum of suffering and death breaks down pride and develops humility." After death, however, "There is no such place as purgatory and therefore there are no souls in it to be prayed out. All the dead have gone either to hell or heaven, where their destinies are fixed." Hence, "**For prayers for the dead there is no warrant of Bible command or Bible example. Prayer without warrant of the Word is not an act of faith but of superstition.**" "**The solemnity of the subject**" of the Last Judgment "makes the heart of this annotator ache as he writes about it." So says Dr. Green, and he adds to his solemn words on the issues of death and life: "He that hath ears to hear, let him hear!" And finally, this: "The Confession ends, as the Bible ends, as I want these notes to end, with the prayer: 'Come, Lord Jesus, come quickly. Amen'."

Evangelical Presbyterian ministers must get this book and master it, in readiness for the struggle immediately ahead of us, to preserve the "face of Kirk" in New Zealand.—The Evangelical Presbyterian.

NEWS of CHURCHES around the World

SOUTH CAROLINA

Clinton — A scholarship fund, with initial gifts of $20,500, is being established at Presbyterian College in memory of the late Dr. Thornwell Jacobs by his five children.

Contributing to the Thornwell Jacobs Memorial Scholarship Fund are these children: Thornwell Jacobs, Jr., and Dr. John Jacobs, both of Atlanta; H. Fred Lesh, Jr., of Whittier, Calif.; and Mrs. Olsen (Harriet) Field and Mrs. Herman (Maude) Koester, Jr., both of Weston, Mass.

The donors hope that additions will be made in the future to this fund, and they urge other friends and admirers of Dr. Jacobs to join in this project to provide scholarship aid to needy, worthy students.

President Marshall W. Brown, in announcing the fund, said the memorial will stand as a fitting tribute to a man of outstanding achievement in his own right, whose father founded Presbyterian College and whose family has been closely associated with the institution since that date.

An alumnus of PC in the class of 1894, Thornwell Jacobs achieved prominence as an educator, author and minister before his death at 79 on August 4, 1956. He was founder and president of Oglethorpe University and he wrote numerous books of prose and poetry, including the popular **Red Lanterns on St. Michael's.**

President Brown said the donors had provided that M. S. Bailey and Son, Bankers, of Clinton act as trustees to invest the funds and to give the income annually for scholarships.

Dr. Brown pointed out the children of Dr. Jacobs only recently gave PC their father's extensive library collection. It included more than 4,000 volumes, some 1,000 being stock copies of his books from which the College may receive royalties upon sale.

A RESOLUTION

in memory of

ELDER DANIEL E. HELLER

Adopted by the Session of the Presbyterian Church, Hancock, Maryland, November 26, 1957.

Whereas, Almighty God, in His infinite wisdom, on November 7, 1957, called unto Himself His servant, our dear friend and brother, Ruling Elder, Daniel E. Heller, we the Session of The Presbyterian Church, of Hancock, Maryland, desire to pay tribute to the life and labor of our dear departed brother.

We thank God for his faithful attendance at the services of the church and for his service of almost twenty-five years as a Ruling Elder and twenty-one years as a Trustee of this church. During these years as a church officer he has given much of his time and wisdom to the progress of the work of the Lord in this community, the Winchester Presbytery, and the Synod of Virginia.

A copy of this resolution was ordered spread upon the minutes of the Session and copies sent to the members of the Daniel E. Heller family, the local newspapers, and church magazines.

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The BODILY RESURRECTION OF CHRIST

The following review of the summer bulletin of Columbia Theological Seminary containing the article on the bodily resurrection of Christ has appeared in *The English Churchman,* London, November 29, 1957. The article was originally published in the Spring issue of the *Theologische Zeitschrift* of Basel. President H. N. Park of the Presbyterian Theological Seminary in Seoul, Korea, has arranged for it to appear in Korean in *The Theological Review* of his institution, and to be circulated to the other theological seminaries as well as the colleges in Korea.—H.B.D.

A USEFUL BOOKLET

THE BODILY RESURRECTION OF JESUS CHRIST. By Professor William Childs Robinson.

This valuable article has been printed in the Bulletin of the author's college, the Columbia Theological Seminary, Decatur, Georgia, U.S.A. In 21 pages the booklet provides a very thorough and discerning evaluation of the many New Testament statements which refer to Christ's resurrection and its bodily and glorious character.

The author's treatment shows how deeply the early Christians were preoccupied with Christ's resurrection. To them it revealed the character and confirmed the purpose of God Himself. It was the ground of conviction concerning the Person and Work of Christ, concerning the believer's justification, endowment by the Spirit, and hope of glory, and concerning the prospect of new heavens and a new earth. It is still the article of the creed which, properly grasped, most distinguishes Biblical Evangelicalism from both Romanism and liberalism.

Any who will carefully work through this treatise and thoughtfully look up the very many Scripture references will find their own convictions informed and deepened. Not only so, they will find themselves confronted by, or inspired to look up to, the Risen Lord. For, as Professor Robinson significantly says, "The fact of the resurrection proclaimed in the Gospel calls us to a meeting with Christ in faith."

ALAN M. STIBBS.

NAVE'S STUDY BIBLE. Orville J. Nave and Anna S. Nave. Moody Press. $25.00.

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The question has been asked, "Can a system of references be devised that will connect every passage containing any given subject or subjects with every other passage containing the same subject or subjects in a plain and convenient form adapted to the ordinary Bible reader as well as to the experienced student?" In order to answer this question in the affirmative, a corps of trained and skillful experts in analysis made a careful study for subjects of each verse, paragraph, chapter and group of chapters, each verse passing through the hands of all the workers. Notes of all subjects found therein were made by each of them in the margins opposite the passages. More than 80,000 annotations have been made in the margins embracing all sorts of topics, biographical, geo-

graphical, sociological relating to arts, history, poetry, customs, manners, etc.

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Nave's Study Bible is bound in genuine Morocco leather, hand grained and superbly bound with gold edges. The 1800 pages are printed on 100% flax India paper. The King James version is used. This volume is invaluable for the minister and Sunday School teacher. It makes Bible study a genuine delight.

—J.R.R.

THE LIFE AND TEACHING OF JESUS CHRIST. James S. Stewart. Abingdon Press. $1.50.

This volume is a re-printing and not a new edition of a work prepared by Dr. Stewart some years ago as a short text book on the Gospels for leaders, ministers and others of Bible classes and youth groups. The author urges the reader to go directly to the New Testament in the study of this book. For this reason he has suggested readings at the end of each chapter which are useful for study. The questions for discussion are also helpful for groups using this as a guide. Dr. Stewart believes that in the pages of the Gospels, men and women still encounter the living Christ and that what the evangelic testimony gives us is no dead figure long ago and far away but a risen, contemporaneous Jesus whom to confront is to meet the living God.

AMERICAN CHURCHES AND THE NEGRO. W. D. Weatherford. Christopher Publishing House. $3.50.

The author has made a lifetime study of race relations and has written many books on the subject. This volume is a factual book filled with enlivening statements which should appeal to churchmen irrespective of race or discipline. In brief, it is an historical study from early slave days to the present. Southerners will reject a great deal of what Dr. Weatherford has to say in this book, but should be benefitted by much of the data presented.

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THE GALLANT MRS. STONEWALL. Harnett T. Kane. Doubleday & Co. $3.95.

Harnett Kane is recognized as one of the South's ablest writers. He is a native of the South and understands Southern traditions and customs. After his graduation from Tulane University he was employed by the New Orleans Item. Out of his coverage of the famous Louisiana maneuvers during the Huey Long era came his first book, "Louisiana Hayride" (1941). During the past 16 years Mr. Kane has turned out 16 books. Millions of copies have been sold and a number have been translated into 6 languages.

The latest book from Mr. Kane's pen is "The Gallant Mrs. Stonewall." It deals with the great lady of the Confederacy. This volume should appeal to the readers of the Southern Presbyterian Journal, especially in view of the fact that Mrs. Stonewall Jackson was the daughter of a Presbyterian minister and her husband, General Thomas Jonathan Jackson, was a deacon in the First Presbyterian Church of Lexington, Virginia.

A great deal of research has gone into the preparation of this volume. Harnett Kane, by inheritance, is a Roman Catholic, but he spent a great deal of time studying Presbyterian theology to make sure that he understood the doctrines involved in the beliefs and convictions of General and Mrs. Jackson. For some years I have been a student of Stonewall Jackson literature and I am simply amazed at the magnificent grasp that the author has on Calvinistic theology as incarnated in the two major characters of this volume. The author has done his job so well that there is not one word of criticism that we could conscientiously register concerning anything set forth in this new book. He has dealt with two noble characters in a noble fashion.

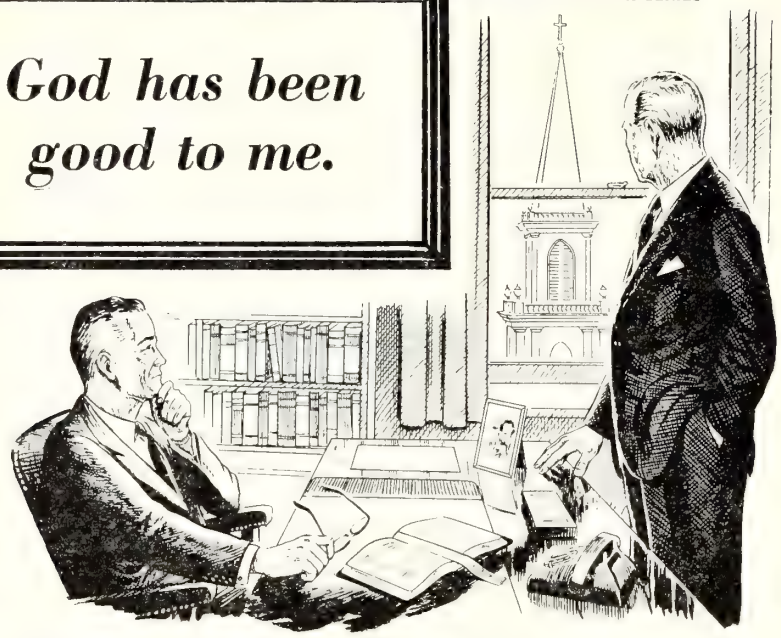
This book is now in its second month on the New York Herald Tribune National Best Seller Lists. It reached the Lists in only 10 days after its publication. In this book Harnett Kane has reached a new height in journalistic excellence.

This volume would make excellent material for a high class film. Movie producers could render a great service by bringing the message contained in this work to the American people.

—J.R.R.

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— *EDITORIAL* —

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Collusion - Illusion - Delusion

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EDITORIAL

CONFORMITY
Collusion - Illusion - Delusion

Millions of people today are being herded into patterns of thinking and ways of life which only too often are devoid of moral and spiritual controls.

Through the things which they *see,* the things that they *hear,* and the inevitable *associations* of every day life, a general mass psychology is developed, a psychology of conformity to that which most people seem to be doing.

Our young people are particularly subject to the present trends in herd psychology. Public and private schools, colleges and universities, all show this deadly conformity to set patterns.

Collusion

The American public is the victim of a collusion which is vicious, premeditated and diabolically clever. Geared to the selling of products, we are being sold a bill of goods in lowered moral, ethical and spiritual standards.

The alcohol, tobacco and other interests make it appear that the use of their own particular product is approved and employed by the best people and nonconformity on the part of any, makes them obsolete, out of the running and just a little queer. To say "No" is not easy these days. None of us, particularly young people, care to be different. But the present-day psychology assumes that everyone drinks, smokes, pets, dances and follows a set social pattern. Such can be devastating in its effect.

That interested purveyors of certain products concentrate on developing this psychology is having its telling effect. On every hand the "man of distinction" is paraded before us with a glass of whiskey in his hand. The home of "gracious living" is portrayed with bottles of beer and ale being passed to guests. Despite the evidence of the dangerous effect of tobacco tars on the lungs the tobacco companies pay for many of the most publicized and popular radio and TV programs and they were rewarded by selling more cigarettes last year than ever before in history. Contraceptives may be bought from vendors on the walls of wash rooms in many filling stations. Truly young people need our prayers and an example in righteous living which only too few of them see.

Illusion

One of the most pitiful aspects of conformity to present-day patterns is the illusion that these things bring happiness.

The Apostle Paul warns of this danger in these words: *". . . they measuring themselves among themselves, are not wise."* Behind the man of distinction there lurks the alcoholic, heartaches, broken homes, economic loss, even the gutter. Behind lowered moral standards there looms the shadow of remorse and a chain of consequences which leave their inevitable scars, even though forgiven through redemption and repentance. Behind every illegitimate thrill there lies the inexorable demand for the pound of flesh.

Delusion

The standards of the world delude because they promise peace and bring tensions. They offer joy and end in sorrow. They cater to popularity but it vanishes as a mist. They are centered in the temporary and lose sight of the eternal.

Are there Christian Standards?

Christianity is not a negative religion but one of joy and peace and hope — all centered in the person and work of Christ, the eternal Son of God. But as a Christian is a new creature in Christ, so his life should show something of the likeness of his Lord. Conformity to the world and the patterns of worldly behavior dulls spiritual perceptions, impairs one's Christian witness and can make one's life a tragic caricature of that which it should be.

At the same time it is not for the Christian to tell other Christians what he should or should not do. To his own Master he stands or falls. But in the Scriptures we find certain principles which obviously have divine sanction. Anything which harms the body (yes, gluttony included), separates in some measure from Christ, for our bodies are the temple of the Holy Spirit. Anything which dulls spiritual perception or enjoyment should be taboo. Anything which harms the conscience of a weaker brother in Christ should be given up for His glory. For the sake of spiritual power and Christian witness there are some things we believe God would have us turn away from. Because of wilful indulgence Christians and the Church have often suffered.

Christian Example Needed

In these days when young people in particular are confronted from morning to night with things which can tarnish or destroy, how they need to see examples and hear words of encouragement for high ideals, something at complete variance with the ways of the unregenerate world. To dare to be different is not easy but it pays rich dividends. To have strong convictions on questions of right and wrong takes underlying character and outward courage, and how rewarding to those who so stand! How few the Daniels today and how much needed!

The Christian perspective will see through the collusion, illusions and delusions of world conformity and stand on the side of Him who is both Saviour and Lord. The Apostle Paul speaks of his own determination to know Christ and do His holy will: *"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."* Phil. 3:10.

In Romans he stresses the same thought in these words: *"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."*

Even within the Church one may develop a type of conformity far removed from true Christian experience. Because it is the "thing to do" one may pay lip-service to the Church through casual attendance, even through participation in some of her programs. But a conformity which consists of an outward religiosity without a vital spiritual experience can become a form of religious vaccination which renders one immune to spiritual truth — unless and until the Holy Spirit takes hold and the sinner realizes his need of the Saviour.

How Shall We Go—With or Against the Tide?

The tide of world opinion, and of our own American outlook, is set against such a concept. Even within the Church, separation from worldliness seems often forgotten. The current is against those who will take a stand for Christ and His way.

To those who set their faces like a flint, determined to know God's will, and by His grace do it, the way is not easy but the rewards are very precious.

And — they last for eternity.

—L.N.B.

Protestant Variations

That there are variations between Protestant Churches is well known. This fact was made the basis of a vigorous polemic against us by the most powerful and commanding of the ecclesiastics of the court of Louis XIV, Jacques B. Bousset, the Bishop of Meaux. The assumption of *Histoire des Variations des Eglises Protestantes* is that we have all the variations and Rome none. But the life of the distinguished Roman Catholic cleric does not sustain his thesis. Bousset pressed the attack of Gallicanism or Nationalism against the absolutist claims of the papacy, he helped crush Roman Catholic Augustinianism, commonly known as Jansenism, and also led in the suppression of the mysticism of Madame Guyon and Fenelon. A half a century after Bousset, Jesuitism was forbidden in France and that nation left with only one form of Roman Catholicism — complacent absentee, secular clericalism — abolished Christianity. Had the Huguenots not been crushed by Louis XIV and Bousset, had the varieties of Roman Catholic life been permitted, Christianity might never have been abolished in France. At any rate, it was not so abolished in England where denominations multiplied and stimulated one another to good works. No doubt some of the denominations of the time of the Commonwealth were ephemeral, some were extreme; but, all in all, sundry denominations of Christians have made England more Christian than the uniformitarianism of Bousset made France.

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Decry the multiplicity of denominations, if you please, the fact remains that the United States, "the sanctuary of the smaller sect," is more Christian than is "Roman Catholic" France, or the Latin Americas. And the sundry Protestant denominations have cooperated together better in their foreign mission work in the Congo, in China, in India than have the competing Roman Catholic orders from different nations.

—W.C.R.

"A Thought for the Week" About This Fig Tree

By Col. Roy LeCraw

You remember the story found in the twenty-first chapter of the Gospel of the King written by Matthew—The fig tree had plenty of leaves but no fruit. Jesus, passing by, was hungry and wanted figs, not leaves. He therefore cursed the fruitless tree and it withered away.

As Jesus passes by today and looks at us, at the record of our lives, what does He see? Foliage or fruit?

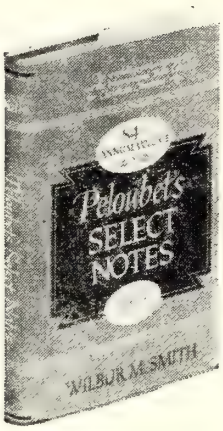
Foliage in our lives might be nominal church membership, a sanctimonious minuteness in religious matters, a "holier than thou" attitude, ethical purity or many other similar devil-traps. The Pharisees had all these things. They were "pillars" of the church. They prayed fervently and were students of the prophets but Jesus branded all this as mere foliage. There was no fruit.

It isn't the churches that are fruitless today. It is the individual members because when a membership of twelve hundred tries to "bask in the sunlight" of the fruit of perhaps a hundred or so of their number there just isn't enough to go around and the world says that that church is barren and fruitless.

The fruits of the Spirit named by Paul are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" and we might also add in this fruit category some saved souls, Christian charity, kindly words, testimonials and tithes.

Remember, the devil glories in the foliage but Christ destroys the tree (or the man) on account of it and because of the absence of fruit.





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Originality does not consist so much in brand new ideas as in a fresh combination of old ideas. Most inventions are simply new applications of old principles. Most sermons are revised adaptations of old thoughts. Most books contain nothing new under the sun. It is in the light of these observations that Dr. Green writes, "We know about the Holy Spirit only what we read in the Scriptures. The best book on the Holy Spirit is the Bible. Other books — and there are many — add nothing; they only explore and expound the Scripture data and human experience adds nothing; it only clarifies and confirms what is written."

These studies in the Holy Spirit are as the author explains really studies in the Holy Scriptures. They are exercises in Biblical theology. Those who cannot accept the Scriptures as a trustworthy source of information will not find these studies convincing. But those who do accept the Bible as the word of God will find them, as Dr. Charles E. Jefferson wrote concerning the person and work of the Holy Spirit, "the crown of the teaching of the Christian religion."

There are 10 rich studies in this volume of 130 pages. Each chapter deals with some vital aspect of the subject. Each chapter is incisively outlined and beautifully developed.

Chapter 4, entitled "The Spirit's Relation to Revelation," is one of the finest in the book. The author asks "But what does the Bible say about the Spirit's relation to the Scriptures?"

He answers, "We say that the Spirit is the Author of the sacred writings. Does the Bible say that? Examine and see. Jesus, speaking to the Jews, said, 'David himself said in the Holy Spirit' (Mark 12:36). Peter, speaking to the apostolic band and others in the upper room, said, 'Brethren, it was needful that the Scripture should be fulfilled which the Holy Spirit spake before by the mouth of David concerning Judas' (Acts 1:16). Paul said to the Jews at Rome, 'Well spake the Holy Spirit through Isaiah unto your fathers' (Acts 28:25). The author of Hebrews writes, 'And the Holy Spirit also beareth witness to us; for after he hath said . . . ' Then he quotes Jeremiah 31:33-34 as the words of the Spirit (10:15-16). Peter tells us that 'the prophets sought and searched diligently what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them' (I Peter 1:10-11). Paul declares that 'every Scripture inspired of God is profitable' (II Timothy 3:16). And finally in II Peter 1:21, we read, 'No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit.'

"The passages cited bear witness that David spake by the Holy Spirit; that Isaiah spake by the Holy Spirit; that Jeremiah spake by the Holy Spirit; that all the prophets spake by the Holy Spirit. The Scriptures of the Old Testament then were inbreathed by the Spirit of God."

In a similar manner Dr. Green inquires, "How about the Scriptures of the New Testament?" He answers, "We might reason this way: if the Old Testament is inspired, much more the New. Would it not be irrational to suppose that the men who wrote after the Spirit came were less inspired than the men who wrote before He came? But do the Scriptures support this conclusion of reason? They do in various ways." The author supplies an abundance of data to validate this affirmation.

Reformed theologians will rejoice in this positive statement, "If any point can be proved by Scripture, it should be considered a matter beyond dispute that the words of this Book were inspired by the Spirit of God. With good reason the Council of Constantinople said, 'We believe in the Holy Spirit, Who spake by the prophets.' What that Council said, the Church has been saying from the beginning."

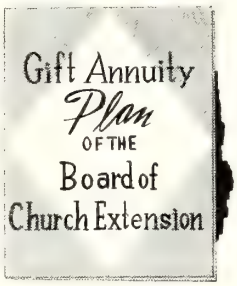
It is heartening to read from one who has made theology a life-long study that "the question whether the Bible is the Word of God takes precedence over all other questions. The answer one gives to this question is decisive of the answers one would give to all questions relating to religion and ethics in life and destiny. If the Bible is the Word of God, its teachings are true, its judgments are right, its verdicts are final; from them there is no appeal. On the other hand if the Bible is not the Word of God but the word of man then it is not a unique book; it is not different in kind from other books; its authority is only human. Men then may appeal from its pronouncements and decisions. What is the true answer to the question as to the origin and nature of the Bible? Is not the Bible's answer the right answer? I hold that the true view of the Bible is the Bible's view of itself. If it is not trustworthy when it speaks of itself, how can we be sure that it is trustworthy when it speaks of other subjects. The Bible testifies that its words were inspired by the Spirit of God and that by the same Spirit its words are attested and interpreted."

Although this volume is written by one of our most capable theologians it can be appreciated by the rank and file of the members of our communion. Dr. Green knows how to write an understandable language. We are indeed grateful for the republication of this volume and trust that it will find its way into the libraries of our ministers, theological students, Sunday School teachers and growing members of the church.

—J.R.R.

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Proposed Revisions in The Book of Church Order

This report was prepared by a Committee appointed by Central Mississippi Presbytery and has been approved by that Presbytery.

The committee appointed to study the Current Proposed Revisions of the Form of Government of the Presbyterian Church in the United States begs to submit the following report:

1. The sixth paragraph on Page 1 of the Proposed Revision suggests changes in Paragraphs 10 and 11 of Chapter II of the Book of Church Order.

We recommend that no changes be made in said Paragraphs 10 and 11.

Reasons: To eliminate the clause "and to which things he commands that nothing be added, and that from them naught be taken away" from said Paragraph 10 would serve as a repudiation of Christ's command in Revelation 22, Verses 18 and 19, and would offend thousands of our members.

To add to said Paragraph 10 the last four lines set out at the end of the sixth paragraph on Page 1 of the Proposed Revision might be construed by some as an authority for an espousal by our Church of the socialistic practices recommended to the 97th General Assembly in the Report of the Council on Christian Relations.

To eliminate said Paragraph 11 of the Book of Church Order would be to relegate to a subordinate position in our Church the Word and Spirit of our Lord and Saviour, Jesus Christ.

2. Sub-paragraph (2) of Paragraph 1 of Chapter IV on Page 4 of the Proposed Revision would substitute the words "and that you will be zealous and faithful in maintaining the purity and peace of the whole body" for the words "and that you will study the purity and harmony of the whole body?" as presently contained in Paragraph 26, Sub-Paragraph (2) of Chapter VI of the Book of Church Order.

We recommend that no change be made.

Reason: The government of our Church is one of representative form. In it, the conscience of no member is bound, and the proposed change in language might be taken by some majorities to mean that a member rightfully and strenuously expressing a view contrary to theirs would be breaching the purity and peace of the Church.

3. Paragraph 159 of Chapter XXVIII of the Book of Church Order authorizes the Session to call a congregational meeting "whenever it may seem for the best interests of the Church." Section 2 of Chapter V on Page 4 of the Proposed Revision would change this language to read "whenever necessary."

We recommend that no change be made.

Reason: The change would limit the authority of the Session to call a congregational meeting. Perhaps the word "necessary" represents no major change, but we feel that the Session at present has some discretion in the matter since it can determine whether a meeting would be "for the best interests of the Church." The use of the proposed word "necessary" might be given the interpretation of "only in those cases where action of the congregation is required." This could lead to confusion and misunderstanding among a congregation.

4. Under Paragraph 62 of Chapter XIV of the Book of Church Order the Session may, without the intervention of Presbytery, meet when the Pastor is absent. Under Paragraph 3 on Page 14 of the Proposed Revision, the Session could not, unless directed by Presbytery, meet without his presence except when an emergency arises requiring immediate action while he is necessarily absent.

We recommend that no change be made.

Reason: Sessions do not ordinarily follow the practice of meeting when the Pastor is absent. Moreover, the government of our Church is representative in form, and this proposed change would restrict the authority of the direct representatives of the particular Church. In addition, confusion and misunderstanding could easily arise over the definition of the phrase "while he is necessarily absent."

5. Paragraph 5 on Page 14 of the Proposed Revision technically amends Paragraph 66 of Chapter XIV of the Book of Church Order so as to require that the Session could not, unless directed by Presbytery, meet without his presence except when an emergency arises requiring immediate action while he is necessarily absent.

We recommend that no change be made.

6. Under Paragraph 65 of Chapter XIV of the Book of Church Order, the Session has

power "to establish and control Sabbath schools and Bible classes, with special reference to the children of the church." By Section 6, Sub-Section (9) at Page 15 of the Proposed Revision the above language has been altered to read "To develop and supervise the Church school and the educational program of this Church."

We recommend that the Proposed Revision at the above point be amended to read as follows: "To establish, control and supervise Sabbath schools, Bible classes, and the educational program of the Church."

Reason: The Proposed Revision would remove from the Session its control over the Sabbath schools, Bible classes, and the education program of the Church. This would be limiting the self-government of the particular Church.

7. Under Section 67 of Chapter XIV of the Book of Church Order the Minutes of the Session are not under the *control* of Presbytery, but must only be submitted to it for inspection. By Section 7 on Page 15 of the Proposed Revision these Minutes would be made subject to the control of Presbytery.

We recommend that no change whatever be made in the Book of Church Order at this point.

Reason: Such change would reduce the authority and freedom of the particular Church, and increase the power of Presbytery over it.

8. By Paragraph 74 of Chapter XV of the Book of Church Order a Minister from another denomination seeking admission to a Presbytery must have, among other things, obtained a theological degree or its equivalent from a theological seminary *approved by the Presbytery*. Section 5 on Page 16 of the Proposed Revision would change this so as to require that the theological degree or its equivalent be obtained from "a theological seminary under the control of our Church, or another theological seminary which the Presbytery must approve in his particular case."

We recommend that no change be made here in the Book of Church Order.

Reason: Such change would restrict the discretion of Presbytery in passing upon the theological seminary from which the applicant obtained his theological degree or its equivalent.

9. Under Paragraph 76 of the Book of Church Order, Presbytery is granted the power to assume original jurisdiction in cases in which the Session cannot exercise its authority. It is proposed under Sub-section (2) of Section 7 on Page 17 of the Proposed Revision that the above be changed so that the Presbytery shall have power to assume original jurisdiction in cases in which the Church Session does not properly exercise its authority.

We recommend that Sub-Section (2) of Section 7 on Page 17 of the Proposed Revision be amended to read as follows: "(2) To assume original jurisdiction in cases in which the Church Session cannot exercise its authority." It will be noticed that the above amendment would preserve the language of the Book of Church Order.

Reason: If the Proposed Revision were approved at this point, then the Session would be relegated to a very low and subordinate position, for its every decision could be changed or modified by Presbytery without any appeal from such decision.

10. Section 2 on Page 22 of the Proposed Revision would vest Commissions with the power of making decisions for the court, and to that extent would place them on an equality with the court.

We recommend that Section 2 on Page 22 of the Proposed Revision be stricken out and that the language contained in Paragraph 93, Chapter XVIII of the existing Book of Church Order, be substituted therefor.

Reason: Every Commission should be entirely subordinate to the court under which it serves, and to have a Commission travel about within the boundaries of the Church, with the power of making court decisions would be intolerable to the members of the Church.

11. We recommend that Section 9 on Page 23 of the Proposed Revision be amended by striking out the words "without debate" in the third line thereof, and by substituting in lieu thereof the words "after proper debate."

Reason: To deny anyone directly affected by such judgment of the right to be heard before the General Assembly would be to deprive him of his inherent right to have his day in court. Such a right is fundamental in any court and should be preserved.

12. Sub-Section (5) of Section 6 on Page 37 of the Proposed Revision requires a Candidate to pledge himself to lovally support decisions properly made by the Church.

We recommend that Sub-Section 5 on Page 37 of the Proposed Revision be amended by striking out all language after the figure (5) and by substituting in lieu thereof the following: "Do you promise to study the peace, unity, and purity of the Church?"

Reason: The Proposed Revision, at this point, would operate practically to deprive a Minister of his freedom of speech and action. A decision might be made by the Church and a Minister

might feel that it was erroneously made. If he should so feel, then he should have the right to express himself and cause the decision to be reversed by legal means.

14. On Pages 24, 25 and 26 of the Proposed Revision under the heading "The Presbytery's Commission on the Minister and his Work" there seem to be material changes. We haven't had the necessary time to study this part of the Revision as we would like, but we do object to the language in the second, third and fourth paragraph of Sub-Paragraph (4), on Page 25, which says in effect that the Commission shall meet with the nominating committee, etc., before anything is done, or before any action is taken. It is our recommendation that these changes should not be made or accepted.

Respectfully submitted this October 28, 1957.

Edwin White, Chairman
Elder, Lexington, Mississippi

Judge Leon F. Hendrick,
Elder, Jackson, Mississippi

Hugh S. Potts,
Elder, Kosciusko, Mississippi

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Strange Guests

By Paul D. Hastings

One of the main speakers on the program of the Women's Conference at Montreat last summer was Rev. James H. Robinson, the Negro pastor of the inter-racial Church of the Master in New York City. Although a number of protests were made to the Executive Secretary of the Women's Work of our Church, the October issue of *Presbyterian Women* carried a picture of Dr. Robinson, after his message at Montreat, showing a group of women shaking hands with him and expressing "appreciation for his message."

There were many in the audience when Dr. Robinson spoke who deeply resented his remarks with reference to policies within our church, and his own strong representations with reference to how our women should approach the race issue.

Dr. Robinson was invited to be the speaker at the Mission Conference of the University Presbyterian Church, Seattle, Washington, during the week of November 3-8, 1957. Some of the members of the church made an investigation and sent to all the members of the University Church information which had been compiled from Government records by the Anti-Subversive Committee of the American Legion, showing a list of the organizations which have been cited as Communist fronts or sympathetic to Communism, and with which Dr. Robinson had been affiliated.

The Associate Minister of the University Church wrote Dr. Robinson asking for his answer to these charges. Part of his reply was the following:

"I do not know upon what basis the Security officers of Mutual Security Agency consider me a security risk since nothing has been spelled out directly for me. I was simply informed by Donald Stone, formerly of the Mutual Security Agency and now president of Springfield College, Springfield, Mass., that he was called in by Security officers and instructed that I could not be invited to continue my voluntary work with members of his staff. I had gone to Washington at his request on several occasions, and at my own expense, to discuss methods, techniques and strategies for winning friends in Asia to the cause of freedom and in finding more effective ways of opposing Communism. I can only assume, therefore, that Security officers based their decision upon material in the files of the Un-American Activities Committee. A copy of this report, dated June 12, 1952, came into my hands quite indirectly. I propose, therefore, to submit an answer to the material included in this file, as this is the only conceivable basis I can think of upon which Security officers may have based their opinion.

The Committee report lists a number of organizations and committees which have been certified by various government agencies and congressional committees as subversive activities of the Communist Party, and indicates that I gave support to these committees and lent my name as a sponsor. I list them as follows:

The American Committee for Democratic and Intellectual Freedom.

The American Committee to Save Refugees.

The National Federation for Constitutional Liberty.

The New York Conference for Inalienable Rights.

The American Peace Mobilization.

The American Students Union.

The Sixth Annual American Youth Congress.

The Committee to Defend America by Keeping Out of War.

The United Youth Committee Against Lynching.

It is not directly charged, but inferred in the report, that I was a member of the Council on African Affairs. I was never a member of this group.

I admit freely that I gave my name as sponsor at one time or another to all of the above groups; that I worked actively in the American Peace Mobilization in the beginning; that I sat in on three or four meetings of the United Youth Committee Against Lynching; and I also spoke at a meeting of this group on behalf of the passage of the Anti-Lynch Bill. I did so in my capacity as the Director of Youth Work of the N. A. A. C. P., because our organization was the sponsor of this legislation and had been for the previous twenty years.

I must point out that I became a sponsor of the above committees all before they were certified as subversive activities, and I did so in good faith as a loyal American citizen concerned with the social problems and issues which the committees undertook to do something about. I must further point out that

many of these committees were working for objectives which I have worked for all my life in other organizations, such as the National Association for the Advancement of Colored People, The Urban League, The Integration Committee for Medical Personnel, Student Christian Movements, etc. At the time I joined these committees, no one in the country thought them to be subversive activities. All of my work and activities with the above named committees were limited to the specific objectives to which the committees addressed their attention. I did not willingly or knowingly give aid and support or comfort to the Communist Party as an instrument to undermine the U. S. Government."

(End of quote from Dr. Robinson's reply to the Minister of the University Presbyterian Church, Seattle, Washington.)

Although Dr. Robinson stated in his reply that "I did not willingly or knowingly give aid and support or comfort to the Communist Party," the following information was given to the members of the University Church concerning his activities. That Dr. Robinson was a:

Signer of Statement Defending the Communist Party.

Signer of Statement Opposing the Renewal of Dies Committee (which was investigating the Communist Party).

Signer of Petition to Free Earl Browder (head of Communist Party serving prison term).

Signer of Statement Opposing Anti-Soviet Propaganda.

Signer of a Petition to President Truman to Save the Rosenbergs.

Chairman of The Ministers' Committee to elect Benjamin J. Davis, Jr., Communist candidate to the New York City Council. (Davis was elected, later served 5 year prison term for violating the Smith Act.)

After being presented with all of this information concerning Dr. Robinson's activities and associations, the members of the University Church were told to ask themselves this question, "Could I have been in Dr. Robinson's place and not know that I was associating with and abetting the cause of Communism?"

I received, through my Congressman, four full, single spaced, typewritten pages of information from the House of Representative's Un-American Activities Committee, listing various organizations and groups which had been cited as being Communist fronts, and which Dr. Robinson had been connected with in various ways. It listed other groups in addition to the ones named above.

This is not the only incident of this kind in which the present Executive Secretary of the Women's Work of our Church has been involved. During the summer of 1955 she was the Director of a Conference at Montreat which had on the program a Negro minister from an inter-racial work camp being held at Swannanoa, N. C., under the sponsorship of the Fellowship of Southern Churchmen. Although these young people were brought to Montreat for a conference on world missions, arrangements were made for them to attend this interracial conference to participate in the work camp at Swannanoa, and for the members of the work camp to visit these young people at Montreat. All of this brought about more protests than anything else that has taken place in one of our Conferences in recent years.

The Fellowship of Southern Churchmen is recognized as being one of the most radical groups in the South promoting the integrating of the races. In their official publication, *Prophetic Religion*, Spring issue 1955, they stated, "Some churches in the South are set for segregation and are carrying out this practice in the name of Christ, thereby crucifying Him afresh and putting Him to open shame. A Church existing in a pattern of segregation imposed by society is a living lie, untrue to its Gospel, a Judas in its betrayal of Christ."

When men such as these are invited to participate in our Church Conferences, it indicates a lack of proper wisdom and judgment on the part of the Conference Director which is absolutely necessary for one in this responsible position. It is such incidents as these that are causing great concern among the members of the Church, and tends to cause them to lose respect for, and confidence in, the leadership and programs of the Church. The responsible Boards should take whatever steps that are necessary to see that it does not happen again. When any conference set up for the promotion of one branch of our church's work is used as a platform to promote something else, something unrelated to that work, and when those chosen to do the promoting not only are from outside the bounds of our church but are affiliated with activities which we most seriously question, somewhere along the line some serious questions need to be asked and answered.

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LESSON FOR FEBRUARY 2

By THE REV. J. KENTON PARKER

Privileges Of Church Membership

Background Scripture: Luke 4:14-21; II Corinthians 9:6-8; Galatians 6:1-5; Hebrews 4:14-16; 10:23-25; I Peter 2:9,10

Devotional Reading: II Corinthians 5:11-19

Why join the church? This is a question that is often asked. Why not be a secret disciple? Why not live our lives without becoming a member of the church? There are many answers to these questions. Some of these answers are found in the selections for our study today. Jesus said whosoever shall be ashamed of Me . . . of him will I be ashamed. He commanded us to be baptized and baptism is recognized as a sign of church membership. Nicodemus and Joseph of Arimathaea are rightly honored for their care of the body of Jesus, but think of what these two men might have been if they had openly and zealously taken their places among the disciples of our Lord. They might have been among the Twelve Apostles.

In our Devotional Reading we are reminded that we are not to live unto ourselves but unto Him who died for us and rose again. We are "new creatures" in Christ and He has committed to us the "word of reconciliation". We are His ambassadors to a world which is alienated from God and our business is to beseech men to be reconciled to God. It is an honor and a privilege to belong to a body which has this for its purpose. We can do this best by doing it together, as members of His Body, His Church. What are some of the privileges we enjoy as members?

I. *The Privilege of Teaching and Preaching and Listening to the Word of God.* Luke 4:14-21.

It was Jesus' custom to go to the synagogue on the Sabbath Day. This was the place of worship. As a visiting "Rabbi" or Teacher, He was given the opportunity of speaking to the congregation. The book of the prophet Isaiah was given Him and He found the place where it was written, The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, etc. When He finished reading He closed the book and preached to them. They wondered at the gracious words which proceeded out of His mouth.

The Protestant Church as a whole makes Teaching and Preaching two of the most essential and important parts of worship. We are following the example of Jesus and of the Apostles in doing this. It is one of the great privileges of church membership to be taught the Word of God. In the Sunday School we spend our time — or should spend our time — in the study of the Word of God. The service of worship which usually follows is sometimes called the "Preaching Service." It is not all preaching. It has many other phases such as singing and praying, but in most churches the Sermon is the center of the service, as it seemed to be at Nazareth when Jesus preached.

II. *Privilege of Giving:* II Corinthians 9:6-8 (include 5).

In I Corinthians 16:2 Paul says, Upon the first day of the week let every one of you lay by him in store. Here again he is speaking of our gifts and the privilege we have of giving, not grudgingly, or of necessity, for God loves a cheerful giver. We worship God with our tithes and offerings. This is one way we can all take a part in the worship service. Some may not be able to sing; some may not feel like leading in prayer; but all can give. If we realize that giving is a *privilege*, and not a burden, we will enjoy the service of the church far more and receive a much greater blessing for "God is able to make all grace abound toward you," and God loves a cheerful giver, and it is more blessed to give than to receive, for our Lord Himself tells us this. Giving is a privilege.

III. *Privilege of Bearing One Another's Burdens:* Galatians 6:1-5.

All of us have burdens. It may be the burden of sin and guilt. One member of the church may have fallen into sin. What are we to do? Paul says to restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Try to lift him up and set him on his feet again. It may be the burden of misfortune, sickness or sorrow. One of the greatest privileges we have is to help those in trouble. A "love gift" sent to a needy brother or sister will be one of the finest bits of service we can do for our Master. Read again those solemn words in Matthew 25: "Inasmuch as

ye did it to one of the least of these my brethren, ye have done it unto me." The church has missed many golden opportunities for this sort of service. The law of Christ was to bear burdens. He bore our sins in His own body on the tree. The least we can do is to find someone in need and help somebody today. There may come a day when you will need somebody to help bear your burden. The Great Burden-bearer is expecting you to bear one another's burdens: to follow His law and His example.

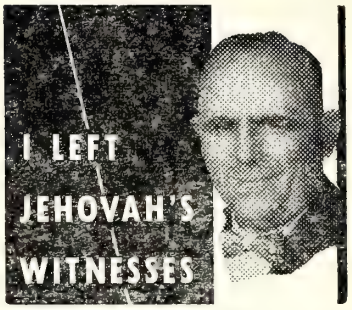
IV. *The Privileges of the Throne of Grace:* Hebrews 4:14-16.

The Throne of Grace is possible because of the Priestly work of our Redeemer. Our Great High Priest has passed into the heavens, having completed His atoning work on the cross and is now at the right hand of God making intercession for us. It is because of His work that we can "come boldly" and "with confidence" to this throne. He is our perfect High Priest because He was one of us, touched with the feeling of our infirmities and tempted in all points like as we are, yet without sin. It was the grace of our Lord Jesus Christ that led Him to suffer and die on the cross in our stead.

There is a two-fold blessing awaiting us when we come to the throne of grace. First, we obtain mercy. All have sinned; we have sinned; and the first need is mercy. Have mercy upon me, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out my transgressions. What a blessed privilege to kneel at the throne of grace and know that all our sins are forgiven! Then, a second blessing is ours: grace to help in time of need. Our need for mercy has been met, but there are other pressing needs of our souls: it may be need for strength to meet some temptation or need of guidance in our problems, or need for comfort or encouragement. Whatever our need, the throne of grace is the place to have that need met. What a Friend we have in Jesus, all our sins and griefs to bear; what a privilege to carry everything to God in prayer! The Throne of grace is a wonderful place; have you not found it so? What would we do without it?

V. *The Privilege of Encouraging One Another:* Hebrews 10:23-25.

We are not to forsake the assembling of ourselves together, as the manner of some is, but to consider one another to provoke unto love and good works, and exhort one another. It does Christians a lot of good to get together for worship. In the three churches I have the privilege of serving, the social side of our "getting together" is very evident, and I consider it one of the best parts of our service. The members of the congregation do not rush away, but stand in groups and visit for fifteen or twenty minutes. I believe they did that in the early days of the church. It sounds like it as we read the account in Acts. This fellowship helps in many ways.



Read this amazing and interesting story in **Thirty Years A Watch Tower Slave,** Confessions of a Converted Jehovah's Witness. **$2.95.** At your bookseller or **Baker Book House, Grand Rapids 6, Mich.**

One word of warning. This time of special fellowship is not to be used to "gossip" about our neighbors and friends, but to encourage and help them. This is a time when we can exhort one another and "provoke" to good works.

VI. *The Privilege of showing forth the Excellencies of Him* (I Pet. 2:9,10) who has called us out of darkness into His marvelous light. Jesus said, Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Peter says that we who are a chosen generation, a royal priesthood, an holy nation, a peculiar people (people for God's own possession), have the privilege of glorifying Him who has called us to be His people. Suppose the church had always kept this in mind, would not the story have been a far different one? How often the church has sought to glorify herself instead of her Saviour! How often we have ceased to be in the eyes of the world a "peculiar people"! The church has sometimes seemed eager to copy the world instead of convert the world. Israel also was a chosen people. But Israel failed to show forth the praises of her God. A worldly-minded, apostate church is a stumbling-block. Such a church has caused men to blaspheme the name of Christian and to turn away in unbelief. Jesus, the Head of the Church, in the Seven Letters He sends the Seven Churches of Asia, rebukes the church and warns the church that the candlestick will be removed if she pursues such a course. He calls upon the church to Repent and Remember and be true to her mission in the world.

God means for the church to do what Israel failed to do, show forth His excellencies, His glory. Is our church doing this? Is yours? May we stop and consider our ways!

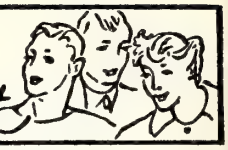
CHILDRENS Page



Miracles - Fishing

Another miracle worked by the Lord Jesus in the early days of His ministry. He was preaching by the sea, and the people crowded Him so that He asked Peter to let Him get in Peter's boat, so He would have more room to preach to the people on the shore. Peter had been fishing all night and caught nothing. When Jesus finished His sermon He told Peter to push the boat out further and let down the net for fish. Peter said "No use, Master, we have fished all night and caught nothing, but if you insist I will let down the net." And when he did so a great swarm of fishes came into the net. The net began to break with the weight of fishes, and Peter called to his fishing partners to come to his help. They filled two boats and they began to sink. They were all amazed, and Jesus said "I will train you to be fishers of men." Then they all forsook their nets and boats and followed Jesus. Read Luke 5:1-11. Another miracle next week.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR FEBRUARY 2

By THE REV. B. HOYT EVANS

Lord, . . . Help Our Unbelief

Scripture: Mark 9:14-29

Hymns:

"Our God, Our Help In Ages Past"
"My Faith Looks Up To Thee"
"Just As I Am, Without One Plea"
Stanzas 1, 4, 5

Suggestions to Program Leader:

Since this Sunday concludes Community Youth Week, some groups may want to join with the other youth groups of the community for a united service. If you are interested in such a project, you should take the following steps as soon as possible: 1. Contact other groups to determine their interest, 2. Secure official permission for such a service, 3. Form a representative committee to plan for the program, 4. Set a definite time and place, 5. Make detailed plans for the service (You can either use youth participants from the various groups, or you can invite a speaker), and 6. Make provision for adequate publicity.

Program Leader:

The theme for Community Youth Week is "Lord, . . . Help Our Unbelief." These words come to us from the very earnest plea of the father of the demon possessed boy whom Jesus healed. What can be more important to our spiritual growth and progress than that our unbelief should be helped . . . or, to put it positively, that our faith should be strengthened!

It is almost certain that we would not be here in this service, if we did not have some faith. There are so many activities and attractions to compete for our time and interest that young people do not come to church and take part in Christian work unless they have some seriousness of purpose . . . some very real faith in God. We are like the father of the tormented child in that we do believe. We are also like him in that our faith is imperfect and needs to be helped. If our faith were perfectly complete, we would have little need of instruction and inspiration such as we seek to find in our youth programs. Our purpose in this service is to take stock of the faith we have and to make it grow.

The troubled father was on the right track when he called on Jesus to help his unbelief. If our faith is to grow, it must be with God's help. Faith is not something man creates, It is a gift of God. (Read Ephesians 2:8,9.)

First Speaker:

It seems to many young people that we have more enthusiasm and fewer opportunities for serving the Lord than our elders. We are eager to do something important and worthwhile in the name of Christ, but what can we do? There were some people who came to Jesus with a similar question. They asked, "What shall we do, that we might work the works of God?" He gave them an answer that solved their problem and ours too when He said, "This is the work of God, that ye believe on him whom he hath sent." Faith itself is the service which God desired. When we believe in Christ as our Saviour and Lord, we are doing that which is most important in the sight of God. As we put our trust in Christ day after day to direct our ways and to make us strong to do His will, we are serving God in a most acceptable way. Faith is essential. If we should achieve world shaking accomplishments without faith in God's Son, we should be missing the mark. The Bible says, "without faith it is impossible to please Him . . . " Hebrews 11:6.

Second Speaker:

Faith not only makes for satisfying service to the Lord, it is the only satisfactory way for us to live. Faith brings life. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. The way of faith in Christ is the only way to everlasting life. Faith brings power to live successfully. Paul said, "I can do all things through Christ which strengtheneth me." Philippians 4:13. The eleventh chapter of Hebrews describes the marvelous deeds which were wrought through faith. (Read Hebrews 11:33-38.)

The father of the demon possessed lad had a demonstration of the power of faith in God,

but over and above that, he experienced the peace that comes through believing in the Lord. The Bible says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isaiah 26:3.

Third Speaker:

Faith comes from the Lord, but it is a gift which needs to be nourished and exercised. We are responsible for its nourishment and its exercise, and unless we are faithful to this responsibility our faith will become weaker instead of stronger. Faith is nourished on knowledge . . . on knowledge of the Word of God. The Bible says, "Faith cometh by hearing, and hearing by the word of God." Romans 10:17. God has already provided help for our unbelief by giving us the Bible. He will surely make our faith stronger, if we will feed faithfully on His Word.

If faith is nourished by the Scriptures, it is exercised through prayer. The disciples were sure that they had faith in the Lord, and they were at a loss to explain why they could not cast the demon out of the lad. In one place (Matthew 17:20) Jesus said they were unable to do it because of their unbelief. In Mark 9:29 He said, "This kind can come forth by nothing, but by prayer and fasting." Their inability was due to lack of faith, and their faith was weak through lack of the exercise of prayer. If we will take the faith we have and put it to work through prayer, we shall find our faith growing stronger. In this exercise we have the encouragement of Him who said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7:7,8.

NEWS of CHURCHES around the World

Passing of W. Calvin Wells, Noted Presbyterian Layman of Mississippi

Major William Calvin Wells, 79, distinguished attorney, outstanding citizen and devoted Presbyterian layman, died Sunday morning, December 22nd, after a long illness.

Funeral services were held Tuesday at 11 a. m., from First Presbyterian Church, of which he was a member more than half a century. His pastor, Dr. John Reed Miller, officiated, assisted by Dr. G. T. Gillespie, retired president of Belhaven College, with whom Major Wells was associated so long in operation of the college.

Major Wells was born September 9, 1878, at Raymond, son of W. Calvin Wells and Mary Eliza Miller Wells. He married Miss Rosa F. Watkins in 1904, and to this union were born five children: Alice Watkins Wells, (now Mrs. Charles McIlwaine of Jackson, Miss.), W. Calvin Wells, Jr., of Jackson, Miss Rosa Farrar Wells, of New York City, Mary Miller Wells (Now Mrs. Robert F. Cooper, Jr.), of Jackson, and Erskine W. Wells, of Jackson. Several nieces and nephews survive including W. Calvin Wells III. Six grandchildren survive.

In 1911 he was one of the incorporators and assisted in the reorganization of Belhaven College, was elected trustee, and later was made president of the board of trustees, which position he held for over 37 years. During that time he assisted in raising funds for its buildings and endowment, obtaining one gift in the sum of $150,000.

Major Wells united with the Presbyterian Church in his early youth. He was elected and installed as a deacon in the First Presbyterian Church of Jackson in 1902, and was elected and installed as an elder in the same church in 1912. He taught the young men's Bible Class in that church for over 25 years. Six members of his classes have been ordained as ministers in the Presbyterian Church.

JOHN FOSTER FRIERSON

In Memoriam

A great and good man has recently gone from this present life to that eternal life which is now his throughout all eternity.

John Frierson, son of William Vincent Frierson and Florence Foster Frierson, was born in Okolona, Mississippi but spent his early years in Pontotoc.

He graduated from Southwestern University when it was located in Clarksville, Tennessee and was a member of the Pi Kappa Alpha Fraternity.

After graduating, he taught school for several years in Louisville, Mississippi, Tupelo and at the Presbyterian Church Schools of French Camp and Chamberlain Hunt Academy at Port Gibson. While teaching there, he studied law at night and passed the bar examination with the highest grade and from then on practiced law, becoming a member of the Bar Association.

For four years he served as representative in the State Legislature and was a member of the State Board of the Department of Archives and History.

Later he served for a number of years on the State Tax Commission.

Coming to Columbus, Mississippi, in 1910, at once his influence began to be felt in the city, the church and in the Presbyterian Orphanage for girls and boys.

John Frierson became a part of the life of Columbus, a beloved figure on its streets—working in so many different ways.

A charter member of the Rotary Club, he served at one time as president.

His interest was always with the Y. M. C. A. which he helped through the years.

He was an active Mason, and served for twenty-five years on the Masonic Home Board of the Grand Lodge of Mississippi, F. & A. M.

A practicing lawyer until his last illness, one to whom widows and orphans felt they could turn and be guided a-right, he was interested in all the worthwhile civic enterprises of the community.

Coming of a long line of Scottish ancestors — some of whom have given their lives for the faith — he has meant so much to the Presbyterian Church here. He followed the old paths and the "old time religion" which, after all, is not "old time or new time but timeless — from eternity to eternity." The Church was very dear to him. He served it as Elder since 1915.

A great lover and teacher of the Bible, he taught the Men's Bible Class for about forty-five years. It was his method to go straight through the Book from Genesis to Revelation, and as the class listened to him, they felt certain that it was God speaking throughout the Bible in every Book and in every chapter. He did not present to the group a new political program, or a scheme for remedying social ills. Instead, he taught the Gospel Message of "Christ and Him Crucified" — that all believers who put their trust in Him might have eternal salvation.

The passing of beautiful souls like his from our earthly fellowship saddens us, and we wonder if the generations to come will carry on as he did — if they will be as true to the "faith of our fathers" — that faith upon which the Church was founded — a faith to live by and a faith to die by.

All signs point to tremendous changes. We are wondering just what the future may have in store for us before Christ comes to reign. John Frierson was like a Rock of strength and assurance and steadiness — a Rock of testimony to the Deity of the Lord Jesus Christ — our Saviour.

We are thankful for those yester-years that have now become a heritage to all of us. May we dedicate ourselves to higher ideals because of them, and may his influence linger on as a benediction over us.

Perhaps the greatest work which John Frierson accomplished was as Superintendent of Palmer Orphanage. A bachelor, he lived on the grounds, and worked with the children for forty years. He gave of his services to this institution, without remuneration, while continuing to carry on his law practice in Columbus.

A very sweet sight each Sunday was to see him sitting in the Church surrounded by his children who adored him. These "children" of "Mr. John" — as they affectionately called him — are now scattered over the country. Many served in the recent wars; others have made for themselves prominent positions in life. Through his influence, both boys and girls were enabled to attend college. The girls have become teachers, nurses, business women, or have married and become mothers of families; but, wherever they are today, their love for "Mr. John" has never waned, and they have come back through the years, to visit him as to a beloved father.

Six of "his boys" who are now living in Columbus, were the active pall bearers for his funeral, held in the First Presbyterian Church on Monday morning, December 9th, where the pastor, Dr. Horace L. Villee, officiated. The Elders and Deacons of the Church, and the members of his Bible Class, were honorary pall bearers. Some of "his girls" helped in singing his favorite hymns; and assisted in the home.

After the services here, interment was in the cemetery at Pontotoc, his old home, where Dr. Villee was assisted by the Rev. Robert W. Hardy, an old friend of the deceased.

In keeping with "Mr. John's" love for Palmer Orphanage, it was his request that friends, instead of sending flowers, would contribute to a memorial fund for the Home. How like him was this thought! His whole life was lived for others!

It has been said that "somewhere in the secret of every soul is hidden the gleam of a perfect life." How wonderfully he helped develop, through Christ, this "gleam" in so many lives! There are many who can say of him, "I live because he has passed my way" — because he has shown me the "well of water springing up into everlasting life." A little touch showing his influence: one of his "boys" returned recently to visit another one, now married and living here. Before the meal, the host asked the blessing, and the other remarked: "I always have the blessing, too. I could never get away from Mr. John's teaching."

John Frierson is survived by two sisters: Mrs. Enoch Stephenson, who has lived with him for a number of years, and Mrs. Julian Chisholm of Baltimore, Maryland; and two brothers: William Vincent Frierson, Jr., now living in Palatka, Florida, and Dr. S. E. Frierson of Oklahoma City, Oklahoma. There are also nephews and nieces, and their children. So this wonderful heritage will go on and on.

When I visited Edinborough, it seemed to me that I met John Knox wherever I turned. Although born in 1505, he is still the most vital force in Scotland today. And so with John Frierson's influence. It will continue in Columbus through the lives of all whom he has touched, for he, too, "liveth and abideth forever."

Erroldine Hay Bateman



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Contemporary Religious Thought

Neo-Orthodoxy And Scripture

By Fred H. Klooster

Reprinted from the Nov. 15, 1957 *issue of* THE BANNER, *Official Organ of the Christian Reformed Church.*

NEO-ORTHODOX THEOLOGIANS maintain that they have abandoned Modernism and have returned to the orthodoxy of the Reformers. It is necessary for us, then to define the Reformation. Just what was that great movement?

What Was the Reformation?

The name "Reformation" is a protestant designation for the movement spearheaded by Luther and Calvin. Roman Catholics call Luther's action a "revolt" and the entire movement a "revolution" against the authority of the Church. This "Protestant Revolution," asserts Rome, did not reach its logical conclusion until Liberalism also rejected the authority of Scripture, thereby asserting man's full autonomy.

A study of the historical data clearly indicates the error of Rome's interpretation. The Reformers did not "revolt" against authority as such — they rejected a *false* authority which had become tyrannical. They rejected a false church with unbiblical doctrines. But they did this in submission to the genuine authority of Jesus Christ by acknowledging the Holy Scriptures as normative.

Martin Luther, agonizingly seeking peace with God, rediscovered Holy Scripture and therein found the answer to his quest. That answer was Jesus Christ: the sinner is justified by faith in Christ. These were the basic principles of the Reformation — the re-discovery of Jesus Christ through the authority of Holy Scripture. The phrases *sola fide* and *sola gratia* pointed to justification by faith alone, not works; by grace alone in and through Jesus Christ. And the phrase *sola scriptura et scriptura sola* pointed to Scripture as the exclusive source and norm for faith and practice. Neither the church nor the traditions of men might overshadow the authority of God's Word. The Reformers were engaged in reformation, not in revolution, for they called the church back to the authority of Scripture, and through Scripture, back to Jesus Christ.

Now we must determine to what extent Neo-orthodoxy has returned to the Reformation as thus described. In this article we shall limit our consideration to Neo-orthodoxy and Scripture.

Is Scripture the Authoritative Word of God?

We must readily acknowledge that Neo-orthodoxy has fostered a new interest in revelation and Scripture on the part of many former Liberals. Neo-orthodoxy does not regard the Bible merely as a record of man's religious experiences as many Liberals did. The Bible is now regarded as a witness or pointed to revelation. However, all Neo-orthodox theologians agree that the Bible is not the infallible and authoritative Word of God.

The Reformers, especially Calvin, regarded Scripture as the authoritative Word of God because it was verbally inspired by the Holy Spirit and hence infallible.[1] The classic Reformed Creeds such as the Belgic Confession[2] and the Westminster Confession,[3] are believed to reflect substantially Calvin's view of Scripture. Now there can be absolutely no doubt that these creedal statements are flatly rejected by Neo-orthodox theologians. Herein lies something of the newness of their position. One will not begin to understand Neo-orthodoxy if he overlooks this crucial difference between Neo-orthodoxy and the Reformers.

Barth, Brunner, Tillich and Niebuhr, while all have high regard for the Bible, are agreed that it is not the verbally and infallible Word of God.

The uniqueness of the position of Barth, Brunner, Tillich and Niebuhr is that, while all have high regard for the Bible, they are agreed that it is not the verbally inspired and infallible Word of God. They seem to agree with Orthodoxy when they assert the importance of Scripture, but they obviously agree with Modernism and higher criticism in denying that the Bible is the authoritative, infallible Word of God.

What Is Brunner's Position?

In lectures delivered in the United States as early as 1928, Emil Brunner made his position clear. Although I hope to deal with Neo-orthodoxy's Christology in a later article, it is important to note that Brunner's denial of the

infallibility of Scripture is parallel to his denial of the deity of the historical Jesus. This is typical of Neo-orthodoxy. Brunner says: "The word of God in the Scripture is as little to be identified with the words of the Scriptures, as the Christ according to the flesh is to be identified with the Christ according to the spirit. The words of the Scripture are human; that is, God makes use of human, and, therefore, frail and fallible words of men who are liable to err. But men and their words are the means through which God speaks to men and in men."[4] Anyone who holds the "theory of verbal inspiration," says Brunner, "misrepresents what true faith conceives the Bible to be": and such a one "has never truly understood the word of God; he does not know what constitutes revelation."[5]

Upon what basis and for what reason can Brunner be so certain of his position? His answer is the answer of Neo-orthodoxy in general. The great scientific discoveries of Copernicus, Kepler and Newton; the development of the natural sciences and the theory of evolution — all these, says Brunner, have made it evident "that we cannot return to the view of the world which is common to the Bible and the rest of antiquity."[6] Therefore Neo-orthodox theologians refer to myth, legend, symbol, or saga. These terms provide Neo-orthodoxy with the means for reinterpreting the Scriptures to which they claim to return.

Must Protestant Theology Be Liberal?

The position of Paul Tillich is basically the same. Tillich frankly admits that by means of the "Protestant principle" he aims to free Protestantism of an inconsistency; namely, that of holding to an authoritative and infallible Scripture. In this sense he asserts that Protestant theology must always be liberal.

Tillich maintains that if one applies the "critical methods of historical research . . . with complete scientific honesty," he will be able to show "the mythical and legendary elements in both Testaments."[7] Tillich gratefully recognizes the fact that this was done by Biblical critics and accepted by Liberals. "This event, which has no parallel in other religions, is an impressive and glorious vindication of the truth of the Protestant principle. In this respect Protestant theology must always be liberal theology."[7]

How rigorously does Tillich hold this conviction? He declares that Fundamentalism shows demonic traits when it believes the Bible to be the Word of God and when it asserts that Christ was God. In both instances this demonic trait is the attempt, he thinks, to elevate the finite to the place of the infinite. Brunner and Tillich are thus fundamentally agreed. Niebuhr's position is also similar to Tillich's.

Is Karl Barth An Exception?

But what about Karl Barth? Isn't he often considered more orthodox than these men?

On the score of denying the infallibility of Scripture as the Word of God, there is no real difference between Barth and these others. Barth rejects an authoritative, infallible Scripture as a "paper Pope." In the interest of his conception of the "freedom of God," Barth declares that Scripture cannot be the Word of God for God cannot be bound in morocco. According to Barth all of Scripture is but a fallible witness to revelation. "If God was not ashamed of the fallibility of all the human words of the Bible, of their historical and scientific inaccuracies, their theological contradictions, the uncertainty of their tradition, and, above all, their Judaism, but adopted and made use of these expressions in all their fallibility, we do not need to be ashamed when He wills to renew it to us in all its fallibility as witness, and it is mere self-will and disobedience to try to find some infallible elements in the Bible."[8] Nevertheless, Barth is hard put to describe how God can speak through such a fallible, inaccurate, contradictory and uncertain witness. God can speak through a fallible Bible only because revelation, according to Barth, does not involve content.

The vigor of Barth's rejection is clear also. Rejection of the orthodox view of Scripture is not an unimportant matter. "To the bold postulate, that if their word is to be the Word of God they must be inerrant in every word, we oppose the even bolder assertion, that according to the scriptural witness about man, which applies to them too, they can be at fault in any word, and have been at fault in every word, and yet according to the same scriptural witness, being justified and sanctified by grace alone, they have still spoken the Word of God in their fallible and erring human word."[9] Nevertheless, it must be acknowledged that Barth and the Neo-orthodox theologians do give Scripture a degree of prominence which it never had among the Liberals.

Is This Denial, Then, of Much Significance?

You ask, what then is the significance of this denial if Neo-orthodoxy still makes so much of Scripture? Doesn't the fact that the Neo-orthodox theologians have called men back to Scripture, have emphasized the unity of Scripture and the need for biblical theology, and soon, negate the error of denying the infallibility of Scripture and its resultant authority as the very Word of God? No; let no one minimize the significance of this denial. The differences regarding all the other doctrines root here. Recognition of Scripture as the source and norm of doctrine is fundamental. Let us not forget that the Reformers faced a church

which accepted Scripture and even asserted its infallibility, but which had refused to listen to Scripture. Both sides of the coin present a frightening warning to us today.

The Reformed doctrine of Scripture is the doctrine which Scripture itself demands. To deny the doctrine of verbal infallibility is to reject what Scripture itself declares. And, strikingly, it is to deny precisely what Jesus asserted of Scripture. (Yet Neo-orthodoxy wishes to be Christocentric.) Jesus declared that the Old Testament is the inerrant Word of God which He came "not to destroy, but to fulfill." Of Scripture Jesus said, "one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." He endorsed the Jewish view that "the Scripture cannot be broken."[10] Neo-orthodoxy denies the infallibility of the Bible just as it denies the true deity of Jesus of Nazareth.

Let us gratefully acknowledge that Neo-orthodoxy presents Orthodoxy with a challenge and an opportunity which has not existed for many a decade. It may even be true that Orthodoxy faces a receptive audience at many important points. Nevertheless, the fact that Neo-orthodoxy calls men back to Scripture and the Reformers must not deceive us. Neo-orthodoxy does not stand with the Reformers on the score of Scripture, as some would have us believe. Unfortunately, it stands rather, as Tillich is frank to admit, with Liberalism.

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1) *Institutes of the Christian Religion,* I, vi-viii.
2) Art. II-VII.
3) Chapter I.
4) *The Theology of Crisis* (New York: Scribners, 1929), p. 19.
5) *Ibid.*
6) *Ibid,* p. 5. Cf. *Dogmatics,* I,pp. 14-21; 43-47; 107-113.
7) *The Protestant Era,* p. xxvii. Cf. *Systematic Theology* I, p. 114, 158; II, pp. 98ff.
8) *Church Dogmatics,* I/2 p. 531.
9) *Ibid,* pp. 529-530.
10) Matt. 5:17-18; John 10:34-35.



BOOKS

BILLY GRAHAM AND THE NEW YORK CRUSADE. George Burnham and Lee Fisher. Zondervan. $2.50.

Following the Billy Graham New York Crusade several volumes have appeared narrating the events that took place at Madison Square Garden over a period of 16 weeks. No one is better qualified to narrate these events than George Burnham who has followed the Billy Graham Crusades ever since the Crusade in Chattanooga where he was a reporter for the Chattanooga Free Press. He has the ability to capture much of the atmosphere and to portray the drama of God's supernatural operations in the New York arena. Lee Fisher has been on the Team for 5 years and is qualified to speak on this subject.

An estimated 2 million heard Dr. Graham in person at the Garden, Yankee Stadium, Central Park, Wall Street and Brooklyn. Over 55,000 decisions were recorded. Ministers and church members were revived. Many ministers began preaching evangelistic sermons and giving invitations for the first time as a result of this Crusade.

Throughout this volume we observe how God blessed the fundamental teachings of the Scriptures. The conclusion is inescapable that God still uses the ancient truth of the Christian faith to change lives for the better.

—J.R.R.

TO LIVE AGAIN. Catherine Marshall. McGraw-Hill Book Company, Inc.

Catherine Marshall has written this volume to provide inspiring answers for those who have known trouble and disappointment. She delineates throughout this volume a deep belief in God and His love and what He means to her each day.

Of interest in this volume is Catherine Marshall's portrayal of the fascinating people involved in her life. There are also intimate stories of her family and home life.

Is there life after death? Where can the bereaved find hope and comfort? These two questions Catherine Marshall takes seriously and offers the Christian answer to both of them.

—J.R.R.

CRISIS IN COMMUNICATION. Malcolm Boyd. Doubleday and Company. $2.95.

Malcolm Boyd feels that the church cannot avoid using the new media to communicate its message. He examines, as an expert in the field, current attempts to convey the Christian message by the mass media and concludes his book by describing several successful but little-known experiments in which the Christian message has been transmitted to the modern mind without losing its essential character. This volume asks and helps answer an important question, "What is my Christian vocation as a communicator, or as a listener, a viewer, or reader?"

THE ONLY TRUE GOD. Clarence M. Beard. Christopher Publishing House, Boston. $3.00.

This volume is written to appeal to honest doubters and satisfy the inquiring mind which finds it difficult to reconcile religion with the facts and findings of science. The author says that when we consider the structure of known physical matter we find that God has left His fingerprints all over His creation. We see those heavenly bodies move through space in stately procession and marvel. This book shows how accurately the atom reflects the image, person and nature of the Most High and how faithfully declares the wisdom, power and glory of this Creator, the God of all the cosmos.

MODERN RIVALS TO THE CHRISTIAN FAITH. Cornelius Loew. Westminster Press. $1.00.

The author discusses first three such unacknowledged gods of today's culture in America: science, democracy, and "America, the beautiful." The second part of this book deals with the rivals to

Christian faith even more insidious because they are within the church itself.

Dr. Loew warns "Protestants ought to be especially sensitive to the danger of worshipping idols because Protestant Christianity was born out of a terrific struggle within the church over idolatry." Furthermore, he points out the pervasive danger of idolatry that encourages us to believe that Christianity is mostly a matter of self-improvement. The author says, "Much of our Protestant religion is built on a blasphemous conception of God as an indulgent father who merely asks us to give a little time and effort to 'the Christian way of life' and who winks at our half-hearted loyalty. This god is an idol."

In view of today's problem of confused loyalty to God, this volume offers many meaningful insights.

PAUL, THE TENT MAKER. Bertram Day. Christopher Publishing House. $2.00.

Any new book on the subject of Paul should have a good reason for its publication. The author feels that he has such a reason. It is in his aim and purpose to present the complete story of a dynamic personality in a book that is brief enough to be read in a single sitting. Paul's labors and successes are vividly described by the author. Here is a story of a great missionary and the gospel he preached.

THROUGH THE VALLEY. Harold E. Kohn. Eerdmans. $3.00.

The 23rd Psalm is the theme of "Through the Valley." There are 40 essays in this book plus many superb illustrations by the author who is an accomplished artist. The dominant motif is: "Fear no evil," because at the end of the valley-jonrney, God's child will always be able to say: "My cup runneth over."

THE PATTERN OF AUTHORITY. Bernard Ramm. Eerdmans. $1.50.

The purpose of this book is to offer to the Christian public an introduction to the difficult and yet important problem of religious authority. The author has attempted to put his finger on the cardinal issues. He states the position of each school of thought on this subject as accurately and briefly as possible and then engages in an evaluation of each one.

An excellent critique of neo-orthodoxy on the subject of authority is given in the closing chapter. Dr. Ramm affirms that the subjective—objective tension in neo-orthodoxy makes the revelation of God equivocal and thereby the authority of God in the revelation is weakened. The author argues, "This tension is likewise exhibited in the neo-orthodox understanding of the Bible where in one breath it must be declared errant, vulnerable, scientifically outmoded, critically deceptive and in the next breath that it is the authentic witness to revelation, the Word of God to the church and the norm of all Christian doctrine."

His conclusion is "Until these tensions are more satisfactorily resolved, it must be judged that the neo-orthodox doctrine of the revelation of God is equivocal and if this is true, God's authority is also equivocal in the world."

The search for authority is fundamental to the human mind. This little volume can be quite helpful in showing the nature of the Christian's authority.

A BOOK OF CONTEMPLATION. Dagobert D. Runes. Philosophical Library. $3.00.

The Book of Contemplation is a source of epigrammatic quotations. The author gives a number of definitions, some of them acceptable and many others very unacceptable.

HOW TO REACH THE CHILDREN FOR JESUS. Florence R. Kee. Zondervan. 50 cents.

The author believes that the greatest mission field in the world today is found among the children and this field is white already to harvest. This volume has been written to help adults tell the good news of salvation to children so as to lead them to a decision for Christ.

THE FELLOWSHIP OF THE GOSPEL. Frank Colquhoun. Zondervan. 60 cents.

This little volume is a discussion of scriptural fellowship and scriptural separation. It is a New Testament study in the principles of Christian co-operation. The author believes that evangelicals must hold to their convictions without compromise and that they must stand together and not stand apart in order to give a strongly united testimony before the world.

LIVING CLOSE TO GOD. Dave Oldham. Warner Press. $2.75.

Many books are coming off the press today on the subject of religious guidance. This is another in this field. The author weaves into this volume many dynamic experiences of his own and of others. The author states the primary purpose of this volume is to assist aspiring Christians to draw closer to God and become more sensitive to the divine will.

BUSINESS HANDBOOK FOR CHURCHES. Harold F. Linamen. Warner Press. $2.50.

It is the business phase of the church's work that is brought to our attention in this volume. Through a questionnaire which he sent to ministers in various parts of the country the author has been able to determine the business activities in which ministers and their congregations engage and to find for which of these activities they would like additional information. With these data he selected the topics to be included in this book. The 14 chapters in this volume discuss every phase of the business operations of a modern church.

AT YOUR ORDERS, LORD! Robert Savage. Zondervan. $1.00.

These chapters are the stories of some of those whose lives have been given in missionary work in South America, plus some heart-throbs regarding the missionary challenge, the greatest challenge in all the world. The author is a missionary to Ecuador.

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THREE GENERATIONS OF GOVERNING BODIES

With the ordination and installation of D. L. "Labe" Little, Jr., as a Deacon recently, the First Presbyterian Church of Albemarle has three generations of the Little family serving on its official governing bodies. Mr. Little is shown above with his grandfather, J. A. Little, a Ruling Elder since 1900, and his father, D. L., Sr., who has served as a Deacon for the past 26 years, and who was ordained and installed as a Ruling Elder. (See Page 17)

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EDITORIAL

Depart Not—Wait for the Promise!

Of all men our Lord's disciples were favored as have been none others in the history of the world.

For three years these men lived in close daily contact with the Lord Jesus Christ.

Day after day they ate with Him.

They heard Him teach and preach.

They saw Him heal great multitudes of people. They even saw Him bring the dead to life again. They saw Him multiply the loaves and fishes and helped distribute them to the hungry people, then carefully gathered up the broken remnants of food. They saw His power over nature, even the winds and waves obeying His voice.

They heard Him expound and explain the Scriptures and learned for the first time the significance of Moses, the prophets and the Psalms as they told of the coming Christ.

They were with Him those last days, participating in His triumphant entry into Jerusalem and heard those memorable words as He told of His coming death and resurrection.

They were in the Garden when He was betrayed and later saw Him led away to Calvary where in sorrow they watched as He was nailed to the Cross. They saw the blood streaming down from His head, His hands, His side, His feet.

They saw Him die.

They saw the empty tomb and then, almost too joyous to relate, they saw Him alive again. They talked with Him, ate with Him and even touched Him. They *knew* he was alive.

Then one day they saw Him ascend up until the clouds obscured Him from their sight. And then they heard the words of glorious hope: *"This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven."*

If ever men would seem to be prepared by spiritual opportunities, intellectual understanding and personal experience, to go out and witness for their risen Lord these men were.

But despite all of this marvelous background they were not yet ready.

One thing was yet lacking. Not something optional but *absolutely essential,* without which they would have gone out to enact a pantomime of religious ineptitude.

These men needed the presence and power of the Holy Spirit. Without Him they could have done nothing. Without Him there could be no spiritual perception, no wisdom, no power.

Our Lord *commanded* these disciples to *wait* for the outpouring of the Holy Spirit, and while they waited they *prayed.*

How tragically different today! How prone we are to forget that no college nor seminary training is of itself adequate, as important as such training is. Added to anything we may learn or experience there *must be* the power of God's Holy Spirit poured out upon us if we are to be His *effective* witnesses.

Let not those of us who are laymen sit back in smug complacency thinking that such an experience is reserved for the minister alone. It is God's will that *all* of His children shall have such an experience with the third person of the Trinity. Every Christian needs the *power,* the *wisdom,* and the *love* to be had solely through an outpouring of the Holy Spirit. Without Him we cannot live effective Christian lives.

But do we not often ignore or forget this truth today? How prone we are to let man's wisdom take precedence over God's! How often we give first place to brilliance or the ability

to turn a neat phrase! We are often more concerned over graduate degrees than the power of the Spirit. If one must choose between academic excellence or spiritual power we almost invariably choose the former.

The Church itself often seems more concerned over outward show, organizational perfection, ambitious programs, *anything* other than the one thing which alone gives power — the outpouring of the Holy Spirit in power.

How we need to learn that *everything* must be empowered by the Spirit of the living God. But, we leave Him standing in the shadows while we strut across the stage of the religious world, trying to carry on a spiritual work with the arm of flesh, forgetting that it is: *"Not by might, nor by power, but by my Spirit saith the Lord of Hosts."*

How often we, as individual Christians, or the Church as an organization, place our emphasis on a secondary matter:

Money — "Give us enough money and we will go out to win the world for Christ."

Organization — "Let us perfect an ecclesiastical organization with able men to direct it and we will make a mighty impact for righteousness on the world."

Program — "Let us conceive a daring and dynamic program and get everyone interested in and working for that program and we will bring in the Kingdom of God."

Education — "Make our colleges and seminaries strong with brilliant faculties and heavy endowments and we will have it made."

Political Pressures—"Let us exercise pressures in political circles in the name of the Church. Let us use special committees and lobbies and we will greatly increase the influence of the Church on the social order."

Right here let us make this crystal clear: The Church needs and *must* have - money organizations, programs, and education, and Christians *must* exercise an unfailing influence for righteousness. But, if the individual Christian and the Church of Jesus Christ are to have power to use and make these things effective they must be empowered by the Holy Spirit. *There is no other source* of spiritual power.

The most dazzling new car in the world is useless if the fuel tank is dry and if there is no ignition current. And yet we are often content to go through the motions of Christian activity without the power of the Holy Spirit and without the spark of prayer.

The doctrine of the Holy Spirit is the most neglected doctrine in the Church today. We pay lip service to Him but how few of us have ever experienced the outpouring of His presence so that we go out to do the impossible, because we have become channels and agents endued with supernatural power?

We believe most of us are *afraid* to pray for an outpouring of the Spirit, a complete infilling with His blessed presence. It may be uncomfortable. It may entail some personal adjustments we are loath to make. It may require the confession of and turning from secret sin. But, it would be like buying a billion dollars for a penny — and a bad penny at that.

Why should we continue making futile motions when God has provided the power for effective service? Why be content with a form of godliness when we can have the real thing?

Why settle for anything less than God's way and His power?

—L.N.B.

Multiplying Explanations

William Occam had one of the keenest minds in the history of Christian thought. Occam's razor has been used to cut through and expose many an error. This famous saying *"Entia non sunt multiplicanda praetor necessitatem,"* may be translated: "Explanations are not to be multiplied more than is necessary." One application of the thesis is that when several different explanations are offered, they show that the interpreters are really trying to avoid the evident meaning of the passage.

In a recent editorial, we pointed out how the "liberal" translators had multiplied explanations to get away from the proper translation of John 1.18 according to the oldest texts. Moffatt and Goodspeed recognized *Theos* as *probably more original than the variant reading, huios,* and then minimized it to mean merely divine. On the other hand the 1946 RSV, on which these two scholars served, entirely omits this "probably more original" reading, despite their knowledge of the manuscripts and

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despite the fact that this is the text in Nestle's Greek Testament which they were using and the margin in the ERV and the ASV. One is left with the feeling that the "liberals" were determined that John 1.18 should not describe Christ as the only begotten God no matter which way they had to go to remove this testimony.

In his study in *Biblical Criticism,* Professor Wick Broomall has found a similar treatment by the "liberals" of Psalm 45.6 which is cited in Hebrews 1.8. Broomall shows that C. A. Briggs in the ICC commentary on the Psalms, I. 385, 387 simply omits these words from his translation of the Psalm and later says that they do not fit the context and that when removed they are not missed. On the other hand, the RSV OT takes the other method, namely, it explains them away. It gives the following translation: "Your divine throne endures forever," with marginal readings, "Or your throne is a throne of God, or your throne, O God." The RSV NT, on the other hand, gives: "Thy throne, O God, is for ever and ever," with its margin: "or God is thy throne", Hebr. 1.8.

Thus, the RSV prefers to have the OT and NT conflict, rather than to admit that Ps. 45 is Messianic and that verse 6 addresses the Messianic King as God.

The Smith-Goodspeed Bible has the same conflict, but in the reverse order. It renders Hebrews 1.8, thus: "God is your throne forever and ever."

On the other hand J. M. Powis Smith who translates the Psalm rightly gives in Psalm 45.6: "Thy throne, O God, is forever and ever."

The Zuerich 1937 *Das Neue Testament und die Psalmen* has another interesting variation. In the Psalm it translates the Hebrew *Elohim* as Divine One and then reverses itself to such an extent in Hebrews 1.8-9 as to address Christ twice as God, thus:

"Thy throne, O God, stands forever . . .

Therefore, O God, thy God has anointed thee with the oil of gladness."

Where the Nestle's Greek text of Acts 20.28 gives the Church of God which he purchased with his own blood, the RSV offers two explanations which avoid the evident sense. With a less well attested reading it renders the verse, "the Church of the Lord" with a footnote reading "other ancient authorities read *of God,*" and then adds as a marginal rendering, "Or with the blood of his Own." This seems to mean: if we cannot get rid of calling Lord Jesus God at this place by one method we will use the other.

We are reminded, of course, that the RSV translates 2 Peter 1.1 and Titus 2.13 so as to describe Christ as God according to the Granville Sharp rule in reference to the single definite article governing the whole following phrase. This would be significant if one did not know that the RSV scholars regard Second Peter and Titus as second century when it was customary for Ignatius and others to speak of Jesus as our God. The significant thing is that they disregarded the same Granville Sharp rule by translating 2 Thess 1.12 in such a way as to avoid calling Jesus God there. In the Thessalonian passage the same rule of grammar requires the translation, "according to the grace of our God and Lord, Jesus Christ," as is recognized by so radical a scholar as Rudolph Bultmann as well as by the conservative B. B. Warfield.

Then there have to be multiple explanations of the use of *you* for Jesus when *thou* is used for God; for *a son of God* in the centurion's confession when in mockery it is *the Son of God;* for the low Christology of Hebrews 1.3; for the rendering of Romans 9.5; for the erroneous marginal reading of Matt. 1.16 in the RSV 1952 and for the erroneous translation of Luke 1.34, which last two serve to put in question the virgin birth of Christ. When explanations are so multiplied, Occam's razor suggests that the translators are trying to avoid the evident meaning. Despite such efforts the Holy Scriptures are written from faith for faith, and the eyes of faith discern in them that our Lord Jesus Christ is God manifest in the flesh.

—W.C.R.

"The Obedience of Faith"

In Romans 1:5 the Apostle speaks of the obedience of faith. As we draw near the Table of the Lord we remember that He instituted this Supper "as a seal of His promises to us and a renewal of our obedience to Him." In Calvin's fourfold definition of religion, the third element is "voluntary obedience." And if one turns to Luther's Commentary on Galatians, he finds that the Father of the Reformation is no anti-nomian. There Luther insists that the believer is the really obedient son. The believer understands the law as Christ understood it, that is, as requiring a son's loyalty and heart obedience to the Father, not a legalistic external observance of the letter by a slave. Accordingly, the obedience of the believer surpasses that of the legalist. But as the son is facing full heart obedience to the will of his loving heavenly Father, he never boasts of the perfection of his obedience — and certainly never dreams of works of supererogation. Knowing how far short his best loyalty comes to measuring up

to the wonder of the Father's love for him, he ever boasts of Christ and His obedience. On the other hand the legalist with the slave complex thinks that he has measured up to the letter and even surpassed the demands of the law. Thus the legalist pats himself on the back and fails to give God the glory.

This means, however, that the Christian faith expresses itself in obedience. It means that discipline is the proper life of the home, of the school and of society. Only God is absolute, and it is absolutely certain that He will always be good. Man is never absolute and until our rebellious hearts learn that we are a menace to those about us. Normally the first place to learn obedience is in the home, because even our imperfect homes reflect the Father of whom every fatherhood is named. Those who will not learn obedience in the home are blessed if they learn it in kindergarten or in school or in Church or in college or in seminary. Those who will not learn to obey, of course, are not fit to command. Indeed, one who does not learn to obey in normal ways may have to learn it in some institution.

The great teacher of obedience is none less than the gracious God Himself, the only-begotten God Who became man for us men and for our salvation. Being found in fashion as a man He became obedient even unto death and that the painful, shameful, accursed death of the Cross — that by His obedience we might be made righteous in the sight of God — that by His taking our curse we might receive His blessing. As we stand before His humble obedience in our stead, as the Holy Spirit sheds abroad in our hearts the unspeakable love that carried Him to Cavalry may His love and obedience melt our rebellious hearts and lead us into the obedience of faith. —W.C.R.

Two More Sights In Brazil

By Rev. R. Wilbur Cousar, D.D.

We hope you will pray harder for Brazil in future days — great land of desperate need and golden opportunity all tied up together. Its cities teem with multitudes, who walk their streets, — great crowds like it was a circus or football throng. Where do they all come from? What are they doing? How do they make a living? One missionary, in kindly wit, concerning one city, said they live by taking in one another's washing. Brazil, however, is bursting at the seams, full of the possibilities of unlimited commercial development but greatly in need of the gospel.

Although we have preached in three Brazilian churches in three cities, with our son Bob as patient interpreter, we want to tell you of two other services that were different.

One day while in the beautiful city of Fortaleza, we took off, - Mrs. Cousar and I, with our mentor, chauffeur and able leader - missionary Willodeene Smith of Charlotte. What a trip it was in the jeep! You have heard of Brazilian roads. We had samples of most everything that day, from rough macadam to bouncing cobble stones, to "shake-up" corduroy roads, finally narrowing into little more than trails. Civilization vanished — electric lights disappeared, and autos faded from the scene, all except our Jeep. The faithful donkey, always overloaded, plodded on. Carts, sometimes drawn by a yoke of oxen, or by a rather undernourished pony, seem to carry a great part of the traffic of the interior of the country.

Finally, after a few minor stops, such as the taking of pictures of a forest of palm trees that furnish us with Johnson wax, - we arrived at the "Island". Actually, we were supposed to have pulled off our shoes and waded over to the place but the tide was out and robbed us of this peculiar pleasure. Anyway, we got there. The tropical sun was fiercely hot and the "Island" was little more than an ample sand bar, with two long rows of very primitive huts. Some were of mud and sticks, some of plaster, some of palm branches, both sides and roof. One believer in Christ made up the entire church on the "Island." Willodeene, consecrated missionary that she is, went from house to house announcing a service at one o'clock, in the home of the believer. Fortunately the service was a real blessing and an earnest request came from the men that she remain over Sunday so that they all might come. The priest heard of the fine impression that Willodeene was making and warned the people to stay away from the service conducted by the "smiling Protestant lady." The Lord, however, in a strange way saw that this was counteracted. The husband of the only believer on the island warned the men that if they didn't come to the service they would not be able to go out in his (Jangadahs) - fishing boats, on Monday morning. It worked perfectly. Willodeene had a larger congregation Sunday of both men, women and children than ever. Well, we wish we could have had you all with us when we drank milk from the cocoanut and took a picture of

the "manjora" mill (known as cassava in Africa and elsewhere) and took pictures of the boy who climbed the tall palm to get the cocoanuts for us. But this is not really part of the story. It belongs to the tropical scenery of the island. More important is the work of the Spirit there and the excellent response to the Gospel.

We wish we could tell you all about our visits to Fortaleza, Garanhuns , Recife and finally Rio, but you would be weary of the many fabulous sights that greeted our eyes from the air, from mountain tops, from Jeeps, across the water, etc. More interesting still was to see all the fine missionaries, - or nearly all of North Brazil.

But we must hurry on to our visit to the "Ranch" out from Caico. The pastor Rev. Pedro De. Silva took us out to the "Ranch." To one used to small North Carolina farms, it seemed like a fair sized outfit. The owner Isaiah Lajenda, told us his place was sixteen square miles in size. When we had had prayer with Mr. De Silva, we naturally thought the meeting was about to begin. Here was a body of people waiting. They were gathered mostly from the "Ranch," plus some from a village nearby which was included in the total property.

The surprise then came - we were invited into supper and what a meal it was, with the big pot and the little pot included! About two thirds of the multitudinous items on the table we did not know. Anyhow, we ate them all the same. You bet we know by now what Brazilian coffee tastes like. It is fine. We were introduced to many more tempting fruits and vegetables. Incidentally, Mrs. Cousar was being treated as one of the special guests of the occasion, sitting with the men. Brazil, as we soon learned, is a real man's world. The ladies have the honor of serving the men at the first table and then they do the best they can afterwards.

And were we put up for the night! In the guest house the accommodations were simple. There was a lantern, a small stool and two hammocks that made up the complete furniture at our disposal. As a matter of fact, the hammock was so commodious that in deference to such a delight, we tried to check up every few hours during the night by turning over regularly and seeing if everything was all right. Don't ask how much we slept. We slept all we could.

To get to the main point of our story, that service was one long to be remembered. When we write our autobiography at ninety we will put it down as one of the highlights of our life. We want you to see the crowd, country folks gathered to hear a preacher from the States — one hundred and twenty people of various colors, on Saturday night, with only ten Christians in the entire crowd. Two gasoline lamps furnished ample light on the open rustic porch which was about fifty feet long. Such singing! The believers and near-believers, without the semblance of an instrument, opened their mouths to sing lustily the praises of God. It was a peculiar thrill to hear Moses sing. Well, Moses is Isaiah's older brother, a mature strong Christian who has been having services on his ranch for several years. His face carried a sort of heavenly benediction. It was a thrill to shake Moses' hand.

A brief word about Isaiah. He made his public profession of faith and was baptized only last February. When he did so, this one-time cold and wicked unbeliever decided to rejoice with all his neighbors and friends far and wide, inviting them to a feast that lasted for two whole days. He killed several fatted calves and fed two hundred people for the entire time.

We have no desire to emphasize our part in the service at all. What would you have preached to an audience who knew next to nothing about Jesus Christ? We preached as earnestly as we could, through our son, Bob, as interpreter, from the text that our instructor, the late Dr. Walter Lingle, said was the greatest word on the Atonement anywhere. It was I Peter 2:24, "Who His own self bare our sins in His own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." At the close of the sermon two people held up their hands saying they would, at least, like to become believers. If not now, we hope that some day in heaven the angels will tune their harps of rejoicing not simply for these two, but also for the entire one hundred and twenty, - the number gathered on Pentecost's morn.

The audience gave magnificent attention and you could see Moses' head nodding a glad assent as we tried to reinforce some parts of the gospel story. Many expressed warm appreciation by their hand-clasp and Brazilian-type pat on the shoulder. Someday before long there will be a fine church in Isaiah's house.

Converted Bowl

During the war of 1914-18, the Chaplain General of the Forces, Bishop Taylor Smith, had been visiting a military hospital. On the way out he passed a party of convalescents who were seated around a table on which his quick eye spied a bowl turned upside down. He said to the man, "Do you know the two things inside that bowl? No? Darkness and uselessness." Then he turned it the right way up. "Now," he said, "it is full of light and ready to hold porridge, or soup, or anything you like to use it for. It is a converted bowl. Which are you men like? The inverted, dark, useless bowl, or the converted, light, useful bowl, because you have turned from darkness to light—from Satan to God?"—**On and Off Duty.**

Because the Work Is Big Missionaries Follow the Spirit

By George S. Lauderdale

There are one and a half billion illiterates in the world. Nearly two billion are without Christ; one and half billion people are annually without medical care. The population of the world increases by 50 million per year, a net increase of one and six-tenths persons per second.

These figures are released by the Foreign Mission Board of the Southern Baptist Convention. To preach Jesus Christ to the millions requires the power of the Holy Spirit, and because the first century preachers knew this, they succeeded.

Spirit-Led Apostles

"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things . . . " Acts 15:28,29. From the wording of this decision of the council at Jerusalem we are shown that the preachers relied on God. Gentiles were accepted in the church without their being circumcized according to the law of Moses because these heathen converts had received the Holy Spirit.

Also the Spirit showed the Christians that Old Testament prophecies foretold the saving of the Gentiles. Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. When James recalled the Word of God in regard to the salvation of Gentiles (Acts 15:15-18), his mind was illuminated by the Holy Spirit and Christ's promise was kept.

Dare Not Tempt Him!

How careful the apostles were not to grieve the Holy Spirit! Had not Ananias and his wife Sapphira been smitten dead when they agreed to tempt the Spirit of the Lord? Acts 5:9. To require Gentile believers to be circumcized would be to tempt the Spirit, a sin the apostles would not dare commit.

In the New Hebrides through the powerful preaching of John Paton many of the savage cannibals were saved. One man, convicted by the Spirit of his polygamy, pretended that he wanted to put away one of his wives but in his heart cherished his sin. Not even his fellow islanders were deceived and certainly God was not mocked by his talk, the missionary reasoned with him. He was smitten with a horrible disease and spent his last days in terrible remorse, acknowledging that he had resisted the Spirit in not giving up one of his wives before one of them had died.

Let us not grieve the Spirit by indifference to the command of Jesus Christ, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Let us not lay down great burdensome requirements on those whose hearts have been purified by faith and whom God has approved by the gift of His Spirit. When a man has shown that he can take the Word of God and win souls, let us encourage him in every way even if his formal education is limited!

The Sun and the Moon Stood Still

Chapter 15: Cause of the Flood

By J. V. N. Talmage, B.E.

In the fourth chapter it was mentioned that early in his studies of prehistoric man, about 12 years ago, the writer came to the conclusion that the glacial ages had been caused by polar movements, and that these had been in turn activated by cataclysmic uplifts in the crust of the earth. What the writer did not state at the time was that this conclusion had its roots in his faith in the Bible. This may seem strange, but it was this way: The writer had long believed the Bible account of the FLOOD was accurate, and as noted in the last chapter, that the only possible explanation was a polar movement. Thus the reader can see that the idea of a possible polar movement had long been dormant in the writer's mind. It must be stated once again that the ICE AGES and the FLOOD and the LONG DAY all have the same fundamental causes.

It was a very happy day when in the library of the University of Texas, the writer discovered a book from the Carnegie Institute of Washington by Bailey Willis describing the "African Plateaus and Rift Valleys." These had been mentioned in Dr. L. S. B. Leakey's informative little book, "Stone Age Africa," where he placed the formation of a section of these plateaus about half way in his chronology of prehistoric man, and noted that these earth movements had been the cause of a HIATUS in human culture and a radical change of fauna. Dr. Leakey had placed this tragic event far back in the past so he could get what he called "Adam's Ancestors."

The writer, knowing from experience the love of prehistorians for large figures, paid no attention to his long chronology, and put the event down as the probable cause of the FLOOD. Willis showed the vast extent of this cataclysm and the writer estimates that thousands of cubic miles of material must have moved under the crust to push up that vast section of the earth's surface, in places up to thousands of feet. The Bible tells us that this uplift was not gradual and gentle, but with incomprehensible violence, all in 150 days at most.

It was Providential that the writer found Dr. Leakey's little book first, for he has since found there were six or seven other African uplifts during the history of mankind, although this one was the most violent, and the order of events as well as geophysical conditions proves it to have been the cause of the FLOOD. Is there any one of the readers who thinks that there could be such a mighty cataclysm on the earth and the smooth rotation of the earth not be interfered with? Of course the discovery of this great uplift centered in Tanganyika did not end the study, for there were mysteries both as to the cause of the uplift, and as to the mechanics of polar movement.

It was some years before these problems were solved, and that only after intense investigation. By reading the latest books on geophysics, it was learned that scientists had discovered much about the composition of the earth by means of calculations from the speed of various kinds of earthquake waves. Most scientists postulate a plastic or semi-viscous layer just below the hard crust of the earth which they estimate as being between 20 and 40 miles thick. It is admitted that the plastic layer flows, but it is not known how fast or how far. Some scientists admit the crust of the earth can slip around on the interior plastic layer, but here again geophysicists are very timid, thinking in terms of minute and slow motion, such as occurs today. Long ago geologists made cataclysms taboo, because somebody claimed that cataclysms were "Acts of God," and they shunned the thought of God's interfering in nature. No cataclysms, then no FLOOD! no LONG DAY! All the above is excellent science, but no unbeliever will admit the Biblical story of the FLOOD, for if he did he would need to explain how Noah in upper Mesopotamia knew that there was to be a terrible uplift in Tanganyika and begin to build an ark decades before.

Evangelist Available for Meetings

On July 1st Rev. William E. Hill, Jr., is giving up his work after years of fruitful ministry in the West End Presbyterian Church of Hopewell, Virginia, to engage in full time evangelistic work within the bounds of our church.

Six churches in our Assembly have already engaged the services of Mr. Hill for special evangelistic meetings up to the last of the year but he has time for several other engagements and any one interested should write him immediately at 2401 City Point Road, Hopewell, Virginia.

Having attended meetings where Mr. Hill was preaching on three different occasions we feel that God has given him an unusual gift as an evangelist. One senses the quietness and the power of the Holy Spirit in a very special way when he is preaching and we are thankful that God has led him to take this step.

L.N.B.

"NATIONAL COUNCIL OF CHURCHES: Anti-Communists recoil with distaste from the inaugural utterances of Edwin T. Dahlberg, newly elected President of the National Council of Churches. This huge church organization has frequently been attacked as collectivist and 'soft' on communism. Nothing, say Capital conservatives, could tend to confirm such charges more than the election of Dahlberg to the NCC presidency. In his opening statement, Dahlberg delivered a speech which is characterized as an 'overture to surrender in the guise of Christian teaching.'

"Because of modern weapons technology—Dahlberg said December 6—'the concepts of military security are completely outmoded.' Therefore, he added, America's churches must preach 'massive reconciliation' and 'the folly and futility of spending forty billions of dollars on a system of defense that will never in the world defend us.' Dahlberg's answer to Communist designs to destroy America: 'send more loaves of bread around the world.'

"Such sentiments from Dahlberg, say researchers, should surprise no one. For the new head of America's Protestant churches (who by no stretch of the imagination could truly represent the bulk of sentiment among Protestant laymen and clergy) possesses a substantial record of affiliations with subversive groups and undertakings."

—Human Events.

IS MODERATION SAFE?

"One drink won't hurt you." A person has to admit that there are people who apparently can take one drink and leave it alone, and that there are moderate drinkers in every city who carry on reputable businesses in an acceptable manner. However, every day in any large metropolitan newspaper there are reports of murders, traffic deaths, and innumerable other tragedies caused by those "under the influence." Nearly every large city hospital now has a ward for chronic drinkers. Every jail has its share of people who once thought they could drink in moderation. Nearly every state now has a rehabilitation program for alcoholics, every one of whom thought he could "control" his drinking.

As a brain surgeon I have yet to meet a moderate-drinking colleague who would like to have me operate on his son after I "have had a few." No one does his best work after drinking. He may think he does, but his judgment is defective.

If a person never takes the first drink, he **never** becomes a problem drinker. I have heard many alcoholics say, "How I wish I had never taken that first drink!" This proves that moderation is a terrible fallacy. Millions of ruined lives, with their moral degeneracy, wasted productive power, and economic burden show that conclusively.

When we see the serious harm that comes from moderate drinking, we may well ask, What real good has ever come from drinking, even moderately? Is moderation safe? R. Strain, M. D.—**Temperance Action.**

A Warning

Television and Radio are effective media for teaching. Where the message of the television or the radio ignores or cancels the advice and example of parents, children become puzzled and frustrated. This places serious responsibility on parents to select proper programs.—Exchange.



LESSON FOR FEBRUARY 9

By THE REV. J. KENTON PARKER

The Teaching Ministry Of The Church

Background Scripture: Acts 8:26-38; I Timothy 4:6-16; II Timothy 2:1,2; 3:10-17
Devotional Reading: Psalm 119:33-40

Jesus was often called "Rabbi," or Teacher. When Nicodemus came to Him, he said, Rabbi, we know that thou art a teacher come from God. We read of His teaching in the synagogue. The three parts of His work as He went from place to place were teaching, preaching and healing. When He gave the great commission to His disciples He said, Go ye therefore, and teach (make disciples of) all nations . . . teaching them to observe all things whatsoever I have commanded you. Clearly then, part of the ministry of the church is *Teaching.*

In Psalm 119:33 the prayer is, Teach me, O Lord, the way of thy commandments. Moses in his charge to Israel said, and thou shalt teach them (these words) diligently unto thy children. The promise is made, the meek will he guide in judgment, and the meek will he teach his way. All men need this teaching: the millions who are in spiritual darkness and unbelief need to be taught the way of salvation and those who have found the Way need to be instructed and built up in their most holy faith.

I. *Philip Teaches (guides) the Man of Ethiopia:* Acts 8:26-38.

Philip, the Evangelist, had been doing a great work in Samaria. Rather suddenly, it seems, the angel of the Lord said to him, Arise and go toward the south . . . and he arose and went. Someone has put it this way, the angel of the Lord said, "get up and go . . . and he got up and went." His not to reason why, but only to obey. The place to which he was sent was a desert, but traveling through this desert was a very prominent man from Ethiopia who had been to Jerusalem and was returning in his chariot reading the prophet Isaiah. Philip was commanded to join himself to this chariot. He asked the man if he understood what he was reading and the eunuch replied, How can I, except some man should guide me? Here was a man eager to be taught, and God had sent the teacher. Philip started with this 53rd chapter of Isaiah and preached unto him Jesus. The "preaching" here was more like teaching. The two are closely related. To me this passage is proof of two things: first, the Messianic character of Isaiah 53 and second, the unity of the book of Isaiah. No hint here of "two Isaiahs." The result of this teaching was the conversion and baptism of the Ethiopian.

I would like to say a word here about "Doctrinal Preaching" or teaching. Some people exclaim, we don't like "doctrinal sermons." How are we to teach the great facts of our Christian faith, if we do not teach doctrine. In fact, the word "doctrine" is often better translated "teaching." Doctrinal preaching need not be dry or uninteresting. I heard the late Dr. Lingle preach a series of sermons on the Deity of Christ, and they were neither dry nor uninteresting. Our people need to be taught the great doctrines of the church. It can be called either teaching or preaching. Let us see what Paul said to Timothy concerning "doctrine."

II. *Paul's Words to Young Timothy:* I Timothy 4:6-16.

I wish to select a few verses or phrases from this section: "a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine." If we are to "put our brethren in remembrance" we ourselves must feed on "good doctrine." It will be impossible for us to encourage others unless we are firm in the faith ourselves. We need some of the strong meat of which Paul speaks. We need to be rooted and grounded in the good doctrines of our most holy faith. Lord, strengthen me, that while I stand, Firm on the rock and strong in Thee, I may stretch out a loving hand, to wrestlers with the troubled sea. This verse from one of our beautiful hymns may well be "A Preacher's Prayer" as he faces his congregation each Sabbath morning.

"These things command and teach" (verse 11). What things? He has just mentioned three precious "doctrines"; "we trust in the living God, who is the Saviour of all men, especially of those that believe." Here we have (1) the Living God, (2) the Saviour; and (3) Salvation by grace through faith. There is a good "Doctrinal Sermon" right here.

"Till I come, give attendance to reading, to exhortation, to doctrine." Paul evidently considered "doctrine" of equal importance with the reading of the Scripture or "exhortation."

"Take heed unto thyself, and unto the doctrine" (to thy teaching); continue in them: for in doing this thou shalt both save thyself, and them that hear thee." There are two sides to a minister's responsibility, he must be careful as to his own character and life, and he is to seek the salvation of those that hear him. He should be an example to the flock as well as their teacher. Paul was such an example, and he urges Timothy to be such an example. We ought to be able to say "Do as I do," and well as "Do as I say." May the Great Teacher, who could say, Follow me, for I have given you an example, that ye should do as I have done to you, give us grace to be both an example and a teacher!

III. *Teachers Trained:* II Timothy 2:1,2.

Moses told his people to "teach them diligently unto thy children." The basic truths of their holy faith must be committed to the coming generation. In verse two of this chapter Paul is telling Timothy to commit to faithful men the things he had learned from Paul and these were to teach others also. It is easy to let the truth die out if we do not train others to "carry on." This is the purpose of Christian schools and colleges and seminaries—to train teachers so that our children and their children may know the facts that lie at the basis of our Christian religion.

Satan gets busy right at this point. If he can instill doubts into the minds of those who teach, then there will go forth from our institutions of learning a lot more teachers who spread these doubts in the hearts and minds of others and it is not long until evangelical truths are buried beneath a mass of falsehoods and half truths. Words which mean one thing are twisted into entirely different meanings. Jesus was well aware of this danger and warned His disciples against the "leaven" or "doctrine" of "teaching" of the Scribes and Pharisees and Herodians.

Paul was alert to this evil and said to the Ephesian Elders that after his departure "grievous wolves" would try to destroy the flock. Teacher Training is a splendid thing, but teachers trained to spread false ideas about the Bible and God and Salvation are enemies of the Gospel. We are to contend earnestly for the faith once delivered to us and not dilute its message or try to put "another gospel," which is not gospel at all, in its place.

I would put the emphasis on *"faithful men"* who shall be able to teach others. Faithful means "full of faith," those who can be trusted to be true to that which has been committed



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to them. Woe to *faithless teachers!* They are denounced in awful words by Peter and Jude (see Jude 8-13, and II Peter 2:10-15). Then there are those who do not go as far as these "filthy dreamers," but nevertheless instill enough doubt in the minds and hearts of young men and women to rob them of hope and peace and joy in believing, and in witnessing power. What a wonderful experience, on the other hand, to be taught by one who is faithful to the great evangelical truths of Christianity!

IV. *Our Textbook: the Holy Scriptures:* II Timothy 3:10-17.

These Holy Scriptures are able to make us "wise unto salvation" and make us "perfect" (complete), thoroughly furnished unto all good works. Why are they able to do this?

First, because they are inspired of God. I believe in "Verbal Inspiration." Over and over again we find expressions like these, The Word of the Lord came, God spoke these words, the words I speak unto you, they are spirit and they are life. This does not make the men who wrote them "machines." They kept their individuality but they were given not only thoughts, but words. How often we are at a loss for words to express our thoughts and pray that God will give us the words we need. To use the wrong word would destroy the perfection of revelation. Surely, it is just as easy for God to inspire the word as it is to inspire a thought.

Second, because all Scripture is profitable. There are many ways in which they profit us. Profitable for doctrine (teaching). The Bible is the best textbook in the world. It is the only infallible rule of faith and practice. It tells us plainly what we are to believe and what we are to do. Faith and conduct go hand in hand. If we believe certain great truths we will practice in our lives what they teach. It is fashionable in certain quarters to say, it makes no difference what a man believes, just so he acts as he should. This is one of Satan's favorite lies. When men are taught that they are beasts, they will soon act like beasts. When men are taught that they were created in the image of God and can have that image restored by faith in Christ, then there is hope and inspiration and salvation for them. Paul gives some other ways in which Scripture is profitable: "for reproof, for correction, for instruction in righteousness." What a privilege to teach the Bible!

YOUNG PEOPLES Department



YOUTH PROGRAM FOR FEBRUARY 9

By THE REV. B. HOYT EVANS

At Work For Christ In Japan

Scripture: Acts 17:16-31

Hymns:

"There's A Wideness In God's Mercy"

"Fling Out The Banner! Let It Float"

"We've A Story To Tell To The Nations"

(This is the second of two programs dealing with Japan. The program leader will do well to remind the young people that this program is a continuation of the study begun before Assembly's Youth Sunday. It will also be helpful for the leader to give a brief review of the material that was covered in the program three weeks ago.)

Program Leader's Introduction:

When Paul said that the men of Athens were "too superstitious" he meant that they had too many religions . . . they were trying to worship too many gods. The same thing can be said of the Japanese people today. Japan is estimated to have some 190,000 different religious sects. Many of these have sprung up since World War II, as the people have sought something solid in which they can believe and something that will restore their dignity. It is not uncommon for persons to practice several of the pagan religions at the same time.

Due to this revived interest in religion, the post-war years offered a splendid opportunity for an advance of Christianity. The opportunity has been especially good among the young people, because they are more receptive to new ideas than their elders. The older people have been more inclined to renew their interest in Buddhism and Shintoism. If we were to visit a church in Japan, we would find a greater proportion of young people than we do in our churches at home. For this reason, many aspects of the missionary effort in Japan are aimed at Japanese youth.

The spread and growth of Christianity in Japan should be especially interesting to us because of the important place that young people have in it. In this program we want to discover some of the ways in which we are helping to strengthen the church in Japan through the work of our missionary representatives who labor there. We shall now hear reports on the various phases of missionary work in Japan.

First Report:

Some of our missionaries work directly with the Japanese congregations. These churches belong to the various Presbyterian denominations of Japan, and our missionaries serve either as organizers or as guest leaders. It is not the ideal for the missionary to settle down as pastor of a Japanese congregation for a number of years, but rather to organize and strengthen churches which can be manned eventually by Japanese leadership. Most of the churches where our missionaries work are located in cities. One of the later reports will tell of the renewed interest in rural work.

Second Report:

In recent years the primary work of evangelism has met with some signal successes in Japan. In February 1956 Billy Graham preached to record breaking crowds of as many as 30,000. The secular press showed great interest in these meetings, and the Japanese churches exhibited a fine spirit of cooperation as they made preparations for the services.

A Volunteer Visitation Evangelism movement has organized groups in over 200 churches with approximately 2,000 lay volunteers. At a recent conference of these workers it was reported that one young volunteer had been instrumental in bringing eighty people to Christ since 1950.

Our missionaries are giving active support to both mass and visitation evangelism.

Third Report:

It has already been indicated that much of the Japanese interest in Christianity is found among young people. It is not surprising then that one of the most promising fields of missionary endeavor is in student work. There are sixteen missionaries engaged in this phase of the work. Not only are the missionaries able to give Christian guidance in the classrooms of the mission schools, but also in extra-curricular activities and independent study groups among students of the secular universities.

Fourth Report:

Since the war a Christian liberal arts college for men has been established. This is a new

idea to the Japanese, because all their universities provide technical training. The new college has made slow progress in becoming popular. Competition for jobs is very keen, and a diploma from a recognized technical school is required for nearly all jobs; however, three recent graduates have entered the theological seminary to prepare for the ministry.

Kinjo College for women was founded by our mission in 1889. It is now independent of the mission, but has missionary representatives on its board of trustees and faculty. With 5,000 students, it is the largest Christian school in Japan.

Our mission also provides the building and supplements the budget for the Reformed Theological Seminary in Kobe. Members of the mission also serve on the faculty from time to time. This is the only institution in Japan for training ministers for the Presbyterian churches of Japan.

Fifth Report:

Evangelism through literature is especially effective in Japan because of the unusually high rate of literacy and because of the keen interest of the people in reading. 1,800,000 copies of the Bible, including portions, were sold in 1956. In the nine years previous to 1956 the mission published 24 books totaling 60,400 volumes of which 25,000 have been sold. There are 597 persons enrolled in a Bible correspondence course which is distributed from Kobe, and there are more than 1500 subscribers to the mission's bi-monthly Bible study magazine. The radio becomes increasingly important as a means for reaching the Japanese people with the Gospel. The mission's "Hour of Christ" program is now going out over three stations weekly.

Sixth Report:

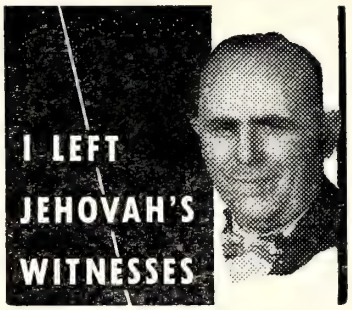
On March 8, 1956, the Yodogawa Christian Hospital in the city of Osaka was dedicated, and the Japanese mission began a new phase of evangelism. This modern 65 bed hospital was the gift of the Women of the Presbyterian Church, U. S., being the object of their annual "Birthday Gift." Almost 3500 patients were treated in the first year of operation, and there were this many opportunities to introduce to the people of Japan the Great Physician of their souls.

Seventh Report:

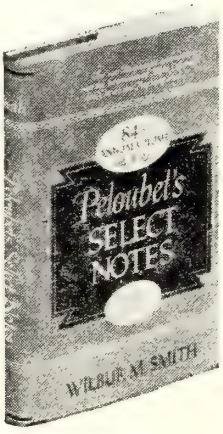
Rural evangelism in Japan continues to be one of the most difficult areas of endeavor. Only two per cent of the Christians and ten per cent of the churches are found in rural areas and small villages. The rural people are more conservative than dwellers in the cities in clinging to the customs and religions of their fathers. Recent efforts have been made to break ground for the establishment of churches by opening Christian Rural Centers. These rural centers provide a social, agricultural, clinical program. It is still too soon to determine how successful this project will be, but it is hoped that doors will be opened in these rural communities for the proclaiming of the Gospel.

Program Leader:

(Close the program with directed prayer for Japan, remembering each phase of the work as it has been reported.)



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CHILDRENS Page



Miracle. The Withered Hand (Luke 6:6-11)

When Jesus went to Church (the Synagogue) one Sabbath morning, He saw a poor fellow sitting by the wall whose right hand was paralyzed. He could not even lift it; he could not move his fingers; his hand was bloodless and withered, like a rag. Jesus stopped and looked at him a moment; then He said, Rise up and come out where the people can see you. The man did so. Then Jesus said, "Stretch forth thy hand" and to the astonishment of all he stretched out his hand and wiggled his fingers. It was perfectly healed. The man was very happy. Jesus had come into his life in a wonderful way. Do you know you may have two good hands, yet they may be worse than withered or paralyzed if you fail to use them for God who made them for His glory. If you should use them to harm some one, or to rob somebody, it would be better if they were withered or even cut off (see Matt. 18:8). There are so many good things you can do with your hands. I would like to know what the man did with his hand that Jesus healed, wouldn't you?

E.

NEWS of CHURCHES around the World

Assembly's Nominating Committee

The Nominating Committee will meet in Atlanta, Georgia, March 4-5, 1958, for the purpose of study and the expedition of nominations for vacancies that now exist, or will shortly exist in the 1958 classes of the various Boards and Agencies of the General Assembly.

The Nominating Committee will be glad to receive suggestions of nominees for such vacancies as will occur. Such nominees will be carefully considered insofar as they are consonant with the requirements of our Manual, and compatible with the needs of the respective Boards and Agencies of our Assembly.

Nominations may be made to the Chairman, or to any member of the Permanent Committee on Nominations, - the names and addresses of whom are herewith listed:

J. Wayne Fulton, Jr., Chairman, 2150 S. W. 8th St., Miami, Fla.

Rev. R. R. Craig, 401 S. E. Madison Street, Idabel, Oklahoma.

Dr. J. R. McCain, 219 S. Candler, Decatur, Georgia.

Rev. Henry P. Mobley, 301 College Avenue, Rock Hill, S. C.

Mr. E. L. Repass, Box 92, Salem, Virginia.

Mr. John B. Salsbery, 243 Fairway Drive, Donelson, Tenn.

Dr. Robert F. Jones, 1000 Penn Street, Fort Worth, Texas.

Rev. C. Lynn Brown, 1704 Oberlin Road, Raleigh, N. C.

Mrs. John W. McQueen, First Presbyterian Church, Albany, Georgia.

The Presbyterian Foundation, Inc. (U.S.)
Trustees Meeting
January 9, 1958

The annual meeting of the Trustees of the Presbyterian Foundation was held Thursday morning, January 9th, in the Board Room of the American Commercial Bank, Charlotte, N. C. Full attendance of the Trustees was noted with the exception of Mr. C. Grattan Price of Harrisonburg, Virginia. Dr. F. L. Jackson of Davidson is President of the Trustees.

Dr. John R. Cunningham, who has recently resigned the Presidency of Davidson College to undertake the duties of Executive Director, presented his first annual report.

The principal bequest noted in the Director's report was that of Dr. Calvin Young of Plant City, Florida. This bequest, which amounted in total to approximately one million dollars, has been settled in recent weeks. Income of $57,182.96 has been distributed during the past two weeks to the beneficiaries designated by the donor. They are the Board of World Missions in Nashville, Tennessee, the Board of Annuities and Relief in Atlanta, the Board of Christian Education in Richmond, and the Presbyteries of St. Johns, Westminster, and Everglades in Florida.

The bequest of Mrs. Maude B. Hope of Shelby County, Kentucky, amounting to $14,755.95, has been divided equally between World Missions, Church Extension, Christian Education, Annuities and Relief and Student Loan Funds.

It was reported to the Trustees that during this school year the Foundation is providing grants-in-aid to seventeen students for the ministry in Union Seminary in Richmond, to two ministerial candidates in the University of North Carolina and to one young lady in the Georgia College for Women.

Report was made of other estates now in the process of settlement which will substantially increase the income to the Foundation for distribution to various institutions and agencies of the Presbyterian Church.

The offices of the Foundation will be permanently established in the new Wachovia Bank Building on February 1, 1958.

By action of the General Assembly of the Presbyterian Church in Birmingham last spring, the Trustees were authorized to petition for an abbreviated name for the Foundation. Later, upon request of the Trustees, the State authorities in Raleigh have approved, as of October 1, 1957, as the official name of this the oldest agency in the Presbyterian Church "The Presbyterian Foundation, Inc. (U.S.)".

Evangelical Theological Society

The 9th annual meeting of the Evangelical Theological Society convened at Asbury Theological Seminary, Wilmore, Kentucky, December 26 and 27. Papers were presented on the Dead Sea Scrolls as follows: "The Servant of Jehovah in Isaiah and the Dead Sea Scrolls," by Martin J. Wyngaarden of Calvin Theological Seminary; "The Scrolls and the Scribes of the New Testament" by Joseph H. Dampier of Johnson City, Tenn.; "The Dead Sea Scrolls and the Johannine Literature" by H. E. Finley of Nazarene Theological Seminary; "The Dead Sea Scrolls and the Formation of the Canon" by Francis I. Anderson of Ridley Theological College, Melbourne, Australia.

Seventy members and guests enjoyed the fellowship banquet at 6:15 P. M. Thursday in Larabee-Morris Hall. Following a devotional message by Dr. Mildred B. Wynkoop of Western Evangelical Seminary, Dr. Ned B. Stonehouse of Westminster Theological Seminary brought the presidential address, "The Infallibility of Scripture and Evangelical Progress." The popular evening meeting featured an illustrated lecture on the Israel-American Institute for Biblical Studies by G. Douglas Young of Trinity Seminary.

At the Friday morning session the following papers on Recent Discussions In Christology were read: "The Christology of Albert Schweitzer" by Alfred A. Cierpke of Temple Baptist Theological Seminary; "The Christology of Karl Barth" by Kenneth S. Kantzer of Wheaton College; "The Christology of Paul Tillich" by Jerome L. Ficek of Trinity Seminary; "The Christology of Nels Ferre" by T. W. Bender of Northern Baptist Theological Seminary. At the Friday afternoon session papers were read on Problems in Contemporary Christology as follows: "The Two Genealogies of Christ" by George A. E. Salstrand of Temple Baptist Theological Seminary; "The Virgin Birth in Contemporary Christology" by J. Kenneth Grider of Nazarene Theological Seminary; "Christology in Recent Religious Education" by Charles R. Gresham of Midwest Christian College. The closing devotional message was brought by W. Gordon Brown of Central Baptist Seminary, Toronto, Canada.

The Society reports a 20% increase in those in association with E. T. S. during the past year, giving the present total of 435 members and associates. Fifty members were in attendance at the meeting.

Newly elected officers are Warren C. Young of Northern Baptist Theological Seminary, as president; Gilbert H. Johnson of the Missionary Training Institute of Nyack, New York, vice-president. J. Barton Payne of Trinity Seminary was re-elected secretary, and Delbert R. Rose of Asbury Theological Seminary, was re-elected treasurer.

The Evangelical Theological Society is an association of Bible-believing scholars in North America and Canada and is designed to encourage Biblical and theological scholarship and the publication of significant evangelical works.

Dr. Oswald J. Smith Holds Meeting in Argentina and Chile

Dr. Oswald J. Smith, Pastor of the Peoples Church, Toronto, Canada, has now concluded his evangelistic campaigns in Rosario, Argentina, and Santiago, Chile.

In Rosario God poured out His spirit right from the beginning. There was a large number of decisions every night. The auditorium seated 6,000 and before the campaign closed standing room was at a premium. The total attendance was 30,000, with an average of 5,000 a night. There were 452 decisions for Christ recorded.

The Santiago Campaign opened on Thursday night with 5,000 present and 100 decisions for Christ. The meetings were held in an open stadium.

Vast crowds gathered to hear the Gospel. Men sat on horseback and listened. Policemen stood around everywhere. There was absolute silence while thousands sat or stood. Hundreds upon hundreds — perhaps 2,000 or 3,000 — could not get seats and had to stand throughout the whole service, after 8,000 had been seated. Dr. Smith stood and preached under the open canopy of heaven.

The attendance totalled 75,000. There were 1,134 first time decisions for Christ and 124 volunteers for service.

The total to date for South America now stands as follows:—Attendance 371,000 and Decisions 8,129.

ALABAMA

Birmingham — (PN) — A commission of the Birmingham Presbytery, U. S., installed the Rev. E. H. Flaniken as minister of the Central Park Presbyterian Church, January 5.

On the commission were: Dr. Alexander Henry, Dr. J. Herndon McCain, Dr. R. D. Bedinger, the Rev. T. Stratton Daniel, Jr., and elders F. A. Peake and R. E. Glasgow.

A native of Memphis, Tenn., Mr. Flaniken came to the Central Park church from Marlinton, W.Va. He served the Presbyterian church in Craigsville, Va., before going to Marlinton.

A graduate of Southwestern at Memphis, he served as president of the school's student body. He graduated cum laude from Union Theological Seminary, Richmond, Va.

GEORGIA

Atlanta — The Rev. Mr. James L. Doom, who for the last three years has served as pastor of the First Presbyterian Church, Hamlet, N. C., has accepted a call to become Associate Secretary of the Department of Church Architecture of the Board of Church Extension. Dr. Doom begins his new work in Atlanta in early 1958.

Announcement of Mr. Doom's acceptance was made by Dr. P. D. Miller, Executive Secretary of the Board of Church Extension, who explained that the continuing volume of building activity throughout the General Assembly makes the appointment of Mr. Doom highly necessary. In making the announcement, Dr. Miller stated that the Board of Church extension estimates that it will probably be several months before Mr. Doom and the Rev. Mr. O. V. Caudill, the Department Secretary, can complete the volume of work already requested. New calls will be answered as soon as it is possible to get to them. For some time the requests for guidance by the Architectural Department have far exceeded the time of the Secretary of the Department, working alone, to fill them, with construction during the past year mounting to a total of more than $19,300,000 in the Presbyterian Church, U. S.

Mr. Doom was born in Knoxville, Tenn., and was reared in Decatur, Ga., the son of Mr. and Mrs. J. M. Doom. He is an honor graduate of Georgia Tech, where he was winner of the American Institute of Architecture Medal. This award to the outstanding graduate of the year in architectural engineering, carried with it a scholarship for advanced study in Harvard Graduate School of Design. After a year in Harvard, Mr. Doom joined the Robert and Company architectural firm in Atlanta where he worked until entering Columbia Theological Seminary.

He graduated from Columbia Seminary in 1943 and since then has served pastorates in Jacksonville, Ala., Hartsville, S. C., and Hamlet. He was also, for two terms, the South Carolina member of the Board of Directors of Columbia Seminary and aided that institution as consultant during campus expansion. He has been a member of the denomination's Council on Church Architecture since its organization.

In his new position, Mr. Doom will not be a practicing architect, since the Department does not design or supervise the erection of buildings. But the Department does consult with congregations during the extensive planning that precedes the employment of an architect.

Mr. Doom is married to the former Miss Emma Moffett McMullen, daughter of Dr. and Mrs. Robert J. McMullen, distinguished Presbyterian missionaries to China, where her father was president of Hangchow Christian College.

Columbia Theological Seminary

Columbia Theological Seminary announces the successful conclusion of a campaign to endow its Department of Homiletics in honor of the late Dr. Peter Marshall, an honored alumnus of the Decatur institution. This effort to establish a worthy memorial to the late pastor of the New York Avenue Presbyterian Church of Washington and Chaplain of the United States Senate had been instituted a short time after the sudden death of Dr. Marshall from a heart attack several years ago. Friends of the seminary had promised a gift of $50,000.00 to the institution upon condition that $200,000.00 should be secured from other sources by January 1, 1958. The quiet campaign conducted by the Seminary for this purpose met with an enthusiastic response on a part of a multitude of individuals who wanted to participate in the establishment of this tribute to the young Scottish minister who, after graduating from Columbia Seminary, had made such an impact upon the life of the nation by his preaching and by his prayers in the Senate of the United States. Most of the gifts received, however, were small and it was not until the last day of 1957 that the goal of $200,000.00 was reached.

The Peter Marshall Memorial Fund which has thus been established will be used to endow the Department of Homiletics at Columbia Theological Seminary. Dr. Wade P. Huie, also an alumnus of the Decatur institution and recently pastor of the Vineville Presbyterian Church in Macon, Ga., has been elected as the first Peter Marshall Professor of Homiletics in the seminary. Dr. Huie moved to Decatur with his family late in December and entered upon his actual teaching duties at the seminary on January 2, 1958.



RETIRING TREASURER
Rev. R. E. Hough, D. D.



NEW TREASURER
James Beckett

Dr. R. E. Hough Resigns as Treasurer of Benevolences Central Mississippi Presbytery

James Beckett Elected as Successor

Dr. R. E. Hough, beloved retired Presbyterian minister of Jackson, resigned as Treasurer of Benevolences for the Central Mississippi Presbytery, Presbyterian Church U. S. on January 1, 1958. He succeeded Dr. J. B. Hutton, as Treasurer in October 1940.

Dr. Hough came to Jackson as pastor of Central Presbyterian Church in 1916. He served that congregation until his retirement from the active pastorate in 1946. From 1947 until 1957 he served as stated supply for the Raymond and Brandon Presbyterian Churches.

Dr. Hough is a native of Lancaster, South Carolina, and a graduate of Erskine Seminary. He is the father of William Roddey Hough of Jackson, Mississippi, and Rev. Robert Spencer Hough, Pastor of First Presbyterian Church, Memphis, Tennessee.

Before coming to Jackson as pastor of Central Presbyterian Church, Dr. Hough held pastorates in Charlotte, North Carolina, Wrens, Georgia and Corsicana, Texas.

Mr. James Beckett of 632 Woodbury Road, Jackson, Miss., has been chosen as the new Treasurer of Benevolences for Central Mississippi Presbytery to succeed Dr. Hough.

Mr. Beckett is a native of Clydebank, Scotland. He is a graduate of Glasgow University, Glasgow, Scotland, and also of Columbia University, New York City. Before beginning his teaching career in the public schools of Jackson, Mr. Beckett was a teacher of Mathematics and Science in Dalmuir and Clydebank, Scotland and Tuscaloosa, Alabama. He has taught Mathematics in Jackson's Central High School and Murrah High School since 1927.

Mr. and Mrs. Beckett have one daughter, Miss Jessie Beckett, who lives in Jackson with her parents.

The Becketts are members of the First Presbyterian Church, where Mr. Beckett has served for a number of years as Deacon, Church Treasurer and bookkeeper. His hobby is gardening.

LOUISIANA

New Orleans — (PN) — A tract of land comprising 197 acres near Fontainebleau State Park has been donated to the New Orleans Presbytery by Fred W. Salmon, New Orleans lumberman and investor.

The land, in addition to a previous donation of 25 acres by Salmon, will be used as a church camp site, it was announced.

The site is on high land in piney woods approximately four miles from Bayou Lacombe and four miles east of Mandeville, with an access road to U. S. Highway 190.

A total of $20,000 annually for the next three years has been allocated by the Presbytery to improve the land and to construct needed buildings for its use as a conference and camp site.

The movement to obtain such a site was initiated by Dr. John S. Land, pastor of the St. Charles Avenue Presbyterian Church here.

NORTH CAROLINA

Chapel Hill — (PN) — Dr. Bernard Boyd, who is James A. Gray professor of Biblical literature at the University of North Carolina, returns to WUNC-TV on January 28, to teach a new course, "Introduction to New Testament Literature."

The telecourse which offers three hours credit from the University of North Carolina Extension Division, will be taught by Dr. Boyd two evenings a week on television. Both formal registrations for credit, and informal registrations for non-credit have been accepted by the Extension Division here.

Dr. Boyd received his degrees from Presbyterian College, Princeton Theological Seminary, Princeton University, and Union Theological Seminary in Richmond, Va.

Dr. Boyd was a chaplain during the war years, serving in the Pacific area with the Marines. He has held positions at Presbyterian College, Davidson College, and is presently chairman of the UNC department of Religion.

Dr. Boyd will be remembered by many as the Sunday morning Bible teacher during the Presbyterian Men's Convention in Miami last year.

Dr. Boyd is not a newcomer to television, having taught several previous courses on WUNC-TV.

Little Clan Has Three Generations as Church Officers

(See front cover)

Albemarle—Three generations of the J. A. Little family are currently serving on the official governing bodies of the First Presbyterian Church of Albemarle.

D. L. "Labe" Little, Jr., young Albemarle insurance agent, was ordained and installed as a Deacon of the church during impressive services conducted by the pastor, Rev. Ben F. Moore, Sunday morning.

His father, D. L., Sr., who has served the church as a Deacon for the past 26 years, was installed as a Ruling Elder Sunday morning.

His grandfather, J. A. Little, who was 84 years of age on January 8, has served as a Ruling Elder in the First Presbyterian Church of Albemarle since 1918. He was ordained as an Elder in 1900, and served the Locust Presbyterian Church and the First Presbyterian Church of Oakboro prior to coming to Albemarle.

Other new church officers ordained and installed Sunday morning were: A. S. Lynn, C. D. Hatley, and E. Clyde Smith, Elders; and Jack T. Wilson, Dr. M. B. Richardson, S. R. Andrew, Jr., C. Y. "Chuck" Morehead, Dr. R. F. Overcash, H. Graham Cornelius, and H. T. Murrell, Deacons. Jay Weemhoff, who has previously been ordained as a Ruling Elder, was also installed in office Sunday morning.

The new officers were elected by the congregation under a system of officer rotation recently adopted by the church.

THE WILLIAM BLACK HOME at Montreat has announced through its President, Dr. E. E. Gillespie, that reservations for the summer may be made by writing to Mrs. Ray H. Waltham, R.F.D. No. 3, Matthews, N. C.

NORTH CAROLINA

Rocky Mount—Special services were held here, early in December for the dedication of a new Christian Education building of the Second Presbyterian Church.

The $40,000 structure, to be known as the J. B. A. Daughtridge Building, contains 13 Sunday School classrooms and Sunday School office space. The building is air conditioned.

The Rev. Ellis Oakes, a former pastor of Second Church, delivered the dedication address. Others taking part in the ceremony were Dr. Norman Johnson, pastor of the First Presbyterian Church in Rocky Mount; the Rev. John Miller of Snow Hill, moderator of Albemarle Presbytery; the Rev. Joe Brooks, pastor of Edgemont Presbyterian Church here; the Rev. Russell B. Fleming, pastor of Rocky Mount's West Haven Presbyterian Church; and F. M. Pridgen of Rocky Mount.

The occasion was also observed as Homecoming Day for former members and friends of the church.

Charlotte — A gift amounting to $206,000 has recently been made to Queens College by Irwin Belk, Charlotte business executive and prominent Presbyterian layman, Dr. Edwin R. Walker, president of the college, has announced. The gift was made to the Centennial Fund campaign.

The gift includes the establishment of the Carol G. Belk Endowment and the acquisition of property with a 294 foot frontage and a spacious residence adjacent to the campus.

The house and grounds have already been incorporated into the campus property, and the building will be used to house approximately 30 students next year. Permanent use of the property will be decided upon after a new residence hall has been erected on campus.

The endowment fund created in honor of Mr. Belk's wife was started three years ago, and income from it will be used for a professorship or professorships. During the past three and a half years, gifts from Mr. Belk have been in excess of $325,000.

Charlotte — The annual convocation of Mecklenburg Presbyterians was held January 5, at Covenant Presbyterian Church here.

Dr. William Elliott, Jr., moderator of the Presbyterian Church, U. S., was principal speaker for this traditional service.

The convocation is held annually on the first Sunday night of the new year, and is sponsored by the Presbyterian Ministers' Association of Charlotte. Special music was presented this year by the Covenant Church Choir.

During the weekend in Charlotte, Dr. Elliott participated with officials of the First Presbyterian Church planning for the 1958 General Assembly of the denomination.

On the first Sunday morning of the new year Dr. Elliott preached at the First Presbyterian Church of Gastonia, N. C.

Raleigh — (PN) — The Raleigh, N. C., Presbyterian Council's second annual Presbyterian Conference on World Missions was held January 9-12.

Presbyterian missionaries home on furlough spoke in churches and schools here during the four-day meeting. Special services in all Presbyterian churches were held on Sunday morning, with services at special times in some of the churches on Friday and Saturday.

The opening convocation at White Memorial Church had Dr. William M. Elliott, Jr., of Dallas, moderator of the General Assembly, as the speaker. The closing convocation, held at the First Presbyterian Church, had Dr. James A. Jones, president of Union Theological Seminary in Richmond, Va., as speaker.

Participating churches included Milner Memorial, Western Boulevard, Westminster, West Raleigh, Cary, Ernest Myatt, Buffaloe, Hudson Memorial, Garner and Wendell, as well as White Memorial and First.

SOUTH CAROLINA

Columbia — (PN) — The Rev. Joseph Sherwood Harvard was installed as the first pastor of the Forest Lake Presbyterian Church, January 5.

A commission of Congaree Presbytery authorized to conduct the installation service included the Rev. Cecil D. Brearley, Jr., chairman, the Rev. Harry F. Peterson, Jr., Henry B. Johnson, and Sam A. McPherson. The sermon was preached by the Rev. John B. Prigden.

Mr. Harvard, a native of Florida, is a graduate of Columbia Theological Seminary, Decatur, Ga. His first pastorate was Knox Presbyterian Church in Pensacola, Fla. He has been serving in Congaree Presbytery's Extension Program, and had an important part in the organization and progress of Forest Lake Church. He was unanimously called to serve as the church's first pastor.

Kingstree — (PN) — The congregation of Central Presbyterian Church near here dedicated their new $78,000 sanctuary and educational building in December, on the 71st anniversary of the founding of the church.

Taking part in the service were: the pastor, the Rev. Russell W. Park, Jr.; J. F. Clark, architect; C. B. Atkins, contractor; H. M. Brown, chairman of the building committee; the choir; W. C. Brown, clerk of the session; H. M. Brown, Jr., chairman of the board of deacons; J. Edward Brown, superintendent of the Sunday school; and the congregation.

The Church was organized on December 8, 1886, by the Rev. J. G. Richards, an evangelistic worker of Harmony Presbytery. The report to the General Assembly in 1887 listed 47 members.

Cheraw — (PN) — One of South Carolina's most historic church structures, the First Presbyterian Church of Cheraw, is having a two-story educational wing added to it, and is undergoing restoration and alteration of the existing sanctuary and church school, which were built around 1820.

The proposed improvements will be designed and supervised by architect Charles N. Robinson of Lancaster, S. C.

Work recently was begun on the project including the erection of a new two-story church school wing which will provide the church with educational facilities for 500 persons. It will also have space for a church library, parlor, kitchenette, and administrative offices. The entire building will be completely air-conditioned.

The first floor room for pre-school children will open onto two landscaped court yards.

The sanctuary restoration will include a new period pulpit, colonial lanterns, and a central carved wooden panel to the rear of the choir, an addition inspired by the interior of the St. Phillips Church of Charleston, which was built about the same time as First Presbyterian.

All existing rooms are to be refinished.

Chairman of the church's building committee is V. H. Kendall of Cheraw. The Rev. J. R. MacKinnon is pastor.

Columbia — (PN) — Dr. William M. Elliott, Jr., of Dallas, Texas, Presbyterian, U. S., Moderator, will address three Evangelism Rallies in South Carolina at Greenville, Columbia, and Charleston in early February.

The Greenville meeting will be held February 5, at First Presbyterian Church. The meeting in Columbia will be February 6, in Eastminster Church. The Charleston rally will be February 7, in the First (Scots) Presbyterian Church.

These meetings, which will be held at night, are a part of a synod-wide program of evangelism promoted by the South Carolina Synod Evangelism Committee. The meetings at which Dr. Elliott will speak are of general interest and are in a sense, statewide; but other rallies are being prepared for the other five presbyteries in the state. Chairmen of the Committee is the Rev. Fred A. Hopkins of York.

Headquarters for the program are maintained in the Synod's Office in Columbia by the Rev. Arthur M. Martin, executive secretary of the Synod.

The entire program is to culminate in simultaneous visitation evangelism campaigns being conducted in Presbyterian Churches throughout the Synod during the week of March 9, just a few weeks before Easter.

Spartanburg — (PN) — Mr. William A. L. Sibley, elder in the First Presbyterian Church of Union, S. C., has been appointed chairman of the Special Gifts Committee of Converse College's eight million dollar development program.

B. M. Edwards of Columbia, S. C., is general chairman of the program for the college.

Northeast Texas Presbytery

The Presbytery of Dallas, Presbyterian Church, U. S., went out of existence on January 1 after 79 years as a unit of the Synod of Texas and has now become a part of the Presbytery of Northeast Texas.

This is part of a procedure in which there has been effected a re-districting of all the presbyteries within the Synod of Texas, according to Presbytery's Moderator, Dr. Cecil H. Lang.

Dallas Presbytery was composed of forty two churches in Northwest Texas. The new Presbytery, extending from Dallas east to the Louisiana line and from Corsicana and Palestine north to the Oklahoma border, will have 78 churches, 32 of which were formerly in Dallas Presbytery.

The first meeting of the new Presbytery will be held in the First Presbyterian Church, Tyler, on Tuesday, January 28. The Presbytery's administrative staff at present consists of Rev. Cecil H. Lang, Executive Secretary; Rev. P. J. Garrison, Jr., Associate Executive, and Rev. Wm. H. Foster as Director of Christian Education. Presbytery's office will be located in Dallas at 1104 Praetorian Building.

VIRGINIA

Hopewell — Rev. Charles W. Solomon of Montreat, N. C., held meetings at Bethel Chapel and Sandy Ridge Chapel. As a result of these meetings 8 and 13 members were received into the West End Church. Dr. Plumer Smith is now preaching at these two chapels. These chapels are under the West End Presbyterian Church of Hopewell, Va. Rev. Wm. E. Hill, Jr., is the pastor of the West End Church.



BOOKS

MARK MEETS CHRIST. Frank Wilson Price. Westminster Press. $3.50.

A striking title to a most challenging book. Dr. Price was born in China of missionary parents, took much of his education in Chinese schools, served for many years as a missionary in China, is a Chinese scholar, and has written many books on China. He lived in Communist China for three years and a half, and was released in 1952.

This book is the product of his own personal experience and research, now made available in succinct and readable form. It is written from the point of view of one who firmly holds to the historic faith of the Church as a revelation from God recorded in the Bible.

Dr. Price shows that Marxism is a pseudo-religion that cannot satisfy the religious needs of man. Man is created a religious being, with hunger of soul that Marxism cannot satisfy. Sinful man may seek to escape evil, but he only exposes his own moral weakness and failure thereby.

The dialectic materialism of Marxism is a real challenge to Christianity, which only a true vital Christianity can meet. He says: "A one-sided, distorted half Christianity is as great a danger as the false and inadequate religious strains in the new faith of Marxism. The most powerful reply to Marxism will be a revitalized faith among all Christians, a faith in the divine source of our religion and faith in the spiritual resources that are made available through Christ for us. Christian faith, truly preached, bravely taught, and passionately lived, will be 'the victory that overcomes the world.'"

But a few quotations will not suffice, the book will have to be read and digested in order to appreciate it. Get it and read it for yourselves.

M.A.H.

THE PEOPLE'S CHURCH AND ITS PASTOR. Oswald J. Smith. The People's Press. $1.00.

Dr. Smith has ministered in Toronto since 1915 and since 1928 served at the great People's Church which has a membership of 3,000. The author is known primarily as a missionary statesman. He has led his church in a program that has netted over $3,000,000 for missions and is now contributing toward the support of 350 missionaries.

This volume tells not only of the church, but of the pastor, his conversion, call to the ministry, his work among the Indians, his travels, books and hymns.

GUILT AND REDEMPTION. Lewis J. Sherrill. John Knox Press. $3.50.

This volume is a reprint of Dr. Sherrill's 1945 Sprunt Lectures at Union Theological Seminary, Richmond, Virginia. Most of the text has been left unchanged. Some revision has been made in Chapter 2 where 2 major streams of psychological thought are distinguished and in Chapter 4 where different kinds of anxiety are discussed.

These lectures sprang from the author's conviction that Christianity has the most penetrating and the most constructive solution ever offered for the tremendous problems arising out of human guilt. These lectures draw not only upon the Bible and theology but also upon psychology and psychiatry.

INDUSTRIAL CHAPLAINCY. Yancy Samuel Thompson. Christopher Publishing House, Boston. $2.00.

Dr. Thompson is an advocate of the industrial chaplaincy. In advocating this work, he has compiled this monograph on the subject. It is a record of the thinking and doing of those who have been interested in further developing this division and are still giving their service to the cause. It is based on the author's training and experiences as a chaplain in various public institutions, hospitals and industries for a period of 20 years.



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A permanent fund may be established on our books, while living, or by legacy, in one's own name or in the name of a loved one. Only the income from the fund is used to support foreign missions, thus allowing the principal to remain intact.

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EDITORIAL

What Is Essential?

In the writings of some of the neo-orthodox theologians, and of course among others of different labels also, there are statements that the Incarnation is essential but that the Virgin Birth is not. The Rev. Thomas J. Kelso, of the Presbyterian Church in the U. S. A., who has recently been promoted to a better position with the approval of his Presbytery, had earlier published a statement denying the bodily resurrection of Christ. Perhaps he believes that some form of immortality is essential, but not a resurrection of the body. What then is essential: Incarnation and Immortality only, or Virgin Birth and Resurrection also?

Before this question can be answered, another must be asked. How does one distinguish between the essential and the non-essential? It would be relatively easy to decide which doctrines are essential, if we first knew what is meant by essential. Those who assert that the Incarnation is essential but that the Virgin Birth is not do not usually take great pains to explain how they arrive at their decision. It would help if they were more explicit.

Sometimes they drop a hint. Perhaps it is unfair to press a mere hint, but when that is all there is to work with, such must be our starting point.

Those who reject the Virgin Birth have often given as a reason the fact that Paul never mentioned it. It would seem therefore that one characteristic of essentiality is a mention by Paul. What Matthew and Luke mention could not be essential unless Paul repeated it. This seems to make most of the life of Christ unessential.

But these theologians would never admit that a doctrine is essential simply because Paul mentions it. Paul insists on the vicarious atonement; he teaches that Christ died to satisfy the justice of the Father, that God might be both just as well as the justifier of him who has faith in Christ. But the gentleman named above has "no truck" with the substitutionary atonement any more than he has with the Virgin Birth. Or, again, Emil Brunner is more willing to abandon the laws of logic than to accept the doctrine of predestination. Paul therefore cannot be the sole test of essentiality. Brunner loves to quote the verse, "The Word became flesh;" but why he chooses this verse rather than some other — or, since Paul speaks of the incarnation in slightly different words, why Brunner chooses this theme rather than some other — that is to say, what other tests of essentiality there are besides mention by Paul, I have not discovered.

Another confusion, induced by an omission, is inherent in these discussions. Those who deny that the Atonement and Resurrection are essential usually fail to explain what they are not essential to. If they meant that belief in these doctrines is not absolutely essential to entrance into heaven, no good Christian would object. The thief on the cross did not know of the Virgin Birth and could not possibly have known of the Resurrection. In this he held the same position as all the Jews down through the ages. I am not so sure that the Jews and even the thief on the cross were ignorant of the substitutionary atonement.

Do the modern unbelievers then mean that these events and doctrines are not essential to God's plan? If these events are rejected as fictitious and these doctrines as false, then of course they could not be essential to anything. And probably the denial of their essentiality is in most cases merely a veiled way of denying their truth. But if there are some who admit that these events happened, but that they are not essential, the meaning can hardly be that they are not essential to God's plan. Would not anything that God does be essential? In this sense Joshua's taking Jericho is essential.

Perhaps then the denial of essentiality means that belief in these facts is not essential to a mature Christian life. But if these are truly

facts and not fictions, then it hardly seems possible to make any great headway in the Christian life without knowing them.

Finally and most probably the denial means that belief in these facts and doctrines is not essential to ordination.

Well, it is to be admitted that by reason of its foundation principles these beliefs are not essential to ordination in a Unitarian church. There are also some other churches with no creed at all, and therefore nothing can be said to be essential to ordination in those churches.

This is not true of the Presbyterian churches. A learned body of devout men spent half a dozen years drafting the Westminster Confession as a written statement of what was to be believed and preached. It is incredible that they thought the Atonement and the Resurrection unessential. To suppose so requires massive historical incompetence. And such ignorance seems to me to disqualify a person for Presbyterian ordination.

I would similarly argue that belief in the third chapter of the Confession, Of God's Eternal Decree, is essential to a worthy Presbyterian ordination. But our present troubles are deeper than disloyalty to Calvinism. The Virgin Birth and the Resurrection are essential to Lutheranism as well, and, to collapse all church history into a few words, these beliefs are stated in the Apostles Creed. They have in all ages been the belief of the Christian Church — the belief of the ordinary members and not merely a requirement for ordination.

By what authority, now in the twentieth century, are they branded unessential?

—G.H.C.

From King David to President David

According to the Good Book, Samuel had quietly anointed David as the future king of Israel. The people turned to him in grateful appreciation after his victory over Goliath. But in jealousy King Saul turned against him and sought to take his life. In the wilderness as a fugitive twice Saul was at the mercy of David and could easily have been slain by him. But each time David refused to lift his hand against the LORD's anointed king. He spared Saul though Saul was seeking his life.

We have now the services of a President whose middle name is David. Sundry editors are conducting a campaign to remove him from the direction of affairs. They do not remember the example of David in his treatment of King Saul, but avidly lift their hands against the man whom Providence through the voice of the American electorate has made our President. They attack him on the grounds of health, of inattention to his work, and of sundry other allegations. Indirectly, they seek to accomplish his removal by magnifying the Vice President and by running down the President's Chief Assistant, Sherman Adams.

We respectfully suggest to these editors that they accept the act of Divine Providence in providing Dwight David Eisenhower as the President of these United States for this term, or until such an act of Providence to his health or strength makes his retirement mandatory. In recognizing God's hand in the choice of a President we are not setting up an infallible ruler. Not only Saul, but later King David, was by no means infallible. The Bible accounts the sins and mistakes of both — but it did not encourage lifting hands for the removal of either. It calls on us to pray for all those in authority over us that we may live in peace. Let us pray for the chief executive of our country as the British pray for their rulers, offering our petitions in the name of David's Son, our Lord Jesus Christ. And then when we differ with the President, our criticisms may be chastened with prayer. The Good Book also tells us not to take up a railing accusation against the leader of our people.

May the good example of David toward Saul encourage a better attitude than exists on the part of some editors toward the man whom Providence has raised up to be our President at this time. If so, the magnanimity of King David will be a blessing to our President David, three thousand years later. —W.C.R.



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Have We Lost The Grace To Blush?

Editor's Note—The writer of this editorial was not reared in a sheltered atmosphere, away from the world. He came from a godly home. But in a secular college, in the business world, in professional baseball, medical school and hospitals, his surroundings brought him in contact with much of the world in the "raw". For that reason the following is of particular significance.

—H.B.D.

* * *

Our present generation has largely lost the grace to be shocked at *anything.* A blush from shame, modesty or confusion is a rarity, not a commonplace reaction to vulgarity or worse.

In saying this we are not defending the prudery or priggishness of the Victorian age. In our day there is a refreshing frankness about some aspects of nature which is normal, healthy and right.

But frankness is now being superseded by boldness, vulgarity and looseness in talk and actions which can lead to license and worse.

The functions of nature may be faced with frankness, although such can lead to crudity which coarsens the fiber of personality. But sin should not be a subject for banter, condoning or emulation. However, the grossest sins are today the subject of jokes, allusions and frank discussion. This situation has become so rife that homosexuality is now referred to by inference and worse — and few have the grace to blush.

We recently had to answer a letter from a person who boasted of her church activities and high standing in the community and at the same time spoke without remorse of living in homosexual accord with another woman. Whether Romans I was used to reach her seared heart we do not know.

We write with so much feeling because we know that the most depraved ways of life are now popularized. At least two of the most popular movies of recent months have been based on such depravity while they, with the books from which they are taken, are accepted by tens of thousands of people — many, many of them church members.

Have we lost the grace to blush? To be shocked? To react vigorously against such parading of sin? It would seem that such is the case.

Frankness of talk between the sexes has only too often given away to jokes and conversation not heard outside of the coarsest circles of a past generation. This is not freedom, it is slavery. It is not liberty, it is license. It is not godly conversation but hellish folly.

This is not a plea for any new laws on the statute books. It is not a demand for any kind of human censorship. But it is a plea that Christians shall set an example by fleeing as from a plague from lewdness and levity based on lewdness. Such standards and their resulting attitudes are not born of prudery; rather they come from the sweetness and purity which are to be found in Christ and those who walk in His strength and likeness.

The Puritans of old became the butt of jokes because they rigidly turned from the licentiousness of their own day. But they took a stand for righteousness which, in some way, must be repeated in our own time. Russian Communism has not been able to sweep over America, but the bawdiness of hell itself is to be seen anywhere in the land today . . .

And few of us have the grace to even blush.

—L.N.B.

Where Life Begins

"And . . . , they forsook all, and followed him." Luke 5:11

"And he left all, rose up, and followed him." Luke 5:28

"And he said unto them all, If any man will come after me, let him deny himself (say *'No' to self*), *and take up his cross daily."* Luke 9:23

* * *

Christian discipleship is not easy, so far as that word is used in the world. It is not easy to "forsake all" and follow Christ. It is not easy to "say no to self" every day and to take up Christian responsibilities.

One wonders if the Church is not failing in not laying greater stress on our Lord's demands for discipleship. This is not a picture of gloominess but actually of great joy. It is not a renunciation of happiness but a door through which real happiness is to be found.

At the end of World War II there was much talk of "total surrender." This had to do with a vanquished foe. The foe which we each one face is the enemy of the inner self who is only conquered as Christ comes in to redeem and become Lord of all. He demands of us total surrender, not that we should become slaves but free men — slaves of Christ but free from self and Satan.

The problems of no two people are alike. The sin which so easily touches one life has little appeal to some one else. The ambitions

so dear to one are no hindrance to some one else. But there are things which each one is expected to lay down that they may follow Him. There are encumbrances in one life about which another may know nothing. But God knows every heart and He knows that until we reach the place where we are willing to give up any and everything for His sake, and to go forward in the freedom and power He alone can give, we have not entered into life in the fullness we should enjoy.

Saying no to self and saying yes to Jesus Christ is where life really begins.

—L.N.B.

An Overdue Exposure

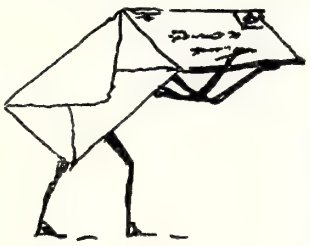
It is only natural that publishers like to make a "scoop", and while the *Journal* is not over-ambitious in this, yet we are grateful to be "in at the first" on the uncovering of one of those strange oversights which occur now and then in the world's history, causing people to "wonder why."

In a recent circular letter sent out by one of our Board members, the closing paragraph read this way: "A self-addressed, stamped envelope is enclosed for your convenience (in replying)."

One of these circulars went to our good friend, Mr. Alfred D. Mason, of Memphis. Mr. Mason came across with a generous list of new subscribers and a check to cover, and with this comment and challenge: "The *very first* time you *see an envelope* addressing ITSELF, PLEASE take a photograph of it and send *me* one! ! ! This strange expression is used a great deal; but *no* such thing *ever* happened. Makes me smile."

We sent him this reply: "The Editor-in-Chief seemed to be surprised and delighted by your discovery of the time-worn error and misnomer of a 'self-addressed envelope', but passed the buck to the writer to reply and confess to our confusion and redness of face.

"The question takes its place with the South Pole and other hitherto undiscovered spots on the planet, to wit: Why was this palpable absurdity not discovered before? Why the communicating world and the Postmaster General have been winking at the claim of a blank envelope to having the power to (as it were) lift itself by its own boot-flaps, is beyond our comprehension. The thing which flabbergasts us is that this fiendish lie has been masquerading before us a lifetime, only thinly veiled, and we allowed it to get by. It took *you* to discover the fraud. And we thank you for it. Henceforth we shall be careful to say, Herewith enclosed find an *addressed* envelope stamped for reply. This will at least relieve the envelope of a lot of responsibility if there should be a mistake in the address, or a two-cent stamp when it should be a three.



We of course cannot send you a photograph, but have sketched here what might yet take place in the Space Era.

Gratefully yours,

W. C. S.

The Sun and the Moon Stood Still

By J. V. N. Talmage

Chapter 16: NOAH'S CLOCK FAILS

God promised Noah that day and night would not cease, and this suggests that there had been some kind of interruption in the rotation of the earth. In this chapter we have the difficult task of explaining how it could have happened.

A few weeks ago the writer noticed in a scientific periodical that the rotation of the earth was even today slightly irregular. (*Science Digest* August, 1957). At the end of the last century men discovered that the poles moved slightly. In the July 1957 issue of the *National Geographic* it was reported that the men at the South Pole had difficulty keeping a flag over the "spin pole." Geophysicists know that the crust of the earth is finely balanced in rotating equilibrium and that the very small things disturb that balance. A cataclysmic event such as was described in previous chapters caused the crust to slip far and rapidly, but the process was not simple. Here are some facts.

1. The plastic material that filled the blister in the earth's crust centered in Tanganyika came from the south, for it left a trail of "faulting" (irregular uplifts) all the way to the southern coast of Africa. Along the coast of Mozambique, Natal and farther south there are raised reaches high above the present shores where the sea used to wash. The uplift is varied as is usual with faulting. The time of these uplifts can be determined by stone tools connected with them in one way or another. The beaches connected with the FLOOD cataclysm are known as those of the MAJOR EMERGENCE.

2. The flow of the material under the crust northward had a tendency to swing westward as the trade winds do. This of course interfered with the rotation of the crust of the earth above, and thus the sun and the moon appeared to stand still. Actually they appeared to slow up gradually and then start forward again, or

move in an irregular path.

3. The force tending to interfere with the rotation of the crust was on the southern side of the equator only. This uneven application caused the crust of the earth to swing forward in the north so that the North Pole moved from central Greenland to north of the Behring Strait, thus freezing the mammoths on the way and producing the rapid change in sea level.

4. The sea level rose in the North Atlantic, and sank in the South Atlantic Ocean. There are interesting signs of this movement of ocean water. The amount of ocean water remained constant.

5. After the catastrophe the "balance pole" (a position where the crust of the earth could rotate without wobbling), was somewhere between Norway and the present North Pole. It had been in Greenland before the FLOOD. At the end of the FLOOD the spinning pole was not in a position of equilibrium, so that for the next 2,000 years or more the crust of the earth had to wobble in such a way that the North Pole traced a counterclockwise contracting spiral path around the balance pole, making two complete circuits.

6. The forty days rain indicates there had been violent changes in the atmosphere above as it sped forward over the sliding or slipping crust below. Noah must have had a rough time in the ark.

7. Altogether the series of catastrophies in one way or another affected the entire world,—earthquakes, volcanism, rapid changes of climate and sea level, terrible storms and river floods.

8. One can readily see how some highly specialized scientists and theologians find it easier to call the FLOOD a myth than try to fathom all the geophysics involved.

9. Many other interesting facts are omitted for the lack of space.

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"Jesus Wept"

Tears often indicate strength, character and noble emotions — not weakness. The Bible relates a number of instances when strong men cried. Job sobbed over his affliction but held fast to his integrity. Elisha wept as he prophesied the slaughter of the disobedient Isrealites.

In Psalms, David spoke of his own tears, especially in confessing his sins. A similar case was cited by Luke when the woman washed Jesus' feet with her tears and the Master said, "Go and sin no more."

Isaiah, Jeremiah and Nehemiah, three of the strongest men of God in the Old Testament, wrote of tears and weeping and so did Paul in the New Testament, "serving the Lord with many tears." After Peter thrice denied his Lord, he went outside and wept bitterly. These men were not ashamed of their tears.

When Christ was on earth He wept over Jerusalem as He looked down on the city of David which refused to accept Him. He wept with the mourners at Lazarus' grave, not because His friend had died but because even Martha and Mary did not have sufficient faith.

John in Revelation also tells of Jesus weeping "because no man was found worthy to open and to read the book." Tears cleanse the heart and wash the soul and we who profess our religion need a good cry occasionally, privately if you prefer.

—Ralph Brewer

Society of Missionary Inquiry, Columbia Theological Seminary, Decatur, Ga.

Here Am I . . . Send Me

It is increasingly evident that the work of God is being held back because of the lack of workers in the field. It is a Biblical and historical fact that people are won to Christ by the preaching of the Word of God. In the New Testament we do not find lives changed except where Jesus Christ has been preached as Risen Saviour. GOD USES MAN SPEAKING HIS WORD TO REACH MAN.

What is the need today for missionaries to take this saving faith to those who have not heard? There are 2½ billion people in the world today of whom 835 million are at least nominal Christians. This 835 million includes both Protestants and Roman Catholics. The remaining 1,665,000,000 people are split among the Moslems, Buddhists, Confucianists, Hindus,

Taoists, Shintoists, Jews, and animists. This means that approximately 1/3 of the world's population are at least nominal Christians and 2/3 either have never heard or have heard and do not believe in our Saviour Jesus Christ.

Today the Presbyterian Church, U. S. (Southern), is committed to reach 40,000,000 people in parts of Mexico, Brazil, Ecuador, Taiwan, Japan, Korea, Belgian Congo, Portugal, and Iraq. We have 509 missionaries making an attempt to evangelize these people. This means that WE HAVE ONE MISSIONARY FOR APPROXIMATELY EVERY 79,000 PEOPLE. This is in itself an impossible task. IN AMERICA WE HAVE ONE PREACHER FOR APPROXIMATELY EVERY 800 PEOPLE. It is significant to note that in 1925 the Presbyterian Church, U. S., had 457,093 members and 527 missionaries. In 1958 we have 829,675 members and only 509 missionaries. This means that we have about doubled our membership in the United States but have actually cut down on the total number of missionaries.

A School of Missions

By Rev. James Milton McKnight, Th.M.
Minister of First Presbyterian Church
Phenix City, Ala.

Are you planning to have a school of Missions in your church this year. If not — why not. Have you not read of the great missionary conferences at the First Presbyterian church in Chattanooga; those of Dr. Harold Ockenga at his church in Boston. Dr. Oswald Smith of the People's Church, Toronto, has a school of missions each year and sends out 200 missionaries costing $250,000 a year.

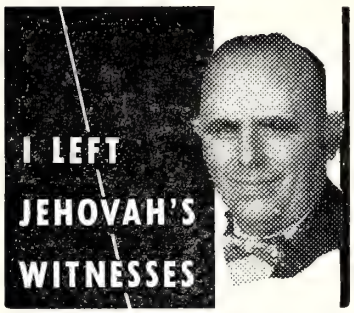
After all, why should anyone hear the Gospel twice before everyone has heard it once. Every Christian is a missionary and is obliged to go himself or send a substitute.

We are a small mission church. In fact, we don't have a church at all. Phenix City is the only city in the United States with a population of 30,000 that does not have a Presbyterian church. Russell county is the only county of 50,000 people that does not have a Presbyterian church. Some said we should spend all trying to get a church here, since we don't have one.

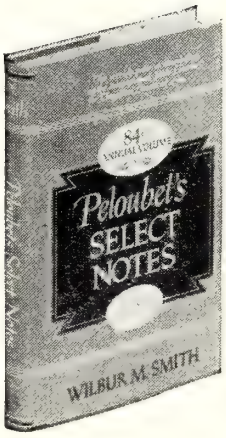
But we heard that Rev. Ernest Gilmore was going to be in town visiting his parents, Mr. and Mrs. E. E. Gilmore. We invited him to preach on Brazil. At the close of the service, a man walked up and said, "Here is $100 for Brazil." If you will inform the church about missions, they will give. This small congregation of 61 members, without a building of any kind, and meeting in a school, raised over $400 for benevolences this year.

Charles Darwin made a visit to Terra Del Fuego before the missionaries went there — and then later after they had been there quite a while — and he said the change was miraculous. It sold him on World Missions. Theodore Roosevelt said if we knew one-tenth of the work that missionaries do, we would be converted and believe in Foreign Missions. In 1929 John R. Mott asked for 1,000 missionaries in Japan. We said no. We had to send a million men to Japan. In 1947 General Douglas MacArthur asked again for 1,000 missionaries . . . The Protestant Church sent only 200. We may miss our chance again.

Visitation evangelism at home and Missions abroad will save the world. The answer to Sputnik is not thousands of new missiles; the answer is more missionaries to win the world for Christ. Glen Clark used to say that if we could get 4 million Americans on their knees praying for Russia, we would see her converted. Think what a great missionary opportunity that would be.



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The New Curriculum Study Report

(This is a joint report made by Dr. John R. Richardson and Dr. Robert Strong as representatives of the Southern Presbyterian Journal at a recent meeting in Richmond, Virginia. H. B. D.)

The Board of Christian Education in 1955 set up a committee to make a study of the problems of curriculum. The personnel of the committee was taken from outside the Board itself and its employees. Representative pastors and educators and several laymen were asked to serve in making the study, which was officially received by the Board last Fall. It is now proposed that groups across the church in turn make a study of the document and offer their comments to the Board for its guidance. Pilot curriculum units will be tested in selected churches in the light of the Report. Articles will be published in the church press expounding the points of view expressed in the Report. It is hoped that thus church-wide study of the Report will occur and that it will be made clear to the Board how it may best proceed in implementing the recommendations embodied in the Study Report.

Dr. John R. Richardson and Dr. Robert Strong were recently in Richmond to represent the *Southern Presbyterian Journal* at a conference initiated by the Board for the study of the Report by members of our denominational press. The *Journal* and the *Outlook* were the independent papers with staff representation at this meeting.

The Study Report is in two parts, the first being the work of the study committee as a whole and dealing with the basic presuppositions and guiding principles of Christian education. This is the really important and significant section of the Report. The second part consists of three appendices, which set forth the results of individual study. This material was reviewed by the committee as a whole but not extensively re-worked. Perhaps for that reason it exhibits certain deficiencies, particularly in the discussion of the idea of revelation.

Indeed in our day there is much confusion in the use and understanding of this term. So much so that it may be helpful to offer comment on the subject at this point. By the term "revelation" is meant the disclosure of information. In Christianity, of course, the reference is to information about God and His ways. We speak of general revelation and refer to what may be known of God in the world He created, in the nature of man created in His image, and in His providential dealings with mankind. We speak of special revelation and refer to the activity of God in the redemption of sinners, revelation by word, by manifestations of the Divine presence, by miracles, and by the incarnate Son of God. Scripture is the record of that part of God's revelation deemed necessary by Him for our instruction in righteousness. The process by which this record was infallibly made is called inspiration, a term taken from II Timothy 3:16, where it has the meaning "breathed out by God." Careful use of these terms is exceedingly helpful in discussing Christian themes. The vagueness and confusion that characterize much theological writing in our time would to no small degree thereby be avoided.

The strange deviation of neo-orthodoxy, for example, would be guarded against. We speak of the notion current among some modern theologians that Scripture becomes the Word of God when by the inward testimony of the Holy Spirit a reader or hearer's mind becomes convinced that God is truly speaking to him. To these scholars it does not particularly matter whether the events recorded in the Bible are historical and correctly reported. God, they say, can strike a straight blow with a crooked stick. When the Spirit of God imparts illumination, you have revelation. Revelation is thus contemporary. Obviously the trouble with this kind of approach is that it makes light of what should be the supremely important point of the full truthfulness of the Bible. It, moreover, launches those who would be in the Christian fold upon the uncertain and treacherous seas of a boundless subjectivism and a mysticism that is thoroughly anti-intellectual.

Turning now to the discussion of the Study Report proper, we are quick to express the opinion that here is represented one of the most wholesome developments in years in the educational life of our church. Aware of the necessity of keeping abreast of trends in theology and education, the study committee sought at all times to approach its task in the light of the confessional position of our church as given in the Westminster standards. These are no mere expression of a static theology but the product of the reverent diligence in Bible study of some of the most brilliant minds ever brought together in conference, the Westminster Confession and Catechisms will come into new appreciation among us as a result of the Curriculum Study Report.

The Report as interpreted to us in the meeting in Richmond offers several noteworthy em-

phases. The first of these is the place of major importance recognized as belonging of right to Holy Scripture. The Bible as the record of God's revelation; the Bible as the uniquely given element in Christianity; the Bible as the very Word of God; the Bible as the indispensable factor in coming to a genuine Christian experience; the Bible as inspired by the Holy Spirit and the chosen tool of the Holy Spirit, to which He bears witness and which He alone is capable of adequately illumining for our sin-darkened minds and hearts; the Bible as history and not myth, as fully true, not mixed with error—this was the point of view professed. This is our church's position historically considered. To say this today, to embody this conviction in our curriculum is essential for our integrity as a confessional church and for spiritual vitality. We can only praise the Study Report for reminding the church of the necessity of such an emphasis.

Again, we were heartened to observe the realistic and Biblical analysis given of human nature. We are a Calvinistic denomination. This means that we recognize that sin has ravaged human nature, rendering us unable "to choose life in the family of God . . . unless enabled by the grace of God." Thus "the deliverance from the bondage to sin which man cannot bring about for himself can be accomplished by the work of the Holy Spirit." Out of sound thinking like this will come better evangelism, we may confidently expect. Children will be early pointed to the Lord Jesus Christ as Saviour. Their salvation will not be taken for granted. The necessity of personal commitment to Him will be stressed as evidence of the regenerating work of God's Spirit. The inner struggle with sin will be interpreted aright, so that growth in grace will be expected and assisted. Sin, judgment, the atoning sacrifice of Christ, the renewing and sanctifying work of the Holy Spirit will be the still more dominant themes of our curriculum materials.

Every age develops a terminology. In our own time favorite terms for the experience of salvation are "confrontation" and "personal encounter." Reflected in them is a proper zeal for reality in Christian experience. We are a creedal church, we have a doctrinal consciousness. Our creed is more to us, however, than a classroom study. It is meant to be and it should be the means of bringing us into the personal knowledge of the Triune God. This is what the Bible talks about when it treats of knowing God, not merely knowing about Him, but meeting Him and bowing before Him as Saviour and King. The Study Report does well to stress the dynamic quality of genuine Christianity.

As the Report gave attention to certain of the newer terms of theological discourse it also helpfully brought into the forefront of notice an old, traditional Presbyterian word, namely, "covenant." The doctrine of the covenant has sometimes been called the sixth point of Calvinism. If it helps to bring back into use and understanding this time-honored expression, the Report will have served the church exceedingly well. Ours is a covenant theology: the Confession of Faith is at no point plainer than on this. The Lord is our God and we are His people. He has established the church to be the visible manifestation of the covenant. Christian education must take as one of its first principles this conception of God's plan to lead the older and the young into the knowledge and performance of His holy will.

One may well ask to what extent the Study Report differs from or advances beyond the official platform of the Board of Christian Education as set forth in its publication *"Philosophy of Christian Education."* The answer would be that there is no fundamental conflict; entire harmony is found when they are compared. The value of the Study Report is that it offers a more detailed treatment of our educational problem and does so against the background of recent developments in the areas of theology and education. The Report is a re-thinking of Christian education. Unlike the notorious *Re-thinking Missions* of two decades ago, which virtually scrapped historic Christianity, the Study Report holds true to Presbyterian verities. It is a valuable piece of work and should have profoundly beneficial effect in the life of our church in the coming years.

It may be well to note several of the adverse things that are being said about the Report. Some question the advisability of incorporating in such a report criticisms open and implied of schools of theologians and educators. We should suggest, on the other hand, that a definite conflict in thought is raging today. Theological Liberalism is not dead. Progressive education is still working its pernicious effects in the field of religious education. We may as well be frank about it that these schools are not looked to for guidance in the Southern Presbyterian Church.

Then it is questioned whether the Report deals with the real trouble in Christian education. The speculation is that the real trouble is that on the local level too many are content to go on doing their work in the same old ineffectual way. To discuss theories is largely pointless if Sunday School teachers and youth leaders are never going to try to get out of their ruts. We should suggest, on the other hand, that the kind of guidance furnished in the Report is what if anything will get leaders out of their ruts. Bring these ideas to bear in church-wide discussion, in leadership training

classes, in new curriculum materials and a helpful change will come.

Also it is wondered by some if it is fair to suggest, as the Report of course does, that all is not thoroughly well in our denomination's Christian education program. Let it be said to the credit of the Board of Christian Education that they were willing to run this risk and to accept the consequences that free and wide discussion of these issues would entail. The Board does not regard itself as sacrosanct. It is sensitive to the church's opinions. It most evidently desires to serve the church. Implied in the Study Report and the use being made of it by the Board is awareness that there has been a justifiable dissatisfaction with some of the Board's efforts. A high official of the Board agreed with Dr. Strong that the Summer Bible School material of the last few years has been very poor. Unable to finance publication of our own material, the Board offered literature from an outside publishing house. The choice was most unfortunate. A big difference in DVBS material for 1958 is promised. Here we touch upon one of the continuing problems of the Board. To prepare materials money in large sums is needed. To implement the recommendations of the Study Report the church is going to have to make available to the Board a great deal of money. It would be hard to think of a more pressing benevolence need, or one more worthwhile.

No, we can find no fault with the Board and with the Study Report for impliedly admitting that there is ground for criticism of our Christian education work. Too little Bible study at certain levels of instruction, too little emphasis at times on Christ and His cross and His atoning blood, too little use of the concept of the covenant, too little insistence on the dynamic quality of the Christian experience, not always a consistently self-conscious Calvinism — honor to the Report for suggesting that we can and must improve our educational program. Honor to the Board of Christian Education for thus calling the church to follow more intelligently and devotedly the risen Lord's command to go and teach.

The Parable of the Ten Virgins or Happy Prospect...Tragic Ending

MATTHEW 25:1-13

By J. Woodrow Hassell, Th.D.

We have in the story of the Ten Virgins one of the most pathetic scenes in our Lord's teaching. Nothing in human history more than in weddings arouses our sense of the beautiful and delightful. Here was a wedding ceremony about to take place, for which much preparation had evidently been made. The bride was awaiting the coming of her groom, the bridesmaids all dressed and the guests assembled. Everything presaged laughter, frolic and feasting. Can anything be more delightful than a wedding!

And yet to our shocked surprise the whole thing—at least for a part of the company—ended in sheer tragedy. The facts are so few and simple, and they are stated so clearly, that repetition is superfluous. After all, this is a mere story out of human experience intended to convey and enforce lessons of the most important sort. And it is our task now to explore and discover if possible what the teaching has for us.

I. The Two Groups Compared and Contrasted

A casual glance at these two groups of bridesmaids might lead us to wonder why so tragic an end overtook one of them and for so slight a difference. Indeed the only difference between them appears at first sight to be simply that one group had an extra supply of oil while the other did not. But let us see.

The wise and the foolish certainly had much in common. In some unexplained way they both were connections of the bride or groom, either kin to them, or their friends; else they would never have been invited to perform the part of bridesmaids. Furthermore, they were all dressed for the occasion and had made certain preparations for the wedding ceremony.

But there was a difference, seemingly slight but fraught with deep significance. One had oil; the other had none. We are all prone to forget things. But the greater the occasion, the more careful the preparation has to be, and the less excusable is the omission. In such a case the omission is rightly considered a slight and a piece of unforgivable carelessness. And so it was in this case. Forgetfulness of the oil then was more than a common human frailty, a slight oversight. It was an unforgivable carelessness that amounted to an insult to the high contracting parties, and this was justly repaid with exclusion from the happy festivities.

We are now prepared to determine who they are who are represented by the five foolish virgins. No doubt they are "those who have had some feelings of attachment to the Lord Jesus, and certain impulses Christ-ward to which they yielded at the time; but they were not constant." (Dr. W. M. Taylor, Parables, P. 167). Surely they are not avowed enemies of Christ and His gospel, but are sympathetic with Him and with it. To a certain degree they have felt the Spirit's call and have yielded themselves. Some slight preparation they have made indeed which they consider renders them perfectly safe for the great event of His coming.

But these lack that deep and abiding conviction which captures and overpowers a person with a sense of supreme importance. To them, while the interests of religion ought to be given *some* consideration, God and His Kingdom are after all a secondary matter. They spend little or no time in a thorough canvass of their own spiritual condition in order to determine whether they have done everything possible to please the Bridegroom in their preparation. They are like those stony-ground hearers of the Word who received it with joy, but not having root in themselves withered away when the sun arose.

It is a solemn question which we ought to ask ourselves, Is Christ to me simply an attractive Personality, and His gospel a happy convenience? Or is Christ all in all to me? Does He come into mind only on Sunday? or is He never far from the surface of my occupied mind day and night? Is He only a pleasant song, or the Chief among ten thousand and the one altogether lovely to me?

What I have just said suggests the circumstance that "while the bridegroom tarried they all slumbered and slept." Perhaps this requires a word of explanation, for you will note that the wise as well as the foolish were asleep. Since this is so, there could be nothing reprehensible in the slumber. No doubt this is thrown in as describing the conditions of human life, even for the true followers of Christ. Life on this earth for everybody is full of cares and responsibilities which demand our attention. It has never been the plan of heaven for Christians to isolate themselves like monks from the cares of the world, withdraw themselves into caves and there spend their lives in prayer and contemplation of the spirit world. Our attention, as God has organized His world, must be much upon the affairs of the world; and this necessary occupation with world affairs is termed in the parable a slumber. But such a slumber, mind you, as is thoroughly compatible with a deep and abiding interest in things spiritual. Everybody has had the experience of going to bed at night with the intention of arising at the midnight hour or very early in the morning for a journey or some important business. How lightly do we sleep! and how easily do we awake at the sound of a soft voice! and how quickly are we awake and away! The important thing was not the sleep but the business; the sleep was incidental.

How we do need Christians, men and women, who though they must need sleep in the sense explained, yet at every moment, day and night, are ready and prepared to go forth to meet the Bridegroom!

II. Crisis Reveals Character

The climax of the story comes with the announcement, "Behold! the Bridegroom cometh!" At last, and O so suddenly, what one group had been expecting and was prepared for, and what struck the other with consternation and dismay, had now flashed like a clap of thunder upon them. Note how calmly and deliberately the wise virgins start out to join the bridal party, and with what insufferable anguish the foolish were seized. There is no time now for preparation; that season is in the past. Admittance to the marriage festivities or exclusion therefrom is fixed as in the twinkling of an eye.

This is a common experience, seen in everyday life. Let some misfortune strike a man, as death in the home, or a desperate illness, or a business failure, and see how he reacts. A few are ready for any eventuality, and this is revealed by a surprisingly calm composure which almost resembles complete indifference; while many are enveloped in uncontrollable agitation and anguish. An old divine, Andrew Fuller, used to say that a man has only as much religion as he can command in time of trial. This is the reason that Jesus said at the end of the parable, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." If we would be ready for the event of eternity, we should take pains to be ready every day. Then whatever day, whatever hour He shall appear we shall be ready and will not be taken by surprise.

But what are we to understand by the coming of the Son of Man? It is clear from the Bible story that at the end of the age Jesus Himself will suddenly appear and assume control of world affairs personally. This will be sudden and final both for the wise and foolish.

But there is also another coming of the Lord. He comes at death also, and He will come for each of us in this way if His final coming is long delayed. In any case we face a final judgment, and for this it is the height of wisdom that we be prepared. What a pity it was that the foolish virgins were without oil! This could have been provided so easily and cheaply. But this they heedlessly neglected, and for this simple piece of carelessness suffered the shame and humiliation of exclusion from the wedding.

The question of all importance for us is, are *we* prepared? How easy is this preparation made! yea, the preparation is made for us, and all we have

to do is to accept it. Whatever we do, let us proceed not one step further without laying hold of that which will cause us to stand at the judgment, and without which we must throughout all eternity be doomed to dwell in utter darkness and despair.

III. Character Not Transferable

One of the sad moments in the story comes when the wise virgins say to their sisters, "Not so, but go to those who sell and buy for yourselves," refusing to share their oil with the others.

Does this sound like selfishness? At first sight it may sound so, but this is not the case. Jesus meant to state here a very profound and unchangeable truth. That truth is that character is not transferable. As the wise virgins *would* not divide with their sisters their oil, so I *cannot* give to you any element of my character. We can do a great deal for each other. We can pray for each other, we can encourage each other, we can teach each other. But we cannot impart our faith to another, nor our courage, nor our peace and hope. There are cases where a Christian would give his right arm to be able to believe and lay hold on eternal life for his friend or loved one. But this is impossible. All he can do is to reason and urge and pray. Every man must provide his own oil.

Conclusion

The one word which describes the keynote of the parable is the word *urgency*. I have no way of knowing the circumstances of your life; but I do know there is nothing so urgent, important and pressing for each individual here as is the preparation for the coming of the Bridegroom. How suddenly He may come we know not! How easy is the preparation He requires! How blessed are those that await His coming! How tragic the state of those who live in heedless neglect! What an awful doom it would be to hear Him say to us as He did to the foolish virgins, "Verily I say unto you, I know you not!"

"Late, late, so late! and dark the night and chill;
Late, late, so late, but we can enter still."
"Too late, too late! Ye cannot enter now."

"No light had we; for that we do repent;
And learning that, the Bridegroom will relent."
"Too late, too late! Ye cannot enter now."

"No light, so late! and dark and chill the night!
Oh let us in that we may find the light!"
"Oh no! Too late! Ye canont enter now."

"Have we not heard the Bridegroom is so sweet?
Oh, let us in, though late, to kiss His feet!"
"Too late, too late! Ye cannot enter now."

(From Idylls of the King, Guinevere, line 167ff)

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CHILDRENS Page



Who Gives The Most? Luke 21:1-4

Jesus saw the people putting their offerings into the church money chest. Some rich men put in large amounts, but along came a poor widow who put in "two mites" say about 2 cents. Then Jesus said, "Of a truth, I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury (poverty) hath cast in all the living that she had". So you see how the Lord measures a gift, not by what you give, but by what you have left after giving. Jesus does not need your money, because He owns the world and the universe. He created it. But He does want your love and your willingness to give your all to Him. When you do that, you not only please Jesus very much, but prove to yourself, too, that you love Him. Did you know that you cannot outgive God? Well, you cannot! Just try it. Now read Mark 10:28-30.

E.



LESSON FOR FEBRUARY 16

By THE REV. J. KENTON PARKER

The Preaching Ministry Of The Church

Background Scripture: Luke 4:42,43; 5:1-3; Romans 10:14-17; Ephesians 3:7-19
Devotional Reading: Mark 1:14-20

Preaching and teaching are so closely related that it is almost impossible to draw a line between them. Sometimes the two words are used in referring to the same incident or similar incidents. In Luke 4 we find that he (Jesus) taught in their synagogues, and then we are told of his preaching in the synagogue at Nazareth. Some preaching is very much like teaching, and some teaching takes the form of preaching. As a rule we think of preaching as a more formal presentation of the truth, while teaching leaves room for question and answer. In Acts, however, we are told that they that were scattered abroad went everywhere preaching the word (or talking the word). Preaching is proclaiming the Good News; teaching is explaining the Good News. Jesus was the Master Teacher and Master Preacher and He used both teaching and preaching to reach and save and train men in His service. In our Devotional Reading we read that Jesus came into Galilee, preaching the gospel of God and calling upon men to repent and believe the gospel. This was in the nature of a proclamation. John the Baptist had also preached, preparing the way for the coming of the King. Jesus called His first disciples. They were to be with Him and then to go out and preach the Kingdom of God. Later on, after His death and resurrection, and the coming of the Holy Spirit, Peter preached and the others went forth to carry the gospel to all the world. We see that preaching has always been part, and a large part, of the ministry of the church. The prophets were preachers.

I. *Preaching was part of the Ministry of Jesus:* Luke 4:42,43; 5:1-3.

"I must preach the kingdom of God to other cities also: for therefore am I sent." Preaching was an important part of His ministry; He preached; He taught; He healed. He came also to die for the sins of the world. He came to give His life a ransom for many. In John 12:27 He says, "but for this cause came I unto this hour." If we note the context we see that He is referring to the hour of His death. But for three years Jesus preached the kingdom of God. The Head of the Church was a Preacher, and it is natural that preaching became a very important part of the ministry of His Church. He often used a ship (or boat) as His pulpit (Luke 5:1-3): "And He sat down and taught the people out of the ship." This was the way He spake to great multitudes in parables as we find Him doing in Matthew 13. The people would gather on the shore and the boat would be a short distance out in the water. We can easily draw this picture in our own minds. It was His unique way of separating Himself far enough from the crowds which thronged around Him. Otherwise, He would have found it almost impossible to preach to them.

At other times, as in Matthew 5, He went up into a mountain and spoke to the multitudes. We have already seen Him teaching and preaching in the synagogues. Sometimes He preached in the home or as He journeyed from place to place.

The church, following the example of her Head, has used all sorts of places in which to preach. Wesley and Whitefield often preached in open fields, sometimes in the church yard, when the doors of the church were closed against them. Evangelists like Dr. Billy Graham speak in Madison Square Gardens, and in the ball stadiums and on the street. The Salvation Army used to hold street meetings and then go to some hall for follow-up meetings. Preaching is not confined to church buildings. The main object of preaching is to get the ear of the multitudes and reach them with the gospel.

II. *A Preacher Is Necessary:* Romans 10:14-17.

In verse 13 of this chapter there is a great promise; For whosoever shall call upon the name of the Lord shall be saved. This is one of the "Whosoever Verses" of the Bible. Then Paul asks four questions, all beginning with "How?": How shall they call on him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? and How shall they preach except they be sent? These questions bring out in the most striking way the necessity for preachers. We are saved by grace through faith.

III. *His Marvelous Message:* Ephesians 3:7-19.

Let me just emphasize a few of the glorious expressions in these verses.

"The unsearchable riches of Christ." The translators of the New Testament have had quite a time getting the most suitable word which is translated "unsearchable" in our King James Version. Such words as unfathomable, untraceable and inexhaustible have been used. The idea behind the word seems to be that the riches of Christ are so wonderful that no one of us can explore or exhaust them. No matter how deep we delve into these riches we find that there are more beyond. There are places in the ocean which have never been fathomed: there are spots in our world which have never been explored by man; there are so many deep and mysterious things about the gospel which even a man like Paul could not fully understand.

"The manifold wisdom of God." We can see the evidences of the wisdom of God in nature. Have we ever looked at the gospel from this viewpoint? We think of God's Love as manifested in the gospel, and His power, but do we realize that back of the gospel we preach is "the only wise God, our Saviour?" Some call preaching "foolishness"; the Bible speaks of it as the wise plan of God for saving a lost world. Christ is made unto us wisdom, as well as righteousness and sanctification and redemption. The eternal purpose and plan of God was the wisest plan that could have been devised for accomplishing the salvation of men. There are some "wise fools" who imagine they can improve upon the Gospel as the power of God unto salvation. "What fools these mortals be!"

"The whole family in heaven and earth." We often speak of a Christian Home and a Christian family. In the prophecy in Isaiah one of the names of Christ is "The Everlasting Father." When they tell Jesus that His mother is looking for Him, He exclaims, Who is my mother and who are my brethren? He that doeth the will of my Father, the same is my mother and brother and sister. A great "Family" is being formed from people all over the world. Some boast of their "family tree." Here is a family tree that is worth some boasting. Do you belong to that family? Faith comes by hearing, and hearing by the word of God. Preachers were needed in the Old Testament Church; they are needed in the New Testament Church.

Preachers must be sent; sent by the Holy Spirit. The Holy Spirit said to the Church at Antioch, separate me Barnabas and Saul for the work whereunto I have called them . . . so they being sent forth by the Holy Ghost departed. They were also sent by the Church at Antioch: And when they had fasted and prayed and laid their hands on them, they sent them away. These two "sendings" should be true of every preacher today. Some go who are not called or sent, I am afraid, by the Holy Spirit. There were some self-appointed prophets in the Old Testament, and true prophets like Jeremiah had lots of trouble with them. Woe to the prophet or preacher who has not been sent by the Holy Spirit! Then, most of us believe that back of the preacher should be the church. In our denomination the Presbytery ordains its preachers. The day when the Presbytery lays its hands on a man and separates him to the gospel ministry is a sacred one.

It is a great privilege to be a sent preacher: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! I wonder if we realize what an honor and privilege is ours? As we think about it, I both tremble and rejoice. I tremble at the responsibility and I rejoice at the opportunity. I look at my many failures and beg His mercy and forgiveness; I remember the blessings and praise His name.

Our business is to preach the gospel. All who hear will neither call on the name of the Lord nor obey the gospel. The prophets met with unbelief and coldness; so will the preacher be met today. Jesus, the greatest of all preachers, said sorrowfully, Ye will not come unto Me that ye might have life.

The need for preachers who are sent by the Holy Spirit is great. The harvest is plenteous and the laborers are few, pray therefore that the Lord of the Harvest will send forth laborers into His harvest.

"The riches of His glory." This is one of the phrases that Paul is fond of using along with "riches of His grace" and "rich in mercy." What are some of these riches?

"Strengthened with might by his Spirit." How we need strength! Strength to overcome temptation; strength to bear our sorrows; strength to perform the duties of life; strength in the inner man!

"That Christ may dwell in your hearts by faith." Christ in us is the hope of glory. Paul rejoiced that Christ lived in Him. What a blessed experience for us to know that this is true of us!

"Rooted and grounded in love." We are able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Here we begin to see what Paul meant when he spoke of "the unsearchable richness of Christ." Oh that we might have a share of those riches!

YOUNG PEOPLES Department



YOUTH PROGRAM FOR FEBRUARY 16

By THE REV. B. HOYT EVANS

Temples Still Undone

Scripture: James 1:22-24

Suggested Hymns:
"Lead On, O King Eternal"
"The Church's One Foundation"
"O Where Are Kings And Empires Now"

Leader's Introduction:

This program deals with one of our four financial objectives for 1958. This is the second year that we have given money for the building of new churches in Leopoldville, Belgian Congo. Forty-five per cent of our contributions will be used for this project. The other fifty-five per cent will be divided as follows: fifteen per cent to provide scholarships for teen-age Arab refugees; fifteen per cent to make possible leadership training and fellowship for Christians in East Germany; and twenty-five per cent toward the salary of a Chinese Christian worker for the Chinese Presbyterian Church in New Orleans, Louisiana.

When we had a program on the Leopoldville project last year, we learned something about the rapid growth and development of this modern African city. We also learned that our Presbyterian mission had accepted an invitation to help reach thousands of unchurched people in this city. Through our gifts we have sought to help them in their task. Our speakers will review the situation in Leopoldville and bring us up to date.

First Speaker:

Modern Leopoldville is a city of 350,000 people. Only 22,000 of these are white people, so it is an African city populated by Africans. If we were to go there, we should find the appearance of the city to be more modern than many of our American cities. It is the capital city of the Congo, and the center of commercial and cultural life.

The cultural and economic advantages of city life have proved very attractive to many village dwellers in the Congo. There is a continual migration from village to city. The wages of urban employments are not high according to our standards, but they are much higher than can be earned in the villages of the interior. The houses of the Congolese are not lavish by our standards, having on the average three rooms, but they are clean and substantial and a great improvement over the village huts. It is altogether understandable that the life of the city is very attractive to the ambitious village dwellers.

There is one great disadvantage to this migration from the Christian standpoint. Many of those who have moved from country to city have been those who were educated in the mission schools and who were leaders in their churches and communities. Because of their education and natural abilities, the city has much to offer them, but it cannot offer the spiritual advantage of the rural village and its mission station. In Leopoldville the growth of the church has not kept pace with the growth of the city. The weakness of the Christian church is especially evident in the newer areas of the city. Many leaders in the village churches have moved to Leopoldville only to lose all contact with the church, simply because there was no church available near their new homes. Many of the less enthusiastic Christians have had their interest in spiritual matters stifled by the secular appeal of the City. In the great concentrations of new people in Leopoldville the church is losing members rather than gaining them. The urgency of the situation is apparent.

Second Speaker:

If the need of Christian work and witness in Leopoldville is great, so are the opportunities. It is not like trying to establish a church among pagan people who have never heard the Gospel at all. Of course, the majority of them are unreached, but there is a strong nucleus of Christian leadership available. As the first speaker pointed out, many of those who have migrated to the city were leaders in their village churches. They have been educated in the Christian church, and they have had valuable experience in the life and work of the church. Missionaries and African pastors are available to provide the basic leadership. The only thing lacking for a strong and effective church is physical equipment.

Since our mission undertook the task in Leopoldville in 1955, there has been opportunity to open three mission schools. The Belgian government is so concerned with providing quality education that it provides buildings and all necessary equipment for the schools operated

by the mission. The schools serve marvelously to enrich the spiritual as well as the intellectual life of the young people. The young people are the future leaders of the Congo, and it is especially important that they receive Christian training and develop spiritual maturity.

Third Speaker:

Our mission has sought to establish churches in areas of Leopoldville where approximately 100,000 people live. It is hoped that another community can be entered soon. The three existing churches are worshipping in buildings which are small, unattractive, and altogether inadequate. The poor quality of the buildings hurts the influence of the churches. In a community where schools, houses, roads, and jobs are so much better than they were in the rural villages, it is discouraging and a poor witness to find church buildings that are much worse than the village churches. The Congolese Christians are concerned about the state of their buildings, but their ability to give is quite limited since their wages average around thirty-five dollars per month. Every day that the unattractive buildings stand there opportunities are being missed to win people to Christ. The Belgian government has given land for the churches and is very anxious that permanent buildings be erected. Time is running out. You can see why our gifts are most important.

Program Leader:

"The Church is God's instrument — make it strong." This is our theme for the year, and it applies to the church in Leopoldville just as surely as it applies to the church of which we are members. In the Scripture which was read from James, we were charged to be doers of the Word and not hearers only. The hearing of the Word is very important, for without it there can be no faith and no salvation. Before there can be any adequate hearing of the Word in the churches of Leopoldville, there needs to be some doing, It is our privilege to share in that "doing" as we give money which the Lord can use to strengthen His church there. Offering and Prayer of Dedication.

NEWS of CHURCHES around the World

FLORIDA

Miami—Dr. Hunter B. Blakely, secretary of the department of higher education of the Presbyterian Church, U.S., gave the dedicatory address at the January 12 ceremonies for the new fellowship building of the University Presbyterian Chapel.

William E. Burke gave a special organ recital.

Dr. Blakely spoke earlier the same day at the morning worship service at the Westminster Presbyterian Church here.

Miami—Lane Adams, who worked with Billy Graham in the New York Crusade, has accepted the call as pastor for the Key Biscayne Presbyterian Church here. He began his new duties in mid-January.

Mr. Adams, who studied at Columbia Theological Seminary in Decatur, Ga., is a candidate for the ministry under the Presbytery of the Everglades and is awaiting ordination.

A former nightclub singer before deciding to enter the ministry, he worked with Dr. Graham in organizing the N. Y. campaign among those in the entertainment field. He started the Christian Arts Fellowship which is continuing to give the Christian message to people on Broadway.

KENTUCKY

Leatherwood—A grant of $4,000.00 has been made to the Brown Memorial Presbyterian Church of Leatherwood by the Maclellan Foundation.

Receipt of the grant, which is to complete the finishing and equipment of the church, was announced by the Rev. Charles Sydnor, pastor of the Leatherwood and Tilford, Kentucky, industrial mission churches. The $4,000.00 will not be applied against present indebtedness of the Leatherwood church.

The church wes erected through donations from many sources, including $11,000.00 of Birthday Offering funds, direct assistance from the Home Missions Division of the Board of Church Extension, and many private members of the Presbyterian Church, U.S. Funds available prior to the grant permitted completion of the church except for some finishing work within it, but did not cover many of the equipment needs. Indebtedness remaining from the construction of the church is approximately $2,500.00 and is being paid off slowly by the forty members of the mining community congregation.

LOUISIANA

Shreveport — The new officers of Westminster Presbyterian Church, Shreveport, La., were installed January 5, 1958. They are as follows:

Elders: Mr. J. W. Thomas, Mr. D. O. Burton, Mr. B. B. Romine, Mr. V. A. Lacy and Mr. M. W. Finuf.

Deacons: Mr. T. H. Giles, Dr. Geo. E. Wilson, Mr. Tom Emerson, Mr. R. H. Thompson and Mr. Andrew Verver.

The officers for the Men of the Church, Westminster, for 1958 are: Mr. John D. Lindsay, President; Mr. D. O. Burton, Vice President; Mr. Tunnell Day, Secretary, and Mr. Glenn Peery, Treasurer. These were installed at the December meeting by men of Louisiana Synod.

On December 8, 1957, Rev. R. G. Valentine, Pastor, installed the following officers of the Women of the Church:

Mrs. W. R. Payne, President; Mrs. E. S. Wagner, Vice President; Mrs. Reinhart Fanta, Secretary; Mrs. A. E. Coleman, Treasurer, and Mrs. B. B. Romine, Historian.

Committee Chairmen: Mrs. Tom Emerson, Mrs. Gaylon White, Mrs. J. D. Lindsay, Mrs. George Mitchell, Mrs. O. J. Smith, Mrs. G. R. Lindsay, Mrs. Tunnell Day, Mrs. Kate Wall, Mrs. T. H. Giles and Mrs. R. N. Thompson.

Circle Chairmen: Mrs. Gaylon White, Mrs. R. G. Valentine, Mrs. J. A. Ward, Mrs. R. M. Lytton, Mrs. Earle N. Dodd, Mrs. T. J. Guice, and Miss B. Pendergrass.

The new Sunday School Superintendent for 1958 is Mr. Delbert Burton.

New Orleans—Miss Bette Wheeler assumed her duties this month as director of Christian education at the Church of the Covenant in New Orleans, Dr. Walter D. Langtry, minister, announced.

Miss Wheeler is a native of Brevard, N. C., and studied at Montreat College and the Assembly's Training School in Richmond. She comes to New Orleans from the Sandston Presbyterian Church of Richmond.

She succeeds Miss Caryl Anne Schuneman who has accepted the position of D.C.E. at the First Presbyterian Church of Houston, Tex.

New Orleans — The Carrollton Presbyterian Church here was host to a Bible conference of the American Association for Jewish Evangelism of Winona Lake, Ind., in mid-January.

The association has as its purpose the better understanding of both Christianity and Judaism, and both Christians and Jews were invited to attend the conference.

Theme for the conference was "The Ancient Scriptures and the Modern Jew." Daily sessions were held in the morning and afternoon for three days. Principal speakers were Dr. A. B. Machlin, executive director of the association, and Dr. Herman G. Gentz, a member of the board of directors.

MISSISSIPPI

Wiggins—Four newly-elected officers were ordained and installed at an impressive service at the New Augusta Presbyterian Church, Mississippi, on Sunday morning, January 12.

Dr. Gathael O. Runnels, M.D., the only general practitioner in the town was ordained and installed as Ruling Elder; Messrs. James Wilkinson, Joseph Pearce and David Morris were ordained and installed as Deacons. The ordination was by laying on of hands by members of the church session.

Rev. Thomas G. Kay, Pastor of the Church, conducted the service and was assisted by the present Ruling Elders: Henry E. Morren, Hugh P. Garraway, Sr., Holt Myers and S. T. Gray.

Rev. Kay's sermon was entitled "The Importance of the Church." It was pointed out that the ordination service came at a most appropriate time, accompanying the presentation of the General Assembly emphasis for the year 1958—The Church.

NORTH CAROLINA

Orange Presbytery held its 377th Stated Meeting on January 16th in the Meadowside Presbyterian Church, of which Rev. Carl Mills is pastor. In lieu of an opening sermon the retiring moderator, Mr. Paul G. Boone, conducted a service of installation in which Rev. R. H. Stone officially became Executive Secretary of the Presbytery. Mr. H. P. Morrison gave the charge to the Presbytery and Rev. W. H. Kryder gave the charge to the Secretary. Mr. Charles S. Wilkins, Chairman of the Presbytery's Council, gave a history of the development of the office within the Presbytery. Dr. T. Henry Patterson was the first to hold this office in Orange Presbytery.

Mr. Irving C. Crawford, an elder in the Church of the Covenant, was elected to succeed Mr. Boone.

Three pastors-elect were received and commissions appointed for their installations:—Rev. Woodson P. Booth from Lexington-Ebenezer Presbytery to become pastor of the White Hill, Pocket and Euphronia Churches; Rev. Gerald N. Reiff from Winston-Salem Presbytery to become pastor of the El Bethel Church; Rev. John A. Womeldorf, Th.D., pastor-elect of the Faith Presbyterian Church, from Lexington Presbytery.

Three candidates for the ministry were received:—Mr. James P. Carse, by transfer from the Milwaukee Presbytery, U.S.A.; Mr. M. M. Foust, of the Memorial Church; and Mr. Kenneth Rogers of the Edgewood Church.

Hon. W. Owen Cooke presented the report of the Committee for the Sale of Bonds, which was approved and Orange Presbytery will issue $100,000.00 in 5% interest bearing coupon bonds dated June 1st. This is to aid in first units of building programs and to purchase sites for new congregations in the Greensboro-High Point area.

Rev. John Parks presented the Stewardship Committee's report which was adopted calling for a benevolent budget of $388,000.00. This was based on a pre-budget canvass and "it will probably be the first budget ever adopted by the Presbytery based on actual anticipated income."

For the Higher Education Committee, of which Rev. Chester Alexander is chairman, two recommendations involving finances were adopted: approved of a Synod-wide campaign for $300,000.00 for Campus Christian Life and urged the completion of the Queens College Centennial Fund.

The Church Extension Committee reported through its chairman—Rev. W. M. Currie. His financial statement showed an expenditure of $113,220.00. Two new churches were organized. Forty nine petitioners asked for the organization of a new Presbyterian Church in the South Greensboro area. It has been known as the Murphy School Chapel—an outreach of the Glenwood Church of which Rev. H. Reid Montgomery is pastor.

As an inspirational feature of the report on World Missions Rev. John Parks presented Rev. T. R. Taylor who spoke on the West Brazil Mission.

The relocation of the Westminster Presbyterian Church was approved as it plans to move to a new site on Friendly Road.

The day-long session ended soon after the election of twelve commissioners and their alternates to the General Assembly. The next meeting of the Presbytery will be held on April 17th at 9:30 A.M. in the Church of the Covenant, Greensboro. Rev. C. Linwood Cheshire, Jr., Stated Clerk, was assisted by Revs. Kay L. Misenheimer, Louise Andrews and Lee W. Adkins.

R. H. Stone, Secretary

Oxford—The Rev. Foster D. Smith, former pastor of Northside Presbyterian Church, Gastonia, N. C., has taken up his new studies as minister to a field of churches in Granville County, N. C.

Serving Geneva, Oak Hill, Stovall and Hebron Presbyterian Churches, he succeeds the Rev. R. L. Berry, now located in Ashe County.

Mr. Smith is a native of Georgia, son of a Presbyterian Minister who served in Augusta Macon Presbytery. He is a graduate of Presbyterian College and Columbia Theological Seminary.

Whiteville — The Presbyterian Churches of Columbus and Bladen counties were sites of a three week series of youth convocations for an evangelistic team from Union Theological Seminary, of Richmond, this month.

The group, composed of ministerial students, worked with the young people and filled pulpit appointments.

SOUTH CAROLINA

Chester—James I. Hardin retired as deacon of the Purity Presbyterian Church this month after serving for 45 years.

Mr. Hardin was ordained and installed a deacon in 1912, and has served actively in that office almost the entire time since that date, as the rotary system for deacons in this church is of recent origin.

The Board of Deacons of Purity Church honored Mr. Hardin by electing him chairman emeritus of the ushering committee in recognition of his long and faithful service in the church.

TENNESSEE

King College—Students are invited to compete in the 1958 General Competitive Scholarship Contest offered by King College, Bristol, Tenn., it was announced today by Mr. Jack Snider, Registrar of King College.

All high school seniors are eligible to compete in this contest, and the first two awards are valued at $2,000 each. The next three scholarships are valued at $1,200 each, and six awards of $600 each will be made.

The awards will be based upon scholastic ability as shown by the student's high school record and by special tests that will be given by King College. Also considered in making the awards will be the promise of useful leadership and evidence of Christian character.

The examination will be given at King College on Saturday, February 22, 1958, at 9 o'clock. Those unable to come to Bristol will be permitted to make arrangements to take the examination in the local high school. Each student who desires to compete for a King College scholarship should write for application forms to the Scholarship Committee, King College, Bristol, Tenn.

TEXAS

Houston—Protestant Churches of 18 denominations, under the guidance of the Council of Greater Houston, sponsored a Co-operative leadership School on two evenings during each of the last three weeks of January.

Dr. Robert H. Bullock, minister of education at St. Andrews Presbyterian Church was Dean of the leadership school. Dr. Bullock was formerly professor of Bible at Austin College in Sherman, Tex.

Divisions of the school included Bible, leadership development, children's division, youth division, adult division, and a general leadership course.

Dallas—A school of Christian living will be conducted each Wednesday evening through Feb. 19 at the First Presbyterian Church of Dallas.

Six courses will be offered for adults to explain points of emphasis in the work of the Church and the denomination-wide program.

Those taking part in the teaching include: Miss Marguerite Mizell, former missionary in the Orient; Dr. John F. Anderson, Jr., pastor; Dr. H. Kerr Taylor, associate pastor; the Rev. John B. Spraggins, minister of education; Mrs. Frank Taylor of Grapevine, and Mrs. Robert Campbell.



BOOKS

THEOLOGY BETWEEN YESTERDAY AND TOMORROW. Joseph L. Hromadka. Westminster Press.

Dr. Hromadka is dean of the Commenious Faculty of Theology of Prague. Prior to that time, 1934-1947, he was professor at Princeton Theological Seminary. He is a member of the Central Executive Committee of the World Council of Churches and the author of several well-known works in the field of theology.

The five lectures in this volume were given in 1956 at Knox College in Toronto. The first chapter discusses "Theology—a Substance and Function." Here the author asserts, "There is undoubtedly something permanent and unchangeable in the very objective of theological thought in the message of the church. Over and over again a real theology goes back to some problems and issues that stay at the bottom of Christian thought and can never disappear beyond the horizon of theology no matter what takes place in the world or to what predicaments, transformations, and sufferings the church may be subjected."

The second lecture sets forth the author's views regarding "The Church of God — Its Message and Mission." The author rightly distinguishes the real church from a purely sociological grouping of religious people. Concerning the message of the church Professor Hromadka raises this serious question, "How can we possibly identify the word of the living God with the written, visible and empirically knowable letters of the Bible?" He remarks concerning this question, "This is one of the most urgent and painful problems of theology. It must not be dismissed either by schematic and dogmatic definitions or by a radical denial of any superhuman factor within the Biblical message. It has to be faced responsibly and courageously. We do not know the Word of God beyond the written Word of the Old and New Testaments." This statement is worthy of note and with it this reviewer heartily concurs.

The remaining 3 lectures deal with "The Meaning of the Present Era," "Beyond Ideologies,"

"Theology and Church Between Yesterday and Tomorrow." Concerning the latter lectures we find ourselves in wide disagreement with the views expressed by the author. The author blames the Christian Church for the world catastrophe beginning in 1914 and culminating in 1939-1945. The truth is the forces that precipitated these two world wars stood for everything the church stood against. We are unable to follow the author when he makes responsible the Christian Church for the conduct of an unbeliever like Adolph Hitler.

Furthermore, the author makes excuses for all of the blood-shedding of the Communists. Not one kind word is spoken in behalf of capitalism but the author labors hard to becloud the wickedness of Communists and give the impression that even though they have gone to some excesses, they are great humanitarians.

This volume is sufficient evidence that Professor Hromadka is an unsafe guide. The author tells us that we are standing at the crossroads of history, and we agree. But we must make haste to state that it will be dangerous to follow the author's directions into tomorrow.

—J.R.R.

THE DOCTRINE OF ETERNAL PUNISHMENT. Harry Buis. Presbyterian Reformed Publishing Company. $2.75.

There is a conspiracy on the part of a number of ministers to keep silent on the subject of hell. It is considered bad taste to mention the subject. Furthermore there are a number who tell us that we should never use such a motive as fear of hell to get anyone to come to God. Whether such men like it or not, God has been pleased to use the subject of hell to bring many to consider the subject of salvation. Not long ago a student at Georgia Tech was reading one of Dante's masterpieces that had a great deal to say about hell. Today he is a Christian and in a recent testimony he stated that it was this subject that led him to serious reflection and finally brought him to accept Christ as his Saviour. We are reminded of a question asked by C. S. Lewis, "If God were a Kantian Who would not have us till we came to Him from the purest and best motives, who could be saved?"

In an introductory word Dr. M. Eugene Osterhaven, professor of Systematic Theology of Western Theological Seminary, states that it cannot be disputed that hell is an integral part of the earliest Christian tradition in spite of the protestations of certain scholarship to the contrary. It is because it is a part of Christian revelation that the Rev. Harry Buis has written this book. He says, "This book is not written because the author takes delight in the subject. The thought of hell terrifies. It ought to make us all shudder. But it is a fact taught in God's Word. To deny or to ignore any Scriptural teaching is a serious matter. . . . Many theological libraries contain numerous books denying the doctrine but very few that defend it. In fact, to our knowledge, no major work has been printed in defense of the doctrine in recent years." He quotes that keen European thinker Berdyaex who said, "It is remarkable how little people think about hell or trouble about it. This is the most striking evidence of human frivolity." He then says that it is for this reason that he has felt compelled to write on the subject of hell.

This volume contains 8 chapters with 3 appendices. The author discusses the teaching of hell in the Old Testament, in the Inter-Testamental period and the New Testament, in the pre-Reformation period. He also deals with denials of the subject and provides convincing answers. The last message closes with a present-day conservative statement of the subject.

The author shows that one of the common characteristics of the modern cults is their denial of the doctrine of eternal punishment. This is obviously one of the reasons for their popular appeal. Their success is a witness to the dislike of this doctrine on the part of natural man. As evidence of this he quotes from Christian Science, Jehovah's Witnesses, Mormonism, New Thought, Spiritualism, Theosophy and Unity.

Mr. Buis shows that the denial of hell has gone hand in hand with the denial of the infallibility of the Scriptures. The conservative Bible student who accepts the whole Bible as the Word of God and its final authority must necessarily accept the fact of eternal punishment. In addition, the author shows that a theological system without hell is morally dangerous. Thus he observes, "It is no coincidence that our present age that laughs at the idea of hell is an age of gross immorality."

In a day when popular theologians are coming out for universalism, we should thank God for this forthright volume that emphasizes the Scriptural teaching concerning eternal punishment for the unbelieving and impenitent. The author does not advocate a crude interpretation of hell but he does give a Biblical exposition and those who deny it must accept the responsibility for denying what the Bible plainly teaches.

—J. R. R.

THE SECRET OF RADIANT LIVING. Simon Blocker. Eerdman's. $2.00.

When people ask, "What is the reason that my life seems so powerless and my life so dim?" they will find an answer in "The Secret of Radiant Christian Living." The author shows how one can constantly experience the joy of belonging to Christ. It sets forth how true Christians surely can "go on from strength to strength." The author draws from a long, rich personal and pastoral experience for the lessons he sets forth on these pages. This book should be helpful in making the weak stronger and the strong become stronger still.

LETTERS TO THE SEVEN CHURCHES. William Barclay. Abingdon. $2.00.

The chapters of this book first appeared as weekly articles in the pages of the British Weekly. The author has revised and rewritten them and they are thus set forth in amplified form.

In this volume, Dr. Barclay describes the situation in each of the seven churches — its religions, geography, politics, and the threats to the church. This is followed by verse by verse expositions of each letter. The author also emphasizes the remarkably contemporary quality these letters have for Christians today.

THE FOUNTAIN OF YOUTH. Angel Martinez. Zondervan. $2.00.

The 8 sermons presented here have been conceived and delivered in the heat of revival preaching. The author has endeavored to set forth spoken messages into written form and has succeeded in it to a remarkable degree. These sermons are direct and contain remarkable vitality and power.

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EDITORIAL

Five "Hows"

Romans 10:13-15

"How then shall they call on Him in whom they have not believed?" Paul has just declared the sure blessing of Salvation to all, to whosoever shall call upon the Name of the Lord. When he turns from the glow of this universal and blessed promise, facing him is this - "How?" The only basis for the Call is believing, trusting, accepting Christ; but they have not believed.

"How shall they believe in Him of whom they have not heard?"

No voice has spoken to them the word of hope, of life, of peace! Their gods of gold and silver, of stone and wood have only filled the air with hopeless silence through the centuries. As with Baal's worshippers before Elijah - "There was neither voice nor any answer, nor any that regardeth." "They have not heard," echoes through the weary centuries, crossing all boundaries and borders saying - "How, How, shall they believe in Him of whom they have not heard?"

A weeping mother in India who had just lost her infant child was kneeling and sobbing on the steps of a heathen temple. She was asked, "To whom are you praying?" She replied, "I do not know: but surely there must be someone somewhere to hear a mother's cry and to keep a mother's heart from breaking!" There is one, and when men believe in Him there is deliverance and heart-comfort; but "How shall they believe in Him of whom they have not heard?"

"How shall they hear without a preacher?"

The sighing winds, the night calls in the forest, the roaring waves, the echoes in the everlasting hills have brought no message to the darkened heart of man wandering in the wilderness of life. There must be a voice that knows God, that knows the truth of God, the Word of God and its hope, and the promise of Salvation. There must be a messenger with the Word of Life and the Way, through that Word into eternal life! For "they have not heard!"

"How shall they preach except they be sent?"

Ah, now this fourth "How" begins to close in on us! It places the burden exactly upon those on whom it belongs. It speaks of that which rests clearly upon the Christians, every Christian, in every Christian church around the world. What can we do? What ought we to do? What must we do if our faith in our Saviour as the only hope of the world, is real and controlling in our hearts? The great Commission - "Go ye into all the world and preach the Gospel to every creature," is not meant only for missionaries. It inescapably embraces us and every true Christian. Not all can actually go - but all must actually obey this great commission. If we cannot ourselves go, then we must give, we must pray, we must send, we must sustain and encourage those who do go for how can they go and preach except they be sent?

"How beautiful are the feet of them that preach the Gospel of peace and bring good tidings of good things!"

This last "How" is not a question, it is an exclamation of joy and victory and glory! These bruised, worn, bleeding feet. They've journeyed so long, so far, so hard! The dust, the stones, the steep hills, the rugged mountain passes, the lonely dark valleys, the perilous nights! Paul knew these in personal experience and as he turns at the close of the journey and gazes on his faithful companions, his eyes rest on their tired, soiled, broken feet and he cries out, "How beautiful, How beautiful!"

In Jesus' day, the kind host offered as a welcome cool, refreshing water to cleanse and ease the tired feet of our Lord. So our Christ, welcomes His heralds of the Gospel from all

the lands that sat in darkness and under the shadow of death. They are "home at last," and as the light of the new Jerusalem beams upon them revealing their glowing faces, the Master lets his gaze slip down to their feet as He cries - "How Beautiful! How Beautiful!"

—S.McPh.G.

Thoughts

It has been said that the character of a man is revealed by what he does when alone. An even more rigid definition would be that we are what our thoughts are. If such is the case, some of us are in desperate straits. And we are, unless we submit every area of our lives, including our thoughts, to the cleansing and redeeming power of Christ.

The Holy Spirit, speaking through the prophet Isaiah, pleads with sinners to turn to the One who assuages thirst; the One who offers bread which satisfies; to the One who when heeded by the believing heart finds rest and peace to his soul. Then He says: *"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."*

Speaking to His disciples our Lord said: *"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:"* These things, conjured up by an uncontrolled imagination, are all part and parcel of the evil in each of us but they also represent an evidence of the extent of divine grace and mercy for all of them are forgiven to the truly repentant.

One wonders if many of us have not looked lightly on our thoughts, thinking that if they do not proceed to overt acts they are of minor importance. But again our Lord makes it plain that sin is not necessarily a matter of action but of thought and desire. This being the case, how carefully the Christian should guard his thoughts.

In Proverbs we are told: *"Commit thy works unto the Lord, and thy thoughts shall be established."* When our thoughts are established in Him they will truly honor Him.

That God should think of us is another evidence of His marvelous love. In Jeremiah we read: *"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you a future and a hope."*

One of the clearest evidences of the inspiration of the Scripture is its effect on those who read it. Let a man take the Bible and read it with an open mind and before long he finds the finger of God pointing to his own heart and saying "Thou art the man!" The writer of the epistle to the Hebrews speaks of this in these words: *"For the word of God is quick and powerful, . . . and is a discerner of the thoughts and intents of the heart."* Subterfuges and evasions may enable us to get by with man but God looks right into our hearts and He knows the thoughts we harbor. No verse in the Bible is more calculated to strike holy terror into the soul than the words: *"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."*

Evil thoughts must be recognized for the sins they represent. And they need to be confessed, cleansed and forgiven as do any other sins.

It could well be that many Christians need to take stock at just this place and having done so to say: "God be merciful to me, a sinner."

—L.N.B.

Public Education

Since the system of Christian Schools, which is in vogue with the Christian Reformed denomination, is not widely adopted throughout the United States, our churches and our seminaries must mainly depend on public education for the academic preparation of their ministers. Therefore we, not only as parents but also as church members, have an interest in the public school system.

Public education in the U.S.A. has been receiving a great amount of adverse criticism lately, especially since Sputnik has shown that not only are England, France, and Germany better educated than we are, as has always been the case, but that now savage Communism has outstripped us in several particulars.

The *U. S. News & World Report* (Jan. 24) carries material on this subject that is intensely interesting, factually detailed, and most humili-

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ating. It shows that the enemies of intellectual attainment have gained control of the educational machinery and have cheated our children of advantages that they ought to have.

The details of the interviews with Professor Bestor of the University of Illinois, President Griswold of Yale, and Dr. M. M. Boring of the National Academy of Sciences cannot here be repeated. They ought to be read in full. But perhaps I may be permitted to add one item of evidence.

When I was a boy I attended a Manual Training High School (Northeast of Philadelphia). There I took four years of Latin, three years of French, and three years of Greek. They also gave me four years of mathematics plus several semesters of physics, chemistry, and zoology. Now that the professional educationists with their powerful lobbies have captured the state legislatures, how many High Schools in the U. S. A. still offer these opportunities? I venture to guess that nearly all provide much fewer advantages for their students.

Foreign language is of particular interest to the Christian church. Ministers are needed who can read Greek, and even Hebrew, and read it with ease. But unless Greek is offered in high school, the ease will be difficult to achieve. And unless ease is attained, natural disinclination plus the burdens of the pastorate will result in less and less attention to the New Testament.

Since at this time the poverty of public education is in the public eye, those of us who are interested in high academic standards (and this has always been a characteristic of Presbyterians) have some hope that our voice may be heeded a little. It would be well if many of us would write letters to the editors of our local newspapers and of the weekly periodicals. If there is some volume of protest against the recent policies, possibly we can obtain the advantages for our children that they deserve.

It should be kept in mind that the high School teachers themselves are generally in favor of better education. They are hampered and sometimes cowed by political pressure. But I can think of only one High School teacher of my acquaintance who approves of all the methods courses and other devices for submerging the content material. The Latin teachers want to take courses in Latin, the history teachers want to take courses in history (to get a Master's degree) and even the art teachers want courses in art. But they are all forced by payroll requirements to take silly courses in methods — methods of teaching Latin, methods of teaching history, methods of teaching art, by educationists who know neither Latin, history, nor art. And they don't like it.

With a minimum expenditure of time we can help these teachers, we can help our children, and we can help the future Presbyterian ministry.

—G.H.C.

"Out of Context"

The accusation is made that Bible enthusiasts frequently quote Scripture out of context. If the Bible is simply a book of records, then this accusation can be sustained. But, if the Bible is a living Book, in which and through which the Spirit of the Living God speaks to each succeeding generation, then context becomes one of immediate *need, not of historical setting.*

There are thousands of illustrations: we will give one — Isaiah 43 is unquestionably directed to Israel. The second verse is this majestic promise:

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

How often Christians, passing through the waters of trouble and tested in the fires of adversity, have turned to this passage and found comfort and hope!

Was this unjustified? Were they not finding refuge in the assurance that a loving God is the constant refuge and strength of His Own?

Moses, admonishing the children of Israel, says in Deuteronomy 4:9 - *"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;".*

Spoken to the Jews just before they entered Canaan; yes, but also spoken to us today.

Paul tells the Romans of those: *"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."* True for their day, and, how true for our own!

That the Scriptures must be read with the discernment which the Holy Spirit alone can give is obvious. We do not regard the laws of the tabernacle and sacrifices as being for us today. But, we do see them as having significance in God's plan of redemption, for He revealed the Lamb of God in type and symbol and later in living fact — of vital importance in 2000 B.C. and also in 2000 A.D.

It is perfectly possible to take the Scriptures and apply them out of their proper context.

It is also dangerously possible to miss their relevancy for today, - to the nations of the world and to us as individuals.

Taking at their face value God's words of comfort, hope and peace - along with His warnings - has proven both wise and profitable to all who have so done. To do otherwise can lead to the loss of something infinitely precious.

—L.N.B.

"Look to the Rock Whence Ye Are Hewn"

This word of God through the prophet is needed vitally in our Church today. There is reported a tendency in some quarters to discipline men for every infraction from a rule of the BCO or even from disobedience to a majority decision of a church court. Have the brethren forgotten John Wycliffe and John Hus? Have they not read of Luther's hurling the canon law into the flames at Eyster Gate, Wittenberg, December 10, 1520, or of his courageous stand for the Word of God at Worms? Have they not considered the Theses of Bern in which our Reformed Faith came to articulate a statement to this effect: "The Church makes no laws and commandments without the Word of God"? Have they not carefully considered Calvin's Institutes Book IV, chapter viii, where he repeatedly warns pastors against bringing in any inventions of their own to bind the consciences of men in addition to the Word of God. God denies to man the right to promulgate any addition that He alone may be our Master.

Have the brethren not studied the history of the Kirk of Scotland in the eighteenth century? There it was demanded that one obey the majority against his own conscience, when that majority told Thomas Gillespie to install a patron's nominee over the protest of the people. Gillespie replied: "To do that would be for me to sin against God." They told him to go on and sin. He refused, and the Church was divided. To avoid a repetition of this Moderate absolutism of majority rule, John Witherspoon wrote into the Preliminary Principles of American Presbyterianism that no Church judicatory ought to pretend to make laws by its own authority but that all of its decisions must be based on the Word of God.

And when that was being obscured in the undivided Old School Church a hundred years ago a revision committee with J. H. Thornwell as Chairman and with Charles Hodge as an honored member, proposed to modify the definition of an offense. The old statement declared that an offense was anything contrary to the Word of God, or that was likely to make others sin. The Thornwell-Hodge revision proposed to put a period after the Word of God and make that the exclusive rule for measuring an offense. Sundry things, including the Confederate War, prevented this revision from being finally adopted in the USA Church, but it was taken up and written explicitly into the BCO of the Southern Church by the disciples of Thornwell. The Chairman of the Committee which wrote our Book of Church Order was my honored predecessor in this Chair at Columbia Theological Seminary, Dr. J. B. Adger. In summarizing the Thornwellian principles that were embodied in our Church, Adger speaks in part as follows:

IN RESPECT OF CHURCH DISCIPLINE, THAT AN OFFENSE, THE PROPER OBJECT OF THAT DISCIPLINE, IS NOTHING BUT WHAT THE WORD OF GOD CONDEMNS AS SINFUL.

Par. 58 of the BCO declares that the jurisdiction of Church courts is only ministerial (that is not magisterial) and declarative (that is not legislative) and that "they can make no laws binding the conscience." Our former Stated Clerk, Dr. Leslie, assisted by the present Stated Clerk, has written in *Presbyterian Law and Procedure*, par. 77:

> Only ministerial and declarative. This power, therefore, in the Church is only ministerial and declarative, that is, the power of a minister or a servant to declare and execute the law of the Master, Christ, as revealed in His Word, the statute-book of His kingdom, the scriptures contained in the Old and New Testaments. NO OFFICER OR COURT OF THE CHURCH HAS ANY LEGISLATIVE POWER (emphasis added.) "Christ alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to the Word, or beside it, in matters of faith and worship" (C. of F., Ch. XX, Sec. 2). Slavery to Christ alone is the true and only freedom of the human soul."

A little review of the practices of our courts will convince any thoughtful person that not every regulation of the BCO is considered a law for which infractions are to be made matters of technical discipline. The BCO provides that no candidate or licentiate is to be ordained by one presbytery for service in another. But the favorite sons of prominent congregations are often ordained by the mother presbytery when they have calls to outside presbyteries—none for service in their own.

The BCO provides that when a retiring moderator is not present, the last moderator present shall preach the opening sermon, yet it is a common custom for a retiring moderator who has moved to another synod to ask a friend to perform this office for him. The exact state-

ment as to the age of retirement has not been enforced (thank God!) by every theological seminary or presbytery, and perhaps not by every Board. We discipline properly for violations of the Word of God, not for the peccadillos of the regulations of the BCO or the majority acts of Church courts. For as God proclaims through the prophet Isaiah:

THE LORD IS OUR JUDGE.

THE LORD IS OUR LAWGIVER.

THE LORD IS OUR KING:

HE WILL SAVE US.

—W.C.R.

"Religious News"?

A United Press columnist has recently published in the newspapers of our country a short article entitled, *Protestant Modernists Lose Ground*. It is a much more discerning article than most that are found in the public press.

The writer, Louis Cassels, fairly well distinguishes fundamentalism, modernism, and neo-orthodoxy. He recognizes what some others do not recognize, that neo-orthodoxy is not orthodox. He also notes, as is more commonly known, that modernism has lost ground.

But we should not expect too much from a newspaper columnist. When the writer wishes to give an indication of the resurgence of fundamentalism, he appeals to "the rapid growth of such unabashedly fundamentalist denominations as the Southern Baptists and the Seventh Day Adventists." When one remembers the Seventh Day position on annihilation, the necessity of keeping the seventh day, and the modifications these require in a doctrine of the atonement, the combination of Seventh Day Adventists with Southern Baptists seems a little odd. There are other rapidly growing bodies that would have been better evidence of the vigor of fundamentalism.

The secular writer's confusion is most apparent in a later paragraph. We quote it in full: "Unlike extreme fundamentalists, modern evangelicals do not, as a rule, uphold the belief that God literally 'dictated' the words of the Bible. They admit the possibility that slight errors have occurred in translation or in copying the manuscripts."

Who these "extreme" fundamentalists are, the writer does not say. But the men who wrote The Fundamentals, and the theologians like Warfield and Machen who defended the doctrines, never taught that God literally "dictated" the words of the Bible. This is a caricature of the traditional position, a caricature that might be excused in a newsman, but which cannot be excused in the modernists or neo-orthodox theologians from whom he got the idea. Further, has any fundamentalist denied that errors have occurred in copying the manuscripts and in the translations? Surely the knowledge that there are variant readings, and that translators make mistakes, is no new knowledge that has come to light since 1920. Even a newsman ought to know better than that.

The twentieth century, strange to say, is an age of ignorance. Only since the launching of Sputnik has there been a widespread questioning of our educational standards. Of course, this has had to do mainly with scientific education. Worse is our ignorance in the sphere of religion and theology. Not only are the people outside the churches ignorant of the Reformed doctrines, but what is shameful, the church members themselves know very little. Many know just about nothing.

Part of the fault lies in our public secularism. The elementary schools, the high schools, and the colleges do not teach the Bible, the catechism, the history of the Reformation. No doubt the Napoleonic wars were of some importance. I do not plead for ignorance of English or American history. But the wars of religion in the sixteenth century were more important than Napoleon and our civil war together.

Part of the fault also lies with the churches. Some of them are more interested in obtaining a seat for Red China in the United Nations than they are in teaching the Shorter Catechism —or the Ten Commandments by which the Communists ought to be executed as murderers.

Politics is important; even wrong politics, unfortunately, is important. But man's relation to God is more important; and without an understanding of man's relation to God, there is no hope of knowing what man's relation to man ought to be.

It may be too late to instruct the present generation of columnists. But it will never be sooner than now to begin to instruct oneself and the church body.

—G.H.C.

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The Covenant Of Grace

By Rev. Fred W. Hoffman
Fountain City, Tenn.

One of the most blessed truths of the Christian revelation is that of the Covenant of Grace. Two passages in Paul's letter to the Ephesians declare this glorious truth.

In Eph. 1:5-7, we read: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." And in Eph. 2:7,8: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

These passages speak of the riches of divine grace, and declare the central truth of the doctrine of grace, that salvation is by the grace of God alone, made possible through the death of Christ, and available upon the one condition of faith in Christ.

The story is told of a poor woman who had lived all of her life in dire poverty in the slums of London. Taken to the seashore for an outing, she looked out over the vast expanse of ocean, and exclaimed, with tear-filled eyes: "Thank God for the sight of something of which there is enough." To come to an appreciation of the grace of God is to catch sight of something of which there is enough. The word "grace" as ordinarily used in the Bible represents that which is limitless since it deals with spiritual realities which are infinite and eternal. The grace of God, in its Scriptural sense, is the unlimited love of God acting in measureless grace in every realm of human experience, graciously and sufficiently meeting every human helplessness and need.

I would like to consider this doctrine of the Covenant of Grace under four heads: *The Meaning of the Covenant of Grace; The Mediator of the Covenant; The Blessings Bestowed under the Covenant;* and *The Conditions of the Covenant.*

I. *The Meaning of the Covenant of Grace.*

The meaning of the covenant is defined for us in the Catechisms and the Confession of Faith of our church. In the Shorter Catechism, Q. 20, we read: "God having out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of a state of sin and misery, and to bring them into a state of salvation by a Redeemer."

The Confession of Faith (Chap. VII, Sec. III) more fully defines the doctrine in these words: "Man, by his fall, having made himself incapable of life by the covenant of works, the Lord was pleased to make a second, commonly called the Covenant of Grace, wherein He freely offers to sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved, and promising to give unto all that are ordained to life, His Holy Spirit to make them willing and able to believe."

A covenant is a mutual agreement between two or more persons. In the Larger Catechism, Q. 31, it is stated that "the covenant of grace was made with Christ as the second Adam, and in Him with all of the elect as His seed." But the statements in the Confession of Faith and in the Shorter Catechism would indicate that the covenant of grace was made, not between the Father and Jesus Christ, but between God the Father and man.

This apparent contradiction is reconciled by Dr. Charles Hodge in his Systematic Theology (Part III, Chap. II, p. 358f) when he states: "This confusion is avoided by distinguishing between the covenant of redemption between the Father and the Son, and the covenant of grace between God and His people. The latter supposes the former, and is founded upon it. The two, however, are not to be confounded, as both are clearly revealed in the Scriptures, and moreover, they differ as to parties, the promises and the conditions."

Dr. Hodge further declares, upon this phase of the subject: (p.362f) "In virtue of what the Son covenanted to perform, and what, in the fullness of time He actually accomplished, . . . two things follow. First, salvation is offered to all men on the condition of faith in Christ. The gospel, however, is the offer of salvation upon the conditions of the covenant of grace. In this sense the covenant of grace is formed with all mankind.

"If this, therefore, were all that is meant by those who make the parties to the covenant of grace, God and mankind in general, and all mankind equally, there would be no objection to the doctrine. For it is undoubtedly true that God offers to all, and to every man eternal

life on condition of faith in Jesus Christ. But as it is no less true that the whole scheme of redemption has special reference to those given by the Father to the Son, . . . it follows secondly, from the nature of the covenant between the Father and the Son, that the covenant of grace has special reference also to the elect. To them God has promised to give His Spirit, in order that they may believe; and to them alone the promises made to believers belong. Those who ignore the distinction between the covenants of redemption and grace of course represent the parties to the covenant to be God and Christ as the Head and representative of His people. All that is important is, that we should adopt such a mode of representation as will comprehend the various facts recognized in the Scriptures. It is one of those facts that salvation is offered to all men on the condition of faith in Christ. And therefore to that extent, or in the sense which accounts for that fact, the covenant of grace is made with all men. The great sin of those who hear and reject the gospel is that they refuse to accept of that covenant, and therefore place themselves without its pale."

God's plan of salvation, in every age, has ever been upon the basis of grace, and to be received by faith, but the administration of the covenant under the Old Testament dispensations was different from that under the New. (Larger Cat. Q. 33)

Christ has ever been the only Redeemer of God's elect, under every dispensation. When the guilty pair in Eden, failing under the covenant of works, fell into an estate of sin and misery, it was the grace of God which provided a salvation from sin, pictured in a divinely provided covering, or atonement, which foreshadowed the cross. Similarly, Abel, Enoch, Noah, Abraham, and the hosts of Old Testament saints were saved by divine grace, and received by faith the promises of God. It was said of Abraham that he believed God and it was counted unto him for righteousness.

Under the Mosaic dispensation, men were saved by the grace of God, upon condition of their faith in God and His promises, and that faith was evidenced in the offering of appointed and acceptable sacrifices, which sacrifices pointed forward to the Lamb of God who was slain from the foundation of the world.

In the New Testament dispensation, salvation and life eternal are offered freely by the grace of God to all who put their trust in Jesus Christ as Saviour. "Being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:24)

The grace of God is God's pure, unrecompensed kindness and favor toward helpless and undeserving sinners. Grace takes no account whatever of either human merit or demerit. Under grace the vilest and most depraved sinner and the man of upright moral character are on the same level. Both must be saved by grace alone. The salvation provided by divine grace is never earned. It is declared to be solely the free gift of God's grace, and finds its greatest glory in human helplessness.

To state concisely, then, the meaning of the covenant of grace is that God, in His infinite, unrestricted and sovereign grace, covenants with man to provide a full, free and complete salvation from sin and its effects, through the death of Christ upon the cross, and in grace gives to His elect His Holy Spirit to enable them to believe; and that this divinely provided salvation is to be received, entirely apart from any human merit, upon the sole condition of a personal faith in Jesus Christ as the Saviour.

II. *The Mediator of the Covenant of Grace.*

Jesus Christ, the eternal Son of God, is the only mediator of the covenant of grace. Grace can be exercised only upon the ground of His intervention. Before God in grace could bestow the gift of salvation, it was necessary that the holiness of God should be vindicated. He must deal in righteousness and justice with sin before he could act in grace toward the sinner.

In order that He might intervene on man's behalf, and that the promises and provisions of the covenant of grace might be made effective, the eternally existent Son of God took upon Himself a true human nature, and was made in the likeness of men, and so was, and continues to be both God and man, in two distinct natures and one person, forever.

In His human nature He was truly man, made like other men, except that in Him was no sin. Tempted as we are yet without sin, He lived among men. And then, as the Second Adam, the representative man, he went to the cross and offered His soul as a sacrifice for sinful man. The wrath of God fell upon Him, and in His death the sin of mankind was judged and the penalty paid in full. In His death cry from the cross: "My God, why hast Thou forsaken Me?" is the evidence that in His death the penalty for sin was executed upon the Son of God.

Justice having been satisfied through the death of Christ, God is now free to deal in grace with the sinner. Forgiveness is never given as a direct act of grace, but of justice. The teaching that forgives in mercy and love when men come in sorrow and repentance is not in accord with the teaching of the Word of God. The only ground upon which God ever forgives sin is the fact that that sin has been judged and paid for in the death of

Christ. But sin having been judged, God is free to forgive and to bestow all of the riches provided under the covenant of grace. Christ's death is the guarantee of the fulfillment of all the conditions and promises of the covenant. His blood is the blood of the new covenant, the evidence that the way is open for God to act in grace.

The work of Christ as the Mediator of the Covenant of Grace is a continuing work through the ages. He is declared to be the Advocate and Intercessor of the redeemed. Seated at the right hand of the Father's throne, He ever liveth to make intercession on our behalf, pleading the efficacy of His shed blood as the ground of forgiveness for His redeemed ones, and making effective in the daily lives of His elect the promises and blessings of the divine covenant.

III. *The Blessings Bestowed Under the Covenant of Grace.*

According to the declaration in the catechism, in the covenant of grace God undertakes to deliver man from an estate of sin and misery, and to bring him into an estate of salvation by a Redeemer. The numerous blessings bestowed under the covenant of grace are all included under the term: salvation. Sin having been righteously dealt with at the cross, the riches of divine grace are offered freely to all who will receive them by faith.

But the whole nature of man has been so blinded and perverted by sin that he is incapable, unaided, of exercising faith in God. The Scripture declares, in 1 Cor. 2:14: "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned." Here again divine grace meets human need, for God sends His Holy Spirit unto all that are ordained to life, to make them able and willing to believe.

The Spirit of God, when He comes, convicts the unbelieving heart of sin, and of righteousness, and of judgment. He convinces the soul of the awful sinfulness of unbelief. He reveals to the heart the reality of the salvation offered through Christ. He enlightens the blinded mind to the truth of redemption in Christ. He quickens the heart, and energizes the will to accept the reconciliation offered by the grace of God, and makes those who are the elect able and willing to believe.

Again, it is declared in Rom. 3:24, that we are "justified freely by His grace, through the redemption that is in Christ Jesus." We have before noted that forgiveness was possible only upon the ground that sin had been judged at the cross. It was grace that provided a Redeemer, who died for our sins. Justice having been executed, God in grace now declares the sinner to be justified in His sight, and counted as wholly righteous before God.

But grace goes far beyond forgiveness and the judicial act declaring the sinner to be righteous. Grace undertakes to bring the forgiven and cleansed sinner into an estate of full salvation. In grace, God bestows a new, divine nature. When the believer puts his trust in Jesus Christ as his Saviour, he is born again, born from above. Given a completely new, spiritual nature, he becomes a sharer of the divine nature, a nature which is divinely enabled to live daily in fellowship with the living God. By grace he is made to become a child of God, is adopted into the family of God, and is made a joint heir with Christ, with an eternal inheritance.

And then, that He may deliver His redeemed ones from all the devastating effects of sin, and bring them into the full blessing of salvation, in grace He sends His Holy Spirit to dwell and abide in the heart of the child of God. Three passages in the Scriptures teach this truth so essential to the spiritual development of the redeemed believer. Speaking to His disciples of the coming of the Holy Spirit, our Lord said, in John 14:17: "even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you." This truth is confirmed in Rom. 8:9: "Now if any man have not the Spirit of Christ, he is none of His," and in 1 Cor. 6:19: "Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God?"

According to these passages from the Word of God, this fact of the indwelling presence of the Holy Spirit, whether recognized or not, is true of every believer in the Lord Jesus Christ. And in this gracious gift of the Spirit is God's all-sufficient provision for the daily needs of His redeemed children. The indwelling Spirit is within the heart to enlighten the mind; to guide and direct the path; to reveal to the inner man the deeper things of a walk with God; to take of the things of Christ and make them real to the heart of the Christian; to give strength to meet and overcome temptation. And the Christian is urged to walk in the Spirit, that is, to walk in daily dependence upon and obedience to the Spirit.

Grace is God's plan for His children, not only for forgiveness and deliverance from the penalty of sin, but for deliverance as well from sin's dominion and power. In grace He provides for every need of His chosen ones, that the work of redemption may be perfected in every life. Two passages emphasize this truth. "My grace is sufficient for thee, for My strength is made perfect in weakness," (2 Cor. 12:9) and "God

is able to make all grace abound toward you." (2 Cor. 9:8) God would do for His redeemed, in grace, what they cannot do for themselves. He requires on our part an attitude of dependent trust, and faith in His promises.

IV. *The Conditions of the Covenant of Grace.*

The dictionary defines a covenant, in its theological usage as "the promise of God to man, carrying with it a condition to be fulfilled by man." There is a condition to the covenant of grace which man must meet if he is to receive the promised blessings.

The one condition, on the human side, to the covenant of grace is a faith in the Lord Jesus Christ as the all-sufficient Saviour from sin, and faith in the promise of God when He offers forgiveness and eternal life through Christ.

But what do we mean by faith? Faith is more than an intellectual assent to the truth. Faith involves the whole nature of man. It is first of all intellectual, the assent of the mind to the divine revelation. But faith is more than that. It is also emotional. It is a heart trust in the love and grace of God. To illustrate, a man standing on the brink of a chasm looks at a lone narrow bridge as the only way across. He says: "That bridge looks safe. I believe it could carry me across." This is intellectual faith. But he does not have real faith in the bridge until he steps onto it, and trusts it to carry him across. That is a heart faith. So real faith is a heart trust in the promise of God to meet every need of the soul. And then, faith is also volitional, the assent of the will to turn from sin to God, and to follow the Lord as a disciple.

By a simple act of faith in Christ as Saviour, God's gracious gift of eternal life is received, forgiveness of sins is assured, the believer is justified, regenerated and made to become a child of God for all eternity.

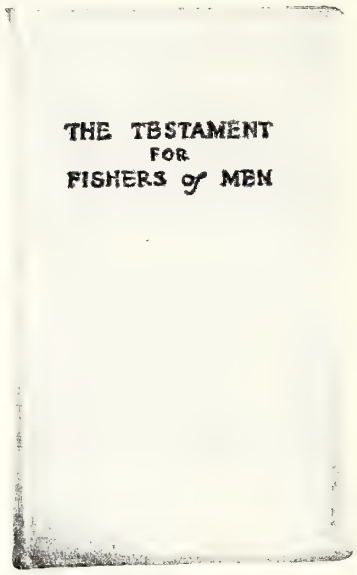
But the further blessings included in the term, salvation, are also all of grace, and to be received by faith alone. Faith in the crucified Saviour brings forgiveness and life. Faith in the Risen, Living Lord brings newness of life to be experienced each day. The gracious work of the indwelling Holy Spirit as He energizes the will and gives grace to meet the temptations and trials of daily life is also to be an experience of daily trust in the promises and the faithfulness of God.

In the light of these gracious promises and provisions of our God and Father for His needy people, "let us therefore come boldly to the throne of grace, that we may find grace to help in time of need."

"O, to grace how great a debtor,
Daily I'm constrained to be;
Let Thy goodness, like a fetter,
Bind my wandering heart to Thee."

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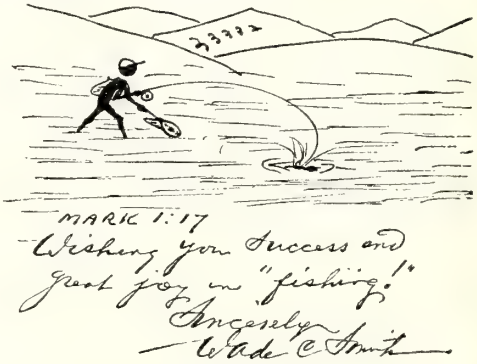


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Is "Equalization" Equitable?

By Rev. Erskine L. Jackson

At its meeting in Orlando, Florida, in June 1951, the General Assembly of our Presbyterian Church, U.S., adopted a procedure for raising the budget receipts of certain boards, agencies, and other causes of the Church. This procedure was adopted upon the recommendation of the General Council, and was designated as "paying" into the "Equalization Fund." Under this plan the approved budget of each agency is increased by 5% at the beginning of the year (a 5% "paper" increase given each budget by the General Council). Each agency is required to keep an accurate record of the receipts from living donors, and is required to pay 5% of these receipts to the Treasurer of the General Assembly, who disburses the funds on order of the General Council to the lagging causes. Under the plan it is provided that, "The Budget and Stewardship Committee shall recommend the apportioning of these funds, using as a basis for their calculations the principle that the agency receiving the lowest percentage of its spending budget for that year will be aided first until its percentage of receipts equals the next to the lowest agency, then those two will receive funds until they have reached the lowest level of the next lowest agency and so on until all the fund has been exhausted." (Min. G.A., 1951, pp. 88-89) Even specifically designated gifts such as support funds for missionaries, the Self-denial offering for World Missions, and the Joy Gift, are subject to this procedure. The only exceptions to it are individual gifts for particular causes. This process of "equalization" has been in practice for several years now, and certain observations may be made concerning it.

First, it is the firm belief of the writer that no one, Assembly, agency, or individual, can rightly divert funds from one cause to another without the knowledge and consent of the donor. Certainly any local church officers doing so would be subject to severe criticism!

Next, it will be well to look at how the plan has operated. The financial reports of the various agencies for 1956 (the last figures available) show that the Equalization Fund received from the "equalization tax" upon the agencies a total of $286,790.31. (Page 11, Annual Reports of Assembly Agencies). Of this amount World Missions paid $152,381.16, the Annuities and Relief paid $28,976.89, or a total together of $181,358.05. These two vital causes thus contributed almost two thirds of the total Equalization Fund, and if the figures are interpreted correctly, *received nothing back!* From the reports it seems that most, if not all, of the other causes or agencies received back much more than they paid into the fund. The reports for 1954 and 1955 give the same result. It is apparent, then, that the other agencies are "riding" World Missions and Annuities and Relief, and this at a time when more missionaries and equipment than ever are needed, and when our retired ministers and missionaries are faced with the increasing pressure of inflation and the growing cost of living! Can this be said to be an equitable method of financing our agencies?

Further, it may not have been designed to do so, but the practical effect of this "equalization" is to infringe upon the Christian liberty of any church, or other group, to direct its funds to the causes which under the Lord's guidance it may choose. Under this procedure no group has any choice. It must perforce, in giving to any cause, contribute to all causes, whether it wishes to do so or not.

It may be argued that since the budget of each agency is increased by 5% at the beginning of the year, it is proper to take 5% in cash at the end of the year, but this will not do. It is clearly the interest and concern of the members of the church for the causes themselves that produce the money, not raising or otherwise moving the budget figures. If it were only a matter of increasing budgets by percentage points, it would be simple enough to raise the budgets of the agencies by a sufficient number of percentage points to bring them up to their requirements!

Knowing the high caliber of the personnel of the General Council we believe that they can devise some better and fairer method of bringing up the budget requirements of the agencies. We earnestly hope that the "equalization tax" upon the agencies of the Church will be abolished at an early date.

The Significance of the Bible

By Rev. T. P. Horger, Jr.

Clinton, S. C.

In the February, 1958, issue of the *Earnest Worker*, we read with much interest the article with the above title, by Dr. John H. Leith.

We do not wish this to be construed as a criticism of his fine article, but a commentary on a part of the article, namely: *Inspiration and*

the Canon. It should not be necessary to quote what he said. It can be seen in the February *Earnest Worker,* page one. But we may have to quote brief sentences to make what we say understandable.

Concerning the authority of the Old Testament, we make only one comment: it was Jesus' Bible, so it is mine.

We have several things to say about the New Testament, and we shall begin with "inspiration." "All scripture is given by inspiration of God . . . " (2 Tim. 3:16), by no one else. Again, "Every good gift and every perfect gift is from above . . . " (Jas. 1:7), from no one but God. All Scripture is a *gift* from God. Inspiration is a *gift* from God. We cannot conceive of such a gift coming from any source but from God. And here is another gift; it is the promise of the New Testament; "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jn. 14:26).

Dr. Leith makes a true statement when he says: "This witness which the New Testament embodies is the source of the Church's life and the basis of the Church's own witness." *But* he qualifies this by saying: "Yet we must also remember that the acknowledgement of the books of the New Testament as Holy Scripture was an act of the Church. For this reason, even though we are perfectly in agreement with the early Church, we cannot regard the decision as to the canon of the New Testament as in principle infallible."

It seems to us that if Peter could be empowered only from God to say that Christ is the Son of the living God, the Church could be so empowered to acknowledge the books of the New Testament as Holy Scripture. And again, as to the canon, if all things are possible with God, couldn't He inspire the men who canonized the Bible as well as He inspired those who wrote it? What does "all Scripture is given by inspiration" mean? Would God inspire holy men to write Scripture and then turn it over to uninspired men to say with authority precisely what constitutes the Bible, no more or no less?

While we attended the Seminary at Erskine, Due West, South Carolina, I told Dr. G. B. Parkinson, teacher of Bible, that we believed that those who canonized the Bible were inspired by God. He said that he, too, believed that.

What we are trying to say is this: The Bible comes from God and we should never doubt that fact. If there is any merit in that we have the Bible, that merit is of God. We believe that both St. Paul and John Calvin would agree to that.

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CHILDRENS Page



Obeying God's Word

Jesus closed His great sermon on the mount, saying Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (matt. 7:24-27)

He only is my rock and my salvation: He is my defence: I shall not be moved. (Ps. 62:6.) E.



LESSON FOR FEBRUARY 23

By THE REV. J. KENTON PARKER

The Church At Worship

Background Scripture: Matthew 18:19, 20; John 4:23, 24; Acts 1:12-14; Colossians 3:12-17
Devotional Reading: Psalm 100

The churches that emphasize Preaching and Teaching have a tendency to overlook the fact that we assemble in the House of God for Worship. This is the most important thing to remember. "O come, let us worship and bow down: let us kneel before the Lord our maker." Teaching and Preaching should be a real part of worship, but singing and giving of our tithes and offerings are also vital parts. There should be an atmosphere of worship; reverence and great expectancy. Often now we call our morning and evening services "Worship Services." There should be a blending of all the different phases of worship. I like the thought of the open Bible and the reading and preaching (or teaching) of the Word of God as a very important part of worship. Some churches pay little attention to this and have a great deal of form and ceremony.

The book of Psalms is saturated with the thought of worship. God is exalted as the one object of worship: "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." (Ps. 99:9) God is the Supreme Ruler of the universe. He is a Holy God and our worship should be in the "beauty of holiness." How different from the unclean and degrading worship of idols!

In our Devotional Reading there is the predominant note of joy and gladness, of singing and thanksgiving. So many of the Psalms stress these ideas. We are to enter his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. We should be sure that our worship today has these elements. As those who live in the full light of the gospel we have even greater reason to be full of joy and gladness; of praise and thanksgiving; of singing about the glorious facts which have become clearer and more glorious since the coming of our Saviour. Christianity is a "Singing Religion," for we have much to make us overflow with joy; the gospel is good tidings of great joy.

I. *"Two or Three" and Christ:* Matthew 18:19,20

A big crowd is not necessary. Where even two agree to pray for something, God will hear and answer; where two or three are gathered together, the Master meets with them. If He is present, then we can worship. A congregation of thousands is inspiring, especially if the true spirit of worship pervades the assembly. Many of us have felt the thrill of such moments. But we have also felt the thrill of the "two or three." I remember an experience I had while still in the Seminary. I went off on the week end to supply a church. The morning service was a flat failure. There was an atmosphere of coldness and deadness. We seemed far from God and far from each other. Only a few came to the evening service. We gathered around the stove and had one of the sweetest services I have ever been in. God seemed to be near and we were "two or three" who loved Him. He was in our midst. If we meet "in His Name" then He keeps His promise.

II. *"Worship in Spirit and in Truth":* John 4:23,24.

"God is a Spirit." Men are prone to want to see the things they worship. The first and second commandments deal with this temptation. Some make images or idols and proceed to worship what they have made. Others make — or try to make — an image or likeness of the true God to aid them, they say, in worshipping God. We have to be very careful about all "aids to worship." The "aid" may hinder instead of help. The Israelites made a golden calf and said, these be thy gods which brought thee out of the land of Egypt. The God who led them out of Egypt was Spirit, and no form of a "calf" could represent Him. The image was suggestive of Egypt and bondage rather than Sinai and freedom. It is so easy for "aids" to mislead us. God does not have a body like man or beast. To try to represent Him is to confuse rather than clarify. God commands us not to make any image or bow down and worship it, or try to worship God through the image.

"Worship in Spirit and in truth." Have you ever sung a hymn without thinking of the meaning of it? Have you ever bowed in prayer while your mind wandered here and there and everywhere? Have you ever read your Bible without paying any attention to what you read? A man who was a regular attendant at church

got sick and when his minister called to see him, asked to be told the way of salvation. His pastor, astonished at this request, for he had preached many a sermon on this subject, asked him why he did not know the way. The man replied, I paid no attention to your sermons; I was busy planning my business for the coming week. We can easily be in the place of worship and yet not really worship in spirit and in truth. Read the first chapter of Isaiah. The people of that time were trampling the courts of the place of worship, but God would not accept their worship. It was iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth . . . when ye make many prayers I will not hear.

To worship in spirit and in truth requires preparation of heart and mind. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well . . . come *now* . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. This beautiful promise of full pardon and cleansing is made to those who prepare for worship. We come to church with clean bodies and clean clothes; let us come with clean hearts also, if we desire to worship a holy God in the beauty of holiness. The Holy Spirit must do the cleansing, but we have a part also. Our part is to put away the evil of our doings; in other words, do as John the Baptist and as Jesus said, *Repent*, turn away from our sins.

III. *"With one Accord in Prayer and Supplication":* Acts 1:12-14.

Jesus had told his disciples that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. This company of praying disciples seemed to be in perfect agreement as they met together. No doubt they were praying for the coming of the Holy Spirit Who would endue with power. Jesus had promised that He would send the Spirit. They were eagerly and expectantly awaiting the fulfillment of that promise.

I wonder if right here we do not find the reason for unanswered prayer? While part of the church prays for one thing, another part prays for something else and a larger part does not pray at all. If we could get the whole church with one accord to pray as this band of one hundred and twenty people prayed, something tremendous would take place in the church and in the world. There are other explanations of why our prayers are unanswered, but here is one, I feel sure.

IV. *Preparation Within:* Colossians 3:12-17.

In Psalms 15 and 24 we have a description of an acceptable worshipper in answer to the question, Who shall ascend into the hill of the Lord? or who shall stand in his holy place? Paul, in these verses, is describing the inner garments of the soul that we should wear when we come to worship. We are careful to put on our "Sunday best" when we go to church, and this is all right as far as it goes, but there is an inner preparation far more important. A man might put on a costly suit of clothes and go to church with "anger, wrath, malice," etc., in his heart. God would not accept his worship any more than He did the worship of the people in the time of Isaiah. Let us put on a heart of compassion, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, etc. God does not look upon the outward appearance, but upon the heart. What would happen in all our churches if our people prepared themselves in this way? We might not see so many beautiful and stylish dresses and suits, but we would have a transformed congregation. Paul proceeds with his description by saying that above all these things, put on love, which is the bond of perfectness. Let peace dwell in our hearts and be thankful.

Now that we are "dressed for the occasion" we can have a wonderful hour of worship. Such people are prepared to listen to the "word of Christ." The reading of the Word and the message of the hour will find a ready response in their hearts. Such a congregation is ready to sing, and sing from their hearts, sing with grace in their hearts. There is a big difference in the way people sing. Let a wicked man try to sing one of the beautiful hymns or Songs of Zion and he may repeat the words, "carry the tune" but there will be a deadness we can instinctively feel. Such a congregation will go forth from the house of God with a zeal for good works and hearts overflowing with thanksgiving. Look up and read what our Book of Church Order has to say on Worship.

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YOUNG PEOPLES Department

YOUTH PROGRAM FOR FEBRUARY 23

By THE REV. B. HOYT EVANS

Alcohol—What It Is And What It Does

Scripture: I Corinthians 6:19-20

Hymns:

"I Would Be True"
"Take Thou Our Minds, Dear Lord"
"I Am Thine, O Lord, I Have Heard Thy Voice"

Suggestions to Program Leader:

(A very helpful way to present this subject would be to invite some qualified adult, such as a Christian doctor, to speak to you about the nature of alcohol and what it does to the human body. If you do have an outside speaker, be sure to tell him that there is to be another program in this series dealing with the Christian attitude toward the use of alcohol.)

Program Leader's Introduction:

The dictionary gives this definition of alcohol: "A colorless, volatile, inflammable liquid, C2H5*H, which is the intoxicating principle in fermented and distilled liquors;—called also ethyl alcohol and ethanol." Alcohol has many practical uses, such as: paint thinner, drying agents, anti-freeze, etc. Our main concern in this program is with beverage alcohol—the alcohol contained in fermented and distilled liquors. A great many extravagant claims are made both for and against beverage alcohol. The advertisers imply that we cannot become "men of distinction" without using it, while others imply that anyone who tastes a drop is in danger of dying a horrible death. In this program we want to determine some of the basic facts about what alcohol is and what it does.

First Speaker:

Alcohol is often represented as a stimulant. This is just the opposite of the truth. In reality, alcohol is what is called a depressant. Instead of making a person quicker of wit, it makes him slower. He does not think as clearly and he does not react as quickly. The person whose brain and nerves are partially numbed by the alcohol in his blood believes himself to be mentally sharper because he is relaxed and cannot feel the tension that ordinarily accompanies thought and speech. The higher the concentration of alcohol in the blood, the duller the senses become until the person falls into a state of stupor. When the concentration of alcohol reaches a certain point death results. In short, the effect of alcohol on the brain and nervous system is very similar to any anesthetic.

Alcoholic drinks are very high in carbohydrate content. A quart of whiskey contains about 3000 calories. A confirmed alcoholic will drink a quart of whiskey each day, and will lose all desire for other food. The calory content of the whiskey is more than sufficient for a healthful diet, but the other important food elements are completely lacking. An habitual drinker is almost certain to come down with some of the diseases which result from improper nutrition. For this reason alone, chronic alcoholics have a much shorter life expectancy than average persons.

Second Speaker:

When alcoholic drinks become substitutes for wholesome foods, the inevitable result is serious sickness and death. As the first speaker has said, it is nothing more mysterious than poor nutrition. It is just as if a person tried to live on a diet of nothing but sugar.

We need to understand, though, that a person does not need to drink a quart of whiskey a day for it to endanger his health and life. The effect which alcohol has on the brain and nervous system can quickly pave the way for both physical and moral disaster. In order to preserve our physical and spiritual health, our minds need always to be at their very best. If our bodies are the dwelling places of the Holy Spirit, we must keep them in the best possible condition. The effect of even a small amount of alcohol dulls our reflexes and impairs our judgment. That is why so many highway deaths and other serious accidents are visited upon those who use alcohol as a drink. It is for this reason also that so many moral lapses follow drinking. The temptations which come to us are strong enough when we are at our best. It is no wonder that they prove too much for those whose judgment is dulled by alcohol. All of the deaths, injuries, and moral disasters are tragic, but the worst part is that so many innocent people are victims of alcohol inspired tragedy.

Third Speaker:

One of the dangers of using alcohol as a drink which we all know, but which we have not mentioned, is that it is habit-forming. There is not a sane person alive who does not decry the evils of alcoholism. Likewise, there has never been a sane person who set out at the beginning of his drinking experience purposely to become an al-

coholic. All of the four and one half million alcoholics in the United States today were sure at the beginning that they could drink in moderation. When it was too late to put on the brakes of self-control, they discovered they had cultivated a habit which they could not stop.

Aside from the shame of becoming a slave to a habit, alcoholic drinks are expensive. The annual liquor bill in the United States is many times more than contributions to all religious work. There is lack of food, clothing, and necessary medicine in many American homes today because a large part of the family income has gone to buy liquor which gives only temporary satisfaction to an uncontrollable habit. So strong is the craving for alcohol by those who are its slaves that many have resorted to violent crime to get money to buy drinks.

Program Leader:

Sometimes when people are discussing the effects of drinking alcoholic beverages they stop with the chemical and physiological aspects, but we cannot make a fair appraisal of the problem until we look at some of the more far-reaching consequences. In the program next week we shall see what our attitude as Christians should be toward the question of using alcohol as a beverage.

NEWS of CHURCHES around the World



Assembly's Men's Council

Left to right, seated: W. Bruce Whitfield, Secretary, Huntsville, Ala.; James Harkins, Business and Financial Secretary, Oklahoma City, Okla.; J. W. Hyde, Vice-President, Elberton, Ga.; T. Mack Blackburn, President, Knoxville, Tenn.; J. W. Baldwin, Vice-President, Albemarle, N. C.; and M. Elmer Taylor, Immediate Past President, Jacksonville, Fla.

Standing: D. N. Startzel, Chairman Permanent Committee on Lay Speakers, Chattanooga, Tenn.; Cecil Lanier, Chairman Best Practices Committee, Oklahoma City; and Ralph Brewer, Chairman Publicity Committee, Alexandria, La. Not in picture, H. Rives King, Chairman of Men's Council Training Committee, Norfolk, Va.

Montreat — T. Mack Blackburn of Knoxville, Tenn., has been elected 13th president of the Assembly Men's Council, Presbyterian Church, U.S., succeeding M. Elmer Taylor of Jacksonville, Fla.

Blackburn's election was one of the highlights of the Jan.10-12 annual meeting of AMC, when more than 220 Presbyterian leaders from throughout the South gathered here at Montreat. Assembly

Men's Council is made up of presidents of synods and presbyteries, the AMC executive officers, synod directors of Christian education and synod minister representatives. Dr. S. J. Patterson, Secretary of the Division of Men's Work, announced at the AMC meeting that 156 persons are officially members of AMC, but that enough other officers of synod and presbytery councils had come at their own expense so that registration hit an all-time high.

Elected to serve with Blackburn were three vice-presidents, a secretary, and a past president. Vice-presidents include J. W. Baldwin of Houston and Midland, Texas, reelected; and George Stovall of Albemarle, N. C., and J. W. Hyde of Elberton, Ga. W. Bruce Humphrey, AMC president in 1955 was selected from the 11 previous presidents to be the 1958 "past president" on the executive committee. Out-going President Taylor is also a member of the executive committee as Immediate Past President. James A. Harkins of Oklahoma City will be serving his second year in the two-year term office of Budget and Finance Secretary.

Other elected members of the executive committee include chairmen of the permanent committees. Heading the Lay Speakers Committee will be D. N. Startzel of Chattanooga, Tenn., and heading the Best Practices Committee will be Cecil Lanier of Oklahoma City, Okla. Other permanent committee chairmen already serving are Ralph Brewer, Publicity Committee, of Alexandria, La.; and H. Rives King, Men's Council Training, of Norfolk, Va.

Popular programs for the three-day meeting were built around the 1958 emphasis on "The Church." Dr. Wm. P. Anderson, Jr., of the Board of Christian Education, led off in the first popular meeting Friday evening with an address on "The Nature and Mission of the Church." He was followed Saturday morning by a panel on "Our Church in Operation," presented by executives of Church agencies. Participating on the Panel, which was presided over by J. W. Baldwin, were Dr. J. G. Patton of the General Council; Dr. Marshall C. Dendy of the Board of Christian Education; Dr. D. J. Cumming of the Board of World Missions; Mrs. Leighton M. McCutchen of the Board of Women's Work; Mr. Charles J. Currie of the Board of Annuities and Relief; and Dr. P. D. Miller of the Board of Church Extension.

A display-address by Clint Harris of the Board of Christian Education, followed the panel, showing the relationship of the Boards and agencies to the Men of the Church.

The final popular session, on Sunday morning, featured installation of new officers of AMC and a sermon by Dr. P. D. Miller.

All phases of the program and work, including reports of the six permanent committees, the AMC Executive Committee, and the out-going president, were directed toward strengthening the program and projects of Men's Work, following a change in emphasis that was defined in the report of the Secretary of the Division of Men's Work. Dr. Patterson pointed out that to the present the effort in Men's Work has been to create an organization, but that a "turning point" has been reached. The organization is now well set up, functioning well, and is providing the "vehicle" for carrying the "load" which is the program of the Church in all its ramifications.

Actions of special significance included approval of an experimental plan for the use of 12 laymen to augment the field service of the Division of Men's Work. The laymen, with expenses paid by the Division, will be used throughout the Church to speak and to train men's groups. Also illustrative of the expanding work of the Division was the approval by the AMC of a recommendation to the Board of Christian Education that a fourth full-time man be employed on the Division staff.

A number of projects were officially adopted, including the "Won to Win One" emphasis on evangelism which was launched during the Men's Convention in Miami. The "Won to Win One" emphasis will be made a part of synod and presbytery conferences and rallies, and used in local programs.

Other projects approved include support of the Stillman Supporters program; encouragement of the Every Family Plan of the Presbyterian Survey; distribution of the "Going to College Handbook"; encouragement of a project for increasing Adult Church School Attendance; observation of Laymen's Sunday on Oct. 19; the holding of Minister-Elder-Deacon Convocations; and continuation of support to Negro Youth Conferences.

The Assembly Men's Council also gave special attention to the problem of publicizing the work of Men of the Church organizations at all levels. In addition to underlining the importance of the appointment of a strong publicity committee, the Council asked the Publicity Department of the General Council to prepare a pamphlet of suggestions for distribution to local, presbytery and synod councils. The Council also renewed its request that histories of the work and organization of synod and presbytery councils be prepared and made available to the Historical Foundation in Montreat.

Program recommendations for 1959 and 1960 were approved, as recommended by the Program and Service Committee. Themes for synod and presbytery conferences and rallies were adopted, and ideas for guidance in the preparation of monthly program topics for 1960 were approved under the emphasis: "Understanding the Bible."

Evaluation of the Miami Convention is being undertaken by a committee named by the AMC Executive Committee and approved by the full Council.

The AMC meeting, called by the best in the history of Men's Work by some of the officers and leaders who have attended most of the previous Council meetings, was marked by a spirit of unity and the smoothness with which committee and general session business was handled. The music and singing for all general sessions was also outstanding, with Paul Hudson of Banner Elk, N. C., leading, and the Rev. I. M. (Deke) Ellis of Knoxville, Tenn., at the piano.

Meeting of the Trustees of the Mountain Retreat Association in Charlotte, N. C. January 23rd, 1958

The Trustees of the Mountain Retreat Association, representing the General Assembly and the Synods of the Presbyterian Church in the U.S., met in Charlotte on January 23rd.

This is the first time in the history of the Church that this large governing body of Montreat has met at mid-year and is in keeping with the increasing interest in Montreat and the assumption by the Trustees, as a whole, of the administration of this important department of the work of the Church.

Growing out of an assignment given it by the annual meeting of the Trustees in August, 1957, a special committee of five brought in a detailed report having to do with suggested changes in the charter and by-laws of the Association and in the general administration of that agency.

The most significant change in the charter had to do with making all trustees also directors of the corporation, thereby greatly broadening the base of interest and responsibility and bringing the entire personnel of the board of trustees into active participation in the affairs of the Association.

Another change is the method of election of the trustees of the College, which is a separate corporation. According to the new plan the trustees of the Association, in which such authority has long been vested, now elect as trustees of the College only those who are also members of the trustees of the Association. In taking this action the Association in no way becomes responsible for the financing of the College but at the same time places this responsibility on the trustees of the College, members of a separate corporation, where the responsibility has always rested.

This action greatly clarifies the operating basis of the Mountain Retreat Association and the status of the College, bringing it under a unified control while at the same time maintaining the completely separate entities of the two institutions. Full provision is made in the new by-laws for the proper inter-change of existing properties, held separately by the two institutions, on a reciprocal basis and to the great advantage of both.

There was a general feeling of optimism at the meeting of the trustees and the conviction was expressed that the affairs at Montreat have been clarified and the ground laid for ever greater usefulness of all of the facilities at Montreat for the benefit of the entire Church.

Dr. J. Chester Frist, pastor of the Government Street Presbyterian Church, Mobile, Alabama, is Chairman of the Trustees; and Dr. M. O. Sommers, pastor of the First Presbyterian Church of Morristown, Tennessee, is Secretary.

Provision for the legal steps necessary for the changes in the Constitution were made and the entire plan for reorganization, it is expected, will come into effect with the August 1958 meeting of the Trustees.

Atlanta Presbyterians

PUTTING ON A "WON TO WIN" CRUSADE

Fifty seven Presbyterian churches in Atlanta, including the U.S., the A.R.P. and the U.S.A. denominations, both Negro and White, are planning an intensive Personal Evangelism campaign in the city and suburbs for March 20-23, 1958. They have 4,400 "Prospects" listed and have organized One Thousand lay workers to go out after them. All the students of Columbia Theological Seminary will participate.

The progress and results of this crusade will be watched with interest throughout the Assembly. It should be considered a privilege to pray for its success, as it may well prove to be a pattern for similar efforts in other areas.

Change of Address: We are requested to note the change of address of Rev. Joseph L. Weisley from Forty Fort, Pa., to 758 South 8th Street, Allentown, Pa.

The JEW First?

The first Gentile Christians were won through Jewish evangelism. For centuries that debt has lain unacknowledged. Only in our day is any real effort being made to repay it.

Today the need and opportunity for witness to Jews are great. The International Board is confronted with demands for the Scriptures, more missionaries, and with human need for material relief which are beyond its capacity to meet. Several missionaries are urgently needed in Mexico, South America and France. We have undertaken to aid 10 missionaries of the British Jews Society of Germany. Your prayers and fellowship are needed.



Dr. Jacob Gartenhaus, President
Dr. Robert G. Lee, Chairman, Advisory Board

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NORTH CAROLINA

Davidson — An annual scholarship of $1000 has been awarded to Davidson College by the School of Business Administration of the University of North Carolina.

Dr. Gerald A. Barrett, Director of the Masters of Business Administration program at Chapel Hill, in conference with the Davidson College Business Department, made this announcement.

In response to the news, Dr. Clarence J. Pietenpol, Dean of the Faculty and Acting President of Davidson, expressed the gratitude of Davidson's faculty and student body for the scholarship and indicated that a growing number of Davidson graduates complete their graduate school work in business, law, medicine and other fields each year at Chapel Hill.

Davidson College will have the sole responsibility of selection of the winner of the award from one of the graduating senior students of the college.

The award, based chiefly on the student's collegiate record, and potential for managerial responsibility, is the highest both in monetary value and overall recognition offered by the School of Business at UNC.

Red Springs—Dr. Price H. Gwynn, Jr., dean of Flora Macdonald College, has announced the establishment of the Vardell Scholarships, which will make available a total of $4,400 in scholarship funds.

The scholarships, another effort to aid high school graduates of superior ability to further their education, are based upon the four-year high school record, the character, and personality of the applicant, and upon the scholarship examination.

One scholarship will amount to $1,600; one will be $1,200; and there will be two $800 scholarships. The candidates granted scholarships may enroll in the Liberal Arts Division, the Conservatory of Music, and in the departments of business, home economics, and science.

These awards will enable qualified students to have higher education at a fraction of the actual cost. Applications for the scholarships may be obtained by writing to Dr. Price H. Gwynn, Jr., dean of Flora Macdonld College.

The administration of the college will continue its present program of grants-in-aid, work scholarships, and loans.

Montreat—Dr. Felix B. Gear, professor of Systematic Theology at Columbia Seminary, Decatur, Georgia, has been named Program Director for the 1958 Conference Season at Montreat.

Dr. F. L. Jackson, acting president of Mountain Retreat Association, announced December 12 that Dr. Gear has accepted the assignment. He will be responsible for scheduling preachers and lecturers for the Bible Conference, and assist the boards and agencies of the church in planning and carrying out their summer conferences.

As Program Director, Dr. Gear will be platform manager for most events in the conference ground's program. He has served in this capacity once before, Dr. Jackson reported.

Glendale Springs—The J. W. Luke, Jr. Memorial Building, which will be a youth center and Christian Education building of the Glendale Springs Presbyterian Church, reached the half-way completion mark in December.

A friend of the church project has offered a $1,000 challenge gift, to be presented when $14,000 additional is secured. The Financial Drive Committee is now striving to raise $15,000 which is needed to put the building in use, although will not complete it.

World Missions
Report of December 1957

Budget for 1957	1,518,225.00
Receipts for 1957	1,120,000.40
Percentage of Annual Budget Received	73.77
Balance needed for Year	398,224.60

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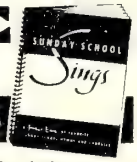
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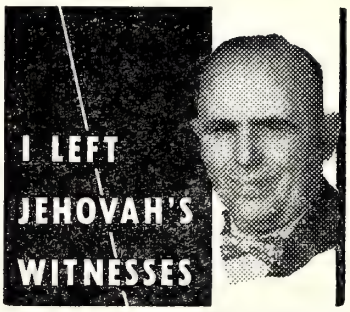
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The General Fund and Interchurch Agencies Statement of Receipts for Church Year Ended Dec. 31, 1957

Covering Period from January 16, 1957 - January 15, 1958

The General Fund Agencies

Budget for 1957	$893,259.00
Received from January 16, 1957 - January 15, 1958	619,375.42
Percentage of receipts	69.3%
Total amount short of askings	273,883.58

Interchurch Agencies

Budget for 1957	23,595.00
Received from January 16, 1957 - January 15, 1958	18,408.14
Percentage of receipts	78.0%
Total amount short of askings	5,186.86

TENNESSEE

Nashville—An article by Mrs. Arch B. Taylor, Jr., Presbyterian, U.S., missionary in Japan, will be carried in the "Saturday Evening Post" February 8th.

Information received at the denomination's Board of World Missions offices in Nashville indicates that the story will be carried under the title of "My Japanese-Educated Children." It will describe some of the adventures of the Presbyterian missionaries in Zentsuji, Japan, as they have attempted to educate their three sons in a foreign land.

Mrs. Taylor, the former Miss Margaret Hopper of Louisville, Kentucky, wrote the story in the first person, recording amusing incidents, friendly misunderstandings, and the unusual and effective teaching methods used in Japanese public schools, as well as a good bit concerning the home life of missionaries. The article will be illustrated by a few of the more than 1,000 photographs made in the missionaries' home and in the school the boys attend.

In addition to the Japanese schooling, Bill, 12, John, 8, and Sam, 7, are given six hours daily of teaching by their mother, using the Calvert Course to provide education with an American background.

The Rev. and Mrs. Taylor are evangelistic and educational missionaries working in Shikoku College in Zentsuji. Mr. Taylor, whose home is Winston-Salem, North Carolina, teaches in the Presbyterian college and does evangelistic work in the area. Mrs. Taylor, in addition to her teaching work with her sons, works with the women of Zentsuji Christian Church and teaches some English classes in the college. She is a graduate of the University of Louisville and of Center College and has done advance work at Moody Bible Institute and New York University. She is the daughter of Mr. and Mrs. William H. Hopper, retired former treasurer of the Board of Annuities and Relief. The Taylors have been in Japan since 1948.

The "Saturday Evening Post" article presents two pages of pictures and the initial portion of the story in the front of the magazine, with the rest continued in the back. Mrs. Taylor has stated that their sons attend the Japanese school "because of the companionship, and because we want to become as much a real part of the community as possible. It is very hard work to keep up with it all, but I think the program is very successful, and we certainly have friends all over town! Also, with boys as active as ours, the Calvert course is not sufficient to use up all that pep."

Although the "Saturday Evening Post" story fortunately appears at the height of the World Mission season on Japan, it is not directly missionary pleading. Instead, it shows a happy missionary-national relationship growing out of a dedicated missionary home.

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LESSON 3 "A LEARNING CHURCH

Introduction

The Lesson in Outline

I. Invitation of Christ to Learn - Mt. 11:28-30

II. Means of Learning - Study of the Word

A. Jesus' Emphasis on the Written Word

B. Examples of the Use of Scriptures in the New Testament Church

1. Berea - Acts 17:10-12
2. Aquila and Priscilla - Acts 18
3. Timothy - II Timothy 3:14-15

C. The Enlightenment of the Spirit Necessary I Cor. 2:14-15; I Thes. 1:5

III. Cost of Learning - Denial of Self Mt. 16:16-26; Lk. 9:23-25

Introduction

In the first two lessons of this year we have laid the foundation for our study of the Church in the New Testament. In January we searched the Scriptures for a definition of the nature of the Church. Last month we studied that all important question of how we individually can be related to Christ and to His Church, namely, by faith in Him. In this and the remaining lessons for this year we shall be looking at the life of the Church itself as reflected in the New Testament. As we do so, may we each seek to measure ourselves and our Church in the light of the Scripture. Do we know Christ by faith? Are we growing in grace and truth as we should?

I. *Invitation of Christ to Learn* - Mt. 11:28-30.

All too often Christianity is presented as something that appeals only to our emotions, as though it were not truly intellectual. How interesting it is to see how Jesus invites us to come and accept Him by taking His yoke upon us and learning of Him. Here in one of the most commonly used evangelistic invitations are the words "Come . . . and learn of Me . . . " Jesus is placing an emphasis upon the intellectual aspect of the Gospel even as He invites us to come and accept Him as our Saviour.

How significant it is that we find this emphasis upon the intellectual aspect of the Gospel from the very outset of His teaching! In this year of 1958 when we are facing a fresh intellectual challenge of pagan philosophies and pagan scientists, it is important for the Christian to realize that Christianity is intellectually defensible, and that our ultimate hope lies in the truth of Christianity. With all the emphasis that we have on learning, it is only right that the Christian Church insist that the Church and every Christian ought to be growing in the knowledge of Christ.

II. *Means of Learning - Study of the Word*

A. Jesus' Emphasis on the Written Word for Learning

With the emphasis of Jesus on learning as

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we enter into the Christian faith, it behooves us to ask just how we can learn. By what means ought we to seek to grow in knowledge of the Faith?

The answer is implied in the text "Come . . . and learn of Me . . ." We are to learn by the example of Christ. But how can we do this? Only by the study of the life of Christ, only by the study of the Bible. This is in full accord with our Shorter Catechism as it answers the question: "How doth Christ execute the office of a prophet? Christ executeth the office of a prophet, in revealing to us, by His word and Spirit, the will of God for our salvation." As this answer indicates, Christ reveals His will to us by the Word and Spirit. Thus we see that the primary objective means that we have for learning of Him and of His will is the Bible.

As we study the teaching and preaching of Jesus we are impressed with the fact that He emphasizes the use of the Written Word. The Sermon on the Mount was very largely an exposition of the Law of God as found in the Old Testament. He often taught with the words, "It is written." He challenged His hearers not only to be readers of the Word but also to learn its meaning, to understand it. "Jesus said unto them, Is it not for this cause ye err, that ye know not the Scripture, nor the power of God?" (Mk. 12:24). Again, "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me" (John 5:39). It is not enough for us to read the Word. We must learn its meaning. In particular we must learn of Christ. We need to know Him in His Majesty and Glory as True God. We need to know Him in His meekness and lowliness as true man. We need to learn of His suffering and death on the Cross. We need to come to Him by trusting, saving faith. As Jesus taught, "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ" (John 17:3).

It is not only important to come to knowledge of Christ by faith, but as the Apostle Peter exhorts, we ought to continue to grow in this knowledge as we live our Christian lives. "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18a).

B. Examples of the Use of Scripture in the New Testament Church

1. Berea - Acts 17:10-12

The New Testament Church knew that it was from the Bible that they could learn of God and of His Messiah. Notice in reading the sermons in Acts and in reading the Epistles of the New Testament how often there are references to the Scriptures of the Old Testament.

A most striking case of this is seen in the congregation at Berea, as described in Acts 17:10-12. Here was a group which recognized the value of the Written Word. Even with an Apostle in their midst they constantly checked his teaching against the infallible objective Standard of the Written Word. "Now these were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, examining the Scriptures daily, whether these things were so."

Every preacher needs such a congregation, and every congregation needs such a practice of examining the Scriptures daily! This is the way to be a learning Church.

2. Aquila and Priscilla - Acts 18

Another example of learning and using the Word is seen in the account of Aquila and Priscilla as recorded in Acts 18. They were closely associated with Paul in Corinth for a year and a half, learning the Word from him. "He dwelt there (Corinth) a year and six months, teaching the Word of God . . ." (Acts 18:11). They later had the opportunity to "expound the way of God more accurately" (Acts 18:26) to Apollos, who in turn went to Achaia where he "powerfully confuted the Jews, and that publicly, showing by the Scripture that Jesus was the Christ" (Acts 18:28). Thus from Paul to Aquila and Priscilla and then to Apollos we see a chain of learning, based on the Word.

3. Timothy - II Timothy 3:14-15

One of the most significant cases of learning in the New Testament is that of Timothy. Paul in writing to him reminds him of how he learned the truth from the Scriptures from his childhood. What a glorious privilege it is to have been raised on the Word of God! What a privilege and what a responsibility we have of raising our children in the Christian Faith! Paul reminded Timothy of his great heritage in these words: "But abide thou in the things which thou hast *learned* and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14-15). Christian parents are reminded that it is their duty to bring their children up in the nurture and admonition of the Lord as they take the vows of the parents at the time of the baptism of their children. We should realize that the instruction of and learning by the children of believers is in fact the Church learning. For the children of believers are covenant children and thus counted as members of the Church of Christ. May God help each Christian parent to carry out his full Covenant obligation, and thus may the Church grow in knowledge of her Lord.

C. The Enlightenment of the Spirit Necessary - I Cor. 2:14-15; I Thes. 1:5

Lest we think that we can increase in knowledge of the Gospel by ourselves, it should be pointed out that the Bible is clear in its

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teaching that we must have the enlightenment of the Holy Spirit to be able to judge the things of the Word. In Cor. 2:14-15 Paul teaches that the non-Christian, without the Holy Spirit, is unable to know the things of God for they are foolishness to him. "But he that is spiritual judgeth all things . . . " How important it is then that we pray for the outpouring of the Spirit upon us as we would learn from the Word. It is only as He opens our eyes that we shall truly learn from the Bible. The Apostle teaches the same thing when he writes to the Thessalonian Christians. "Knowing . . . how that our Gospel came not unto you in word only, but also in power, and in the Holy Spirit . . . " (I Thes. 1:4-5).

From these passages we learn that we need God's aid in understanding the Word, and thus we ought to be in much prayer as we seek to read and study it. He is the One that gives it power, even unto salvation.

III. *The Cost of Learning - Denial of Self* - Mt. 16:16-26; Lk. 9:23-25

As the disciples learned of Jesus by being with Him, they came to realize who He really was. Thus when asked, "But whom say ye that I am?" Peter answered, "Thou art the Christ the Son of the Living God." Once this confession had been made, Jesus began to instruct the disciples in His real purpose to go to the Cross and to die for our sins. Peter tried to rebuke his Lord, and was in turn rebuked by Him. It is on this occasion that Jesus taught his disciples the real cost of their discipleship. If we would truly learn of Him, if we would truly be a disciple we must deny ourselves and take up our crosses and follow Him. Luke records the fact that this self denial must be a daily matter.



To take up the cross means to die to self and to die to sin. This is the teaching of the Apostle Paul in Romans 6 and 7 regarding the life of the Christian. The Gospel of Grace is freely offered to us. There is no price that we can pay to earn it. It is simply offered as a gift, to be received by faith alone. But the very nature of the Gospel calls forth from us the response of our giving our all back to God in return. Our Lord gave His life for us that we might have life, and He expects in turn that we shall die to ourselves and our sins, and that we offer our lives as living sacrifices unto Him (See Romans 12:1-2). May we each join Isaac Watts, the great hymn writer, as he stands amazed before the Cross of Christ, and offers himself to Him.

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature of mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

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EDITORIAL

Can God Be Angry Today?

The Authority of Christ and His Ministers

Is Christianity a Mere Game?

Syria and Egypt

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"A Thought for the Week" — Christ or Futility

By Col. Roy LeCraw

Meeting of Board of World Missions

Sabbath School Lesson for March 2, 1958

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EDITORIAL

Can God Be Angry Today?

The Psalmist says: *"God is angry with the wicked every day."*

Has the wrath of God against sin and unrepentant sinners been abrogated in the New Testament?

Does the Old Testament depict a God of wrath and punishment while the New Testament reveals a different God, one of love and mercy, incapable of either anger or judgment on unrepentant sinners?

These are live theological questions today and the reason is not far to find: men are looking for a God who meets their concept of deity and if the One revealed in the Scriptures does not meet that concept He is discarded, or, only those portions which meet their philosophical presuppositions are accepted.

Strange to say, some of the sternest denunciations of sin and sinners come from the mouth of the Lord himself. There are those who delight in saying that God is too good to damn anyone. That which they forget, or ignore, is that men are *already* under the condemnation of sin and God's love is manifested in His Son that the sinner might have pardon and forgiveness.

In John 3:18 we read: *"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."*

Man's lost state is not because God has condemned him but because he has REJECTED GOD'S PARDON.

The neo-universalism so popular and so prevalent today is tremendously deceptive. It seems to ascribe to God the ultimate in love and mercy. But it denies the awfulness of sin and the overwhelming love and mercy which prompted Christ's redemptive work on the cross. As a matter of fact universalism makes a mockery of the Cross.

The thoughts, words and imaginations of man can never exhaust the subject of God's love; nor can it plumb the depths of His holiness and justice. That all of these meet in one supreme act on the Cross is the greatest story of the ages.

God is love. Yes He is.

But . . . our God is also a consuming fire.

—L.N.B.

The Authority of Christ and of His Ministers

Calvin discusses this matter rather thoroughly in the Institutes IV. chapter 8 and paragraph 1 of chapter 9; in Instruction in Faith par 30; and in his address to Emperor Charles V on the Necessity of Reforming the Church. From these sources we digest Calvin's view:

"Now it is the prerogative of Christ to preside over all councils, and to have no mortal man associated with him in that dignity. But I maintain that he really presides only where he governs the whole assembly by His Word and Spirit," IV. ix. 1. "Now the only way to edify the Church is for the ministers themselves to study to preserve to Jesus Christ his rightful authority, which can no longer be secure than while he is left in possession of what he has received from the Father, that is, to be the sole Master in the Church." IV. viii. 1.

Therefore, it is necessary to remember that whatever authority and dignity is attributed by the Holy Spirit in the scriptures to the sundry officers of the church, "it is given, not in a strict sense to the persons themselves, but to the ministry over which they were appointed, or to speak more correctly to the Word, the ministration of which was committed to them."

. . . "They should bring forward nothing of themselves but should speak from the mouth of the Lord." IV. viii. 2. "The prophets were bound by this law to deliver nothing but what they had received," par. 3. The apostles "were not to declaim according to their own pleasure, but to deliver with strict fidelity the commands of Him who had sent them," par. 4. "The power of the church, therefore, is not unlimited, but subjected to the Word of the Lord," ibid. "Nothing ought to be admitted in the church as the Word of God but what is contained in the law and the prophets and in the writings of the apostles, and there is no other method of teaching aright in the church than according to the direction and standard of that word," . . . "Christ limited their mission by this condition when he ordered them to go and teach not the fabrications of their own presumption, but whatever he had commanded them," par. 8. "By the Word of God they may venture all things with confidence . . . but all in the Word of God," par. 9. "He made the authority of everyone subject to the control of the Word of God . . . God denies to man the right to promulgate any new article of faith that He alone may be our Master in spiritual doctrine," ibid. The papists "pretend that the church has authority to make new articles of faith," par. 10. "They ascribe to the church an authority independent of the Word; we maintain it to be annexed to the Word and inseparable from it" . . . Wherefore let not the church be wise of itself, nor think anything of itself, but let it fix the boundary of wisdom where Christ has made an end of speaking. In this manner it will distrust all the inventions of its own reason," . . . "He hath forbidden the Church to add anything to His Word," par. 13. "It is not lawful for the church to invent any new doctrine, or to teach and deliver as of divine authority anything more than the Lord has revealed in His word.", par. 15.

"Let pastors, then, have their due honor — an honor, however, not derogatory in any degree to the supreme authority of Christ to whom it behooves them and every man to be subject . . . Pastors are mistaken if they imagine they are invested with the government of the church on any other terms than that of being ministers and witnesses of the truth of God . . . let them not arrogate to themselves a power which God never bestowed upon priests or bishops," Necessity of Reforming the Church.

"Let us remember that this power (which in the Scripture is attributed to pastors) is wholly contained in and limited to the ministry of the Word. For Christ has not properly given this power to the men but to His Word, of which He has made the men ministers. Hence let pastors boldly dare all things by the Word of God, of which they have been appointed dispensers; let them constrain all the power, glory and haughtiness of the world to make room for and to obey the majesty of that word; let them by means of that word command all from the greatest to the smallest; let them edify the house of Christ; let them demolish the reign of Satan; let them feed the sheep, kill the wolves, instruct and exhort the docile; let them rebuke, reprove, reproach, and convince the rebel — but all in and through the Word of God. But if pastors turn away from the Word to their own dreams and to the inventions of their own minds, already they are no longer to be received as pastors, but being seen to be rather pernicious wolves, they are to be chased away. For Christ has commanded us to listen only to those who teach us that which they have taken from His Word." Instruction in Faith. 30.

For the Church is "that sheepfold of which Christ alone is the Shepherd, and where His voice only is heard, and distinguished from the voice of strangers." On the Necessity of Reforming the Church.

—W.C.R.

Is Christianity a Mere Game?

Earnest Worker is a Sabbath School periodical prepared for the Southern Presbyterian Church, the United Presbyterian Church, and the Reformed Church in America. The Northern Presbyterian Church does not participate in this periodical.

In the issue of February 1958 an article by Dr. Roy E. Grace is reprinted from *The United Presbyterian*. Dr. Grace is here defending the merger of the United Presbyterian Church with the Presbyterian Church in the U.S.A. Such a defense is entirely appropriate in *The United Presbyterian*. But since the Reformed Church in America, a while back, voted down a merger with the United Presbyterians, and since more recently the Southern Church decisively defeated

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union with Dr. Grace's two bodies, one wonders why this article should be included in the *Earnest Worker*. Is it the purpose to use Sabbath School literature to stir up agitation and dissension over again in these other two denominations?

Whatever the ethics of including this article in the *Earnest Worker* may be, a more important point is the argument Dr. Grace uses for his decision to support the merger. Mainly there are three arguments.

The last one he mentions is his observation of so-called splinter groups in the Philadelphia area. He says, "I do not see them accomplishing anything very outstanding for the Kingdom of God." It is a fact, however, that some of these small groups, relatively near to his own church, are doing tremendous work for missions. Their budgets for missions put most other congregations to shame. But of course it is hard to make a just estimate of how much any group is accomplishing. Missionary budgets do not tell the whole truth, much less do the numbers on the membership rolls. Can it be readily believed that large, fashionable, wealthy churches are accomplishing great things for Christ, if, when you visit the prominent members in their homes of an afternoon, the matron meets you with a cigarette in one hand and a cocktail in the other?

The first two arguments are perhaps but two aspects of one idea. After making it quite clear that the United Presbyterian Church is being abolished by a majority vote of 58½ (a clear majority, but less than a two thirds or three fourth vote) Dr. Grace says, "Even children do not like one who will not play unless he can win." Dr. Grace! Do you mean to say that Christianity is a mere game? Is the preaching of the gospel a juvenile contest in which each minister plays to win? Were those who opposed union motivated by a desire to get the better of their fellow contestants?

And is it Christian courtesy to make these insinuations about those whose consciences rebel at a modernistic program?

The next argument is somewhat similar to the preceding. Dr. Grace remarks that when our President, Dwight D. Eisenhower, was last elected, the defeated Democrats did not move to Mexico. Quite true; but what is the implication?

Was the difference between Eisenhower and Stevenson of the same nature as the difference between belief and unbelief in the vicarious atonement and the resurrection of Christ?

Even within the sphere of politics Americans do not despise those who fled the governments of Europe to seek freedom here. Were the Pilgrims selfish little children who wouldn't play because they couldn't win? Do we today despise those who are able to escape from communism and come west? And is it not conceivable that communism might so envelop the United States that good people would flee to another country, if they could and if there were a free country to flee to?

But questions of the infallibility of the Bible, of the Virgin Birth, of the substitutionary atonement, of the resurrection of Christ from the grave are far more serious than children's games or even politics.

For the last twenty-five years the Presbyterian Church in the U.S.A. has not insisted on any of these doctrines. The Auburn Affirmationists declared that all these doctrines were unessential, and that the first was false. More recently we have seen approval given to a minister who publicly declared that he had no truck with any of these doctrines. Is this accomplishing anything very outstanding for the Kingdom of God?

What can the purpose of a religious organization be, if it does not insist on the atonement and the resurrection? Whatever the purpose is, is there any good reason for co-operating in such a purpose?

To my way of thinking, co-operation in such a purpose is not only a waste of time but a positive service to the forces of darkness. If Christ be not raised, our faith is vain and we are yet in our sins.

—G.H.C.

Syria and Egypt

One of the most significant and potentially dangerous of recent events is the uniting of Egypt and Syria into one single political entity. One look at the map will show why such a union is unnatural and also why it is dangerous. Yemen may also join this new nation.

A further matter of significance, hardly noticed by the press, was Russia's presentation of a luxurious private plane to the Syrian Premier.

Turkey, a strong and valiant foe of Russia, lies to the North and West of Syria. Israel rests between Syria and Egypt. Egypt has used incredibly crude tactics working towards the downfall of the anti-Egyptian king of Jordan which lies to the East of Israel, even demanding his assassination in radio broadcasts beamed to Jordan.

As much as we may wish to turn our faces in some other direction, the fact remains that the greatest potential trouble spot in all the

world is in the Middle East. Furthermore, the forces of Communism are consolidating their positions. That there will be an eventual outbreak of war in that area would seem inevitable.

It is now useless to attribute blame for the present situation but our pressure on Britain to give up her bases along the Suez Canal; our failure to insist on the observance of international agreements when the Canal was seized by Nasser; our strong pressures on Britain, France and Israel when they belatedly took action against Egypt; all of these things are contributing factors in the present situation.

While rejected by some of the Arab states, Nasser is none the less the leading spokesman in that camp. He is able, scheming, aggressive and definitely aligned with the Communist bloc, not necessarily from the standpoint of ideological identification but because Russia is anxious to use him to further her ends and he is willing to be used to advance his own plans.

Because our Christian faith has its geographical origins in that part of the world, all Christians are concerned. Because many believe that prophetic history will have its denouement in this same region there is also keen interest and anticipation from that standpoint. For the world as a whole, pagan and otherwise, the Middle-East is a focal point of interest because of the oil to be found there and the modern world's dependence on this commodity.

Regardless of the basis of interest, the world is confronted with a situation of the gravest importance. Just how and when the tensions may be resolved no one knows. But one thing is certainly indicated:

Watch the Middle East.

—L.N.B.

The Second Helvetic Confession on Pictures

The Second Helvetic Confession was adopted in 1566 and submitted by Frederick the Pious to the Diet of the Empire as the Calvinistic Confession adhered to by the Palatinate — a confession for which he risked his electoral dignity. It had been written in 1562 by Heinrich Bullinger of Zuerich as a personal statement of his own faith when he thought he was dying of the pestilence and was at that time affixed to his last will and testament. This personal confession so pleased Frederick that he had other Reformed ministers consider, modify it in detail, and bring it to general acceptance.

Schaff describes it as the most widely adopted and the most authoritative of all the Continental Reformed symbols with the exception of the Heidelberg Catechism and as to theological merit occupying the first rank among the Reformed Confessions. In the first volume of the Creeds of Christendom an English summary is given; in the third volume occurs the Latin from which the fourth chapter is translated thus:

"CONCERNING IDOLS, OR IMAGES OF GOD, OF CHRIST AND OF SAINTS.

1. Since God is indeed Spirit, invisible and infinite in essence, He cannot be represented by any work of art or image. Hence we do not worship with images of God which Scripture calls empty lies.

2. And so we reject not only the idols of the nations but also the images of the Christians. For although Christ assumed human nature, yet He did not assume it in order to afford a model for statues or pictures. *He denied that He had come to destroy the law and the prophets,* Matt. v. 17; *and by the law and the prophets images are forbidden,* Deut. vi. 23; Isa. xl, 18. He denied that His bodily presence would be with the Church; He promised that He Himself would be perpetually with us by His Spirit, John xvi.7; 2 Cor. v. 5.

3. Who, therefore, can believe that shadows or images of His body could confer any use upon the pious? *Since He abides in us through His Holy Spirit, undoubtedly we are temples of God,* I Cor. iii.16. *What fellowship, however, has the temple of God with idols,* 2 Cor. 6.16. And as the spirits of the blessed and the heavenly saints, while they lived here, turned all their worship upon Him and opposed statues (Acts xiv. 15; Rev. xiv. 7; xxii.8,9), whensoever did it seem true to them that their own images, to which men genuflect, uncover the heads and bestow other honors upon, would please the heavenly saints and angels?

4. Indeed in order to establish men in religion, and admonish them of divine things and their own salvation *the Lord ordered the preaching of the Gospel,* Mark. 16.15, not the painting or teaching of the laity by pictures; also He established the sacraments, but He never ordained statues.

5. And moreover, wherever we turn our eyes, things created by the living and true God meet our eyes, which, if they are observed as is proper, move, as is far more evident than all the images of all men or pictures which are empty, immoveable, powerless and dead. Concerning which the prophets truly said, *They have eyes but they see not.* Ps. cxv. 5, 6, 7.

6. Moreover, we approve of the judgment of Lactantius in the old (patristic) scriptures when he declares, "There is no doubt but that there is no religion wherever there is an image." Also we properly adduce what the blessed bishop Epiphanius did, who finding a veil in the front of a church, having on it an image pictured of Christ or of some saint tore it down and removed it: because he saw that it was contrary to the authority of the Scriptures to hang a picture of the man Christ in the Church. And so he enjoined that veils of that kind which are contrary to our religion should not henceforth hang in the Churches of Christ, but that more anxious care be taken against those things which are unworthy of the Church of Christ and of believing people. Also we approve of this judgment of Augustine concerning the true religion: "To us religion may not be the worship of the works of men. For the artisans themselves are better than those things which they make and yet we ought not to worship even them" (Epist. 55).

—W.C.R.

"A THOUGHT FOR THE WEEK"

Christ or Futility

By Col. Roy LeCraw

On and on rages the conflict between the heart and head of man. Man has striven through the ages to be guided by his intellect but the nearer he has come to attaining this end the more self-sufficient he has become. Self-sufficiency begets Godlessness and substitutes science, thought and ethics for the Heart Story of salvation through Jesus Christ.

Isn't that really the only "trouble" with this country? Isn't America in danger of losing her soul through her pitiful efforts to solve her problems through her own intellect? Well, listen, friends. She can't do it that way. It seems that in our egotism we will first try all else before we turn, or rather return to, the ONLY real solution.

The only "new deal" that will do this country any good is the same new deal that was foretold for the world by Isaiah when he wrote, "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Need the question even be asked: Is the government of this country upon his shoulder? Is Christ the number one Counsellor? Hasn't the Prince of Peace just about been forgotten in a jumble of social laws, panaceas, formulae, isms and treaties?

When the boy Jesus' parents lost Him in Jerusalem they searched the town over for Him and finally found Him RIGHT WHERE THEY LEFT HIM, in the Temple, and similarly America which has lost Christ and has been searching for the things that He represents, everywhere else except in His house, must now return to the true churches of the land and there Christ may be found and with Him will be found the answers to our gropings and the solution of our problems.

Christ or Futility? That is the question of the day.



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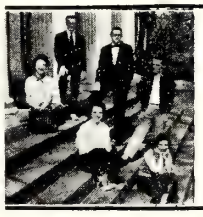
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Meeting of Board of World Missions

Nashville, Tenn — (PN) — The Board of World Missions, meeting in its first session of 1958, in late January approved a spending budget for the year, recommended a budget for 1959, heard two special visitors tell of cooperative work throughout the world, and appointed five new missionaries.

The Board also received the report of its treasurer, Curry B. Hearn, that contributions for 1957 to World Missions reached the all-time high of $3,576,175, an increase of $110,235 over 1956. Contributions from living donors increased $83,000, and income from special trust funds and bequests for support of the mission enterprise climbed $27,000. Mr. Hearn pointed out that giving from living donors, although increased, did not keep pace with the growth of the Church.

Visiting and addressing the Board were Dr. Norris Wilson, executive secretary of Church World Service, and Dr. Barney Luben, secretary of the Board for the Christian World Mission of the Reformed Church in America, and secretary of the United Mission for Iraq, of which the Presbyterian Church, U.S., is a new member.

Dr. Wilson, bringing the thanks of CWS for the part the Southern Presbyterians have played in the work of this relief agency in 46 countries, startled the Board with the announcement that CWS is now effectively distributing 400 pounds of American surplus food for every $1.00 contributed through CWS.

"We can now report to you that we are delivering food to the hungry of the world at the rate of $5.00 per ton!" Dr. Wilson declared. "At this rate, we are safe in saying that many people are giving away tons of food in bridge prizes!"

Dr. Wilson also emphasized that this "ecumenical commerce of love and helpfulness" in which 34 denominations are sharing, is a demonstration of "Christian agility." It is, he stated, "of utmost importance that the Church be quick and sure in its movements to aid people beset in health and fortune" in this dangerous age. Through CWS, and its depots of donated clothing and food, the Church is now able to act quickly while suffering and need is at a peak following disaster — expressing Christian concern while the expression means something. He cited as example the fact that within the span of 24 hours Church World Service has on many occasions within the past year moved to meet a new and unforseen need.

Dr. Luben, speaking during the second day of the Board meeting, gave a detailed report on the nature and type of work being carried on by the United Mission for Iraq. The Presbyterian Church, U.S., this past year became a partner in this mission, along with the Presbyterian Church, U.S.A., the Reformed Church, and the Evangelical and Reformed Church. The Southern Church does not yet have missionaries in Iraq, but is already contributing to the expansion and support of work in progress.

"You have put yourself to a more difficult task than you realize," Dr. Luben declared. "The Muslim work offers the hardest, stoniest soil facing the Christian Church anywhere. The work in Iraq takes a consecrated stubbornness. The task is not to produce statistics, but to bear witness."

In Iraq, with its 6,000,000 population, the United Mission has won an average of five converts in each of the past five years. But in Dr. Luben's opinion, the development of the oil industry in Iraq is shaking the ancient Muslim order in such a way that the people are listening to the Christian Gospel as they have never done before. "I believe," he said, "that God has ordained that this is the period in which Christ's words can be heard by the Iraqi."

Appointment of new missionaries was off-set by the acceptance of resignations or retirements of several veteran missionaries, so that the total force of Presbyterian missionaries in nine countries shows a net loss for this season of the Board.

Appointed missionary to the Congo are two young women, Miss Bettye Jean Mitchell and Miss Jacqueline Faye Speigner. Miss Speigner was named as a teacher of missionaries' children for a three year term. A music teacher, whose home is Enterprise, Ala., and who is now teaching in Pensacola, Fla., Miss Speigner will go out to the Congo during the summer.

Miss Mitchell, director of Christian education at the Janie Porter Barrett School for Girls at Peaks, Va., is being sent out as an evangelistic-educational missionary. A graduate of Assembly's Training School and Virginia Union University, Miss Mitchell will represent the Board in something of a new venture. The Belgian Government has for several decades refused to admit Negro missionaries to work in the Congo. Only within the past year has this rule been relaxed slightly, and the Board has appointed Miss Mitchell as its first Negro missionary to the Congo since the retirement many years ago of the last of the heroic pioneer Negro missionaries to that country. It is not yet fully certain whether the newly appointed missionary can, under the new laws, actually serve in the country to which she has been appointed.

Appointed missionaries to Japan are the Rev. and Mrs. Woodward Dale Morriss of Winnsboro, La., and Memphis, Tenn. Mr. Morriss has been pastor of Winnsboro Presbyterian Church since 1954. The couple are both natives of Memphis and are graduates of Southwestern and Memphis State College, respectively. He holds his B.D. from Louisville Presbyterian Theological Seminary. They will go to Japan as evangelistic missionaries. The Morrisses have two young daughters.

The fifth appointee is Mrs. Verlin A. Krabill, bride of Brazilian missionary Dr. Krabill. Mrs. Krabill was appointed educational missionary effective January 10, which was the date of the couple's wedding. Mrs. Krabill, a native of Wheatcroft, Ky., has been a missionary in Brazil for the Baptist Church for about a year, and met her husband in the Campinas Language School. They were married by the Rev. Milton Daugherty and the Rev. Americo J. Riberiro. Mr. Daugherty is head of the Language School.

Offsetting the gains to the missionary force were the retirements accepted, two each from Korea and Mexico.

Miss Margaret H. Hopper and Miss Ada Marietta McMurphy, with 35 and 45 years of service respectively, are retiring from service in Korea.

The Board expressed to them deep gratitude for long and faithful service, taking special note of the way in which God has blessed the work of both. January 1, 1958, is the effective date of retirement for Miss Hopper, and Miss McMurphy will retire at the end of her present furlough year.

Miss Katherine Gray and Miss Ivy Yeaworth, with 35 and 20 years of service in Mexico are also retiring, effective January 1, 1958, for Miss Gray, and January 1, 1959, for Miss Yeaworth. To both of these missionaries, the Board gave warm expressions of thanks for outstanding and effective work.

Other losses from the missionary staff resulted from the resignation of the Rev. and Mrs. Frank T. Lemmon, missionaries to Mexico, forced to leave the service because of health. The young couple went out to the field in 1956, but were able to remain on the field less than a year.

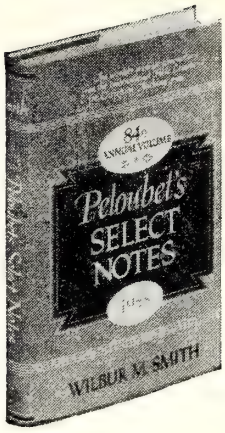
Also from the Congo, the Board accepted with deep regret the resignation of Miss Blanche Sawyer, after 18 years' service. Miss Sawyer asked that her resignation be made effective November 4, 1957.

Much business was transacted in the crowded sessions in addition to action of personnel as indicated above. Of great importance to the Korean Mission was the Board's approval of an agreement reached by representatives of Protestant missions working in Korea, with the Minister of Finance of the Republic of Korea. The agreement makes it possible for mission funds to be exchanged through designated Korean import companies so as to obtain a much more favorable rate than the old 500 hwan to 1 dollar rate. This action, which will enable the missionary funds to buy more nearly full value in services and supplies, will ease the drain on Board resources. (It had been having to pay missionaries 3/5th higher salary to guarantee ratio of income), and will enable the mission to proceed on urgently needed building projects that the old rate made prohibitive. The agreement was reached on December 18, and includes all but a small portion of the total funds of the mission.

Of tremendous interest to every mission field of the Church was the action taken on the request from each field for increases in spending budget for 1958. The Board voted 10% increases for every field, and approved additional projects totaling hundreds of thousands of dollars as "special askings" for the fields. These items, ranging from typewriters to airplanes to major construction projects will not be financed out of the regular budget unless money coming in during 1958 exceeds the regular budget figures, or unless major gifts from classes or individuals are designated for the special askings items.

Other financial matters included approval of three major projects in Brazil. The Board voted $10,000 to CAVE, the cooperative audio-visual center, for expanding its work in 1958, and promised to consider a similar grant in 1959. It voted $5,000 each to the Campinas Theological Seminary, and to the Presbyterian Seminary of the North for 1958, and promised to consider each year for four years the continued support of both institutions at the same rate. Both gifts are contingent upon matching funds being given by the Board of the U.S.A. Presbyterian Church, and both are part of a long-range plan for preparing the seminaries for "self-support."

Note was taken of the acceptance of the Presbyterian Church, U.S., into membership in the Japanese International Christian University Foundation, as of December 17. Dr. Harry Moffett and Dr. Hugh Bradley, Board representatives to the Foundation, reported attending the meeting of the Foundation January 9 for the first time.



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The Board also approved recommendations to the General Assembly which will be presented in the Board's annual report, and approved a budget for 1959 of $4,500,000 to be presented to the General Council's Budget and Stewardship for study, possible revision, and later recommendation to the General Assembly for action.

Dr. D. J. Cumming, educational secretary of the Board, reported that the Youth Caravan from Mexico, made up of 12 young Mexicans and three missionary leaders, was a resounding success when it came to this country for the Youth Convention and later toured a number of the synods.

In connection with the report of the Committee on Overseas Relief and Inter-Church Aid, the Rev. Paul B. Freeland, secretary of the Department, presented to the Board a copy of the first French edition of Calvin's **Institutes.** The book, printed in 1559, was given to the Presbyterian Church, U.S., by the Reformed Church of France, in expression of appreciation for the aid which the American Church has rendered the French. It was given to Mr. Hearn, when he passed through France on his return from the Belgian Congo, to deliver to the home Church. By vote of the Board, the highly valuable and rare book will be placed in the Historical Foundation, Montreat. Even though the Foundation has one of the greatest collections of Presbyterian materials in the world, this will be a unique treasure.

The Committee on Overseas Relief and Inter-Church Aid also reported to the Board that the experience of the Church, and of Church World Service, through which much of the aid of this denomination is channeled, is that there is a great scarcity of used, good clothing for distribution to points of need. The report states that "at a time when requests from the fields are higher than they have ever been, clothing, which is so readily available in our homes, is actually a scarcity in the CWS warehouses. The total clothing available for shipment this past year was approximately four million pounds. The requests from the field for 1958 total ten times that amount."

The same committee reported that the 1957 Easter Offering total reached $104,046.47, an increase of $6,670.29 over the offering of 1956.



LESSON FOR MARCH 2

By THE REV. J. KENTON PARKER

One In Christ

Background Scripture: Luke 9:49,50; John 17:20-26; Ephesians 4:1-16
Devotional Reading: Philippians 2:1-11

There can be no real unity until there is oneness of mind. We have a striking illustration of this in the Assembly we call (almost ironically) the United Nations. Two conflicting ideologies exist in this body, and even among those who are allies there are often major disagreements. The result is confusion and quarrelling of the most violent nature. The same thing has occurred in church assemblies, sometimes causing a split in the church, or bitter words and ruffled tempers.

In the early church the expressions "of one accord" or "of one mind" are often used to express the idea of being "one in Christ." In our Devotional Reading from Philippians this thought is stressed and the exhortation is given, "Let this mind be in you which was also in Christ Jesus." What is the mind of Christ? Love, tender mercies, humility, service and sacrifice are manifest. If we are to be "One in Christ" then these things must characterize us. Jesus, in His great High Priestly prayer prays that we may be one even as He and the Father are one. This unity goes far deeper than organization. You might compel people to belong to one organization, but you cannot force them to have real unity. A Unitarian and an Evangelical might belong to the same church but they would not be "One in Christ."

I. *"He that is not against us is for us"*: Luke 9:49, 50.

John had said to Jesus' "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." And Jesus said, Forbid him not: for he that is not against us (or you) is for us (or you). This statement should be compared with the one in Matthew 12:30. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." In the instance from Luke the man who was casting out devils "in thy name" was a follower of Christ, but for some reason was not associated with the regular group of disciples. We have cases like this today. There are independent churches which do not belong to any of the regular denominations but they are followers of Christ and are working "in His name." We are not to condemn those who wish to work independently. Do they believe in and love and work "in His name"? If so, we should rejoice in this work, even as Paul rejoiced when "Christ was preached," by those who did not like, or follow, Paul.

The case from Matthew is very different. The Pharisees hated Jesus and even went so far as to say, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." They (the Pharisees) were in no sense helping Jesus, but doing all in their power to discredit Him in the eyes of the people. It was in this connection that Jesus gave the solemn warning, "He that is not with me is against me." Let us not confuse the avowed enemies of Christ and of His Gospel with sincere believers who prefer to work on an independent basis.

II. *"That they all may be one"*: John 17:20-26.

In this great prayer Jesus had been praying for His immediate disciples, that they be not of the world but sent out into the world, even as He Himself had been sent.

In verse 20 He begins to pray for those who "shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they all may be one in us." We can easily see that this is a deep spiritual union. It has no reference to any organization. It is a union of mind and spirit, making us the body of Christ.

This is the sort of union that will make the world believe "that thou hast sent me." It will result in the glory of God and of Christ resting upon them. It is a tie of love which binds all disciples together. It will guarantee that we shall be with Him and behold His glory.

Oh, for this sort of unity in the church! A unity of love and oneness of mind and soul. The Visible Church may seem far from this wonderful ideal. The Invisible Church, consisting of "all the redeemed," is one in Christ. Let us remember this, and not be too much disturbed by the existence of different bodies, or denominations. We all have the same Bible, the same Saviour, and the same Hope. Let us love all the brethren, and in this way show that we have passed from death to life.

III. *The Unity of the Spirit, Unity of Faith, Unity of Gifts, Unity of Growth*: Ephesians 4:1-16.

This is one of those marvelous passages that come from the inspired apostle. It overwhelms us. May the Holy Spirit who guided Paul as he wrote those words, guide us as we try to see some of the lessons it has for us! May I examine with you some of his words and expressions.

1. The Unity of the Spirit. This is the work of the Spirit in our hearts that enables us to walk worthy of the vocation wherewith we are called: in other words, the work of the Spirit which renews us in the whole man after the image of God and enables us more and more to die unto sin and live unto righteousness: the sanctifying work of the Spirit. We are made new creatures in Christ Jesus. We are made lowly and meek and longsuffering so that we can be forbearing with one another in love. We are enabled to keep the unity of the Spirit in the bond of peace. The Spirit unites in one Body and fills us with one hope of our calling.

Men or women have to be "born again," born of the Spirit, before there can be real unity. One reason why there is so much discord and divisions in the church is because there are those in the Church who have not the Spirit of Christ, and if any man have not the Spirit of Christ, he is none of His. There is but one Holy Spirit and His work is to make us like Christ so that we can walk worthy of the high calling of God in Christ Jesus. We cannot walk in this way until our hearts have been made new by the power of the Spirit.

2. The Unity of Faith. There are great truths which we believe and this oneness of belief gives real unity. How can two walk together unless they be agreed? Let us examine these basic beliefs and see how they unite us.

We have already seen that there is but "one Spirit." The different bodies of Christians do not have diverse "Spirits," but only One, the Holy Spirit, the third Person and the Trinity.

There is one body. The Lord Jesus Christ is the Head and we are members of His body.

One Lord, the Lord Jesus Christ. The very name, "Christian" signifies this: we are "Christ's men." We belong to Him. Follow me, He said to the early disciples. We preach not ourselves, but Christ Jesus as Lord.

One faith. There are certain great facts which we believe. This "precious faith," once delivered to the saints, is to be earnestly held and contended for. It will not do to let these doctrines slip away from us.

One baptism. This can only mean the baptism of the Spirit. I indeed baptize with water, but He shall baptize with the Holy Spirit. The application of water is only a symbol of true baptism.

One God and Father of all, the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort. He is the One God who is above all, and through all, and in you all.

This "faith" is summarized in what is known as The Apostles Creed."

3. The Unity of Grace or Gifts: There is a diversity of gifts, as we see, but "every one" is given grace and gifts." We do not all have the same gifts, but all have grace and gifts. He gave some to be apostles and some prophets; and some evangelists; and some pastors and teachers. He gives to all as He sees fit.

4. The Unity of Growth. There is one ideal before the church: The measure of the Statue of the fulness of Christ; we have grown up into Him in all things, which is the head, even Christ. We have Him as our Ideal; the Perfect Man. I know of nothing which ought to unite the church more than this thought. All of us are to strive to be like Him. All our gifts are to be used for the building up of the body of Christ. What is our ideal, both for ourselves and for all Christians? If it is to become like Him, to live for Him, to glorify Him, and witness for Him, then we have a power that unites us all.

"Speaking the truth in love." Truth and love are the two graces that will enable us to grow up into Him. He combined these two graces. To be like Him, we must combine them, too.

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YOUTH PROGRAM FOR MARCH 2

By THE REV. B. HOYT EVANS

Alcohol—What The Christian Young Person Should Do About It

Scripture: Matthew 22:34-40; Romans 14:13-23

Hymns—
"Take My Life and Let It Be Consecrated"
"Have Thine Own Way, Lord"
"Make Me a Captive, Lord"

Program Leader's Introduction:

We ask, "What should the Christian young person do about alcoholic beverage?" We answer without qualification, "He should leave it alone!" We give this dogmatic answer in full awareness that some people seem to be able to "drink in moderation" without seriously harming their bodies and without becoming involved in physical accidents or moral disasters. We are frequently reminded that some people drink and maintain their respectability at the same time. We are told that social drinking does not have to lead necessarily to alcoholism or what is called "problem drinking." There are instances where this seems on the surface to be true. If it is possible to "drink in moderation" without getting into trouble, why do we insist that Christian young people should never touch drink? We believe there are some very sound reasons for the strong stand which we take. Our speakers will give these reasons and elaborate on them.

First Speaker:

The Christian cannot drink because he is obligated to God to be at his best at all times. A person who is even partially under the influence of alcohol is not at his best. As we learned last week, there is no evidence that small amounts of alcoholic drink taken at reasonable intervals do any appreciable damage to the body or reduce the life expectancy to any appreciable degree. This leads some to think that moderate drinking ought to be acceptable to God. However, we also learned last week that even small amounts of alcohol in the system act to dull or relax the brain and nervous system. People who are "under the influence" act and speak with greater abandon than they usually do because the alcohol has removed some of the restraint they normally feel. Their wits are not as quick, and their judgment is not as sound. Some of the most precious possessions God has given us are our reason and moral judgment. To blunt them with alcohol just for the thrill of feeling relaxed is surely a sin against God.

Temptation is difficult enough to resist when our mental and moral powers are at their best. Alcohol is the great ally of temptation. It dulls the reason and the sense of right and wrong, so that the person who has had a few drinks finds himself unconcerned about temptations which would normally be abhorrent to him. It has been the sad experience of many a young person to recover from the effects of a few drinks to find himself guilty of shameful words and deeds which can never be called back. Anything that dulls intellectual and spiritual sense is a thing too dangerous with which to experiment.

Second Speaker:

The Christian cannot afford to take the first drink because there is no guarantee that he can stop with so-called "moderation." There was a young man who grew up in a Christian home where all drinking is forbidden. When he went out into the world for himself, he fell in with a crowd in which there was considerable drinking. He enjoyed their wild fellowship, and he joined with them in their drinking, determining that he would never lose control of himself. For a number of years he was faithful to his purpose. Then suddenly, before he knew what was taking place, he became the slave of whiskey instead of its master. Here is the man who for many years was counted on to take the others home when they became too drunk to go under their own power, and now he is no better than they. Alcohol is exceedingly deceitful. There is no way of predicting who will be its victims, or when and where they will be made. It is doubtful if any person ever started in the practice of drinking with the avowed purpose of becoming a slave of drink. Every habitual drunkard was sure at the beginning that he could keep his liquor under control. The only safe and sensible course to follow is never to take the first drink.

Third speaker:

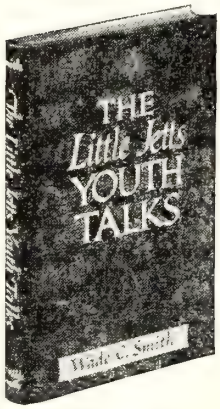
The Christian cannot drink because it will damage his influence on others to do so. Suppose it were possible (and it certainly is not) to know

that a person could drink without damaging his body, without falling before any temptations, and without letting it become an uncontrollable habit; it would still be a practice in which a Christian could not engage. The Bible makes it very clear that we are responsible for the influence we have on the lives of others. If our way of living leads another to sin, we share in the guilt of that sin. The Bible teaches that even an act which may not be sinful in itself becomes a sin when it is engaged in knowing that another will be led astray by it. Many have said that the most dangerous drinker of all is the one who never gets drunk, who never gets into trouble, and who seems to prosper in every respect. He is dangerous because so many are encouraged to follow his example. No one is tempted to follow the example of a drunkard or the person who has become involved in crime and immorality through the use of alcohol, but many are tempted to mimic the "man of distinction" in his drinking. Many of those who do follow his example will have the evils of alcohol visited upon them and will become its victims and its slaves. No Christian has a right to experiment with a practice which is as deceitful and dangerous as that of drinking beverage alcohol. Let us determine to leave it absolutely alone.

For a teen-age boy or girl and up to 25.

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YOUTH
TALKS
(Illustrated)

By Wade C. Smith



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"Wimpy"	Jericho
Making A Living	The Sandwich Man
Wanted: A Man	The Blueprint
The Spark	Grasshoppers
One Hundred Percent	Thou Shalt Not Steal
A Real Fellow	The Great Game
At Home	Two Morticians
Prejudice	A Star For Christmas
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SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE, N. C.

WILL THE ASSEMBLY'S CHALLENGE GO UNMET?

Asked by the General Assembly for World Missions for 1958	**$4,530,000**
Allocations accepted by Synods and Presbyteries (approximate)	**3,805.000**
Balance not underwritten	**725,000**

YOUR SACRIFICIAL GIFTS

during

The Week of Prayer and Self-Denial for World Missions

are urgently needed to make up this balance and provide for—

1. **Sending 50 new missionaries.**
2. **Making a modest increase in missionaries' salaries.**
3. **Strengthening the support of the work on the field.**
4. **Expanding our ministry to human need and suffering.**

Board of World Missions
Box 330, Nashville, Tennessee

CHILDRENS Page



He Loves You

One day some mothers in Judea brought their little children to Jesus that He might bless them. The disciples thought they might bother Him and they began to turn them back, telling them to go home. But Jesus saw them and He rebuked the disciples, and said Let them come to me, for of such is the Kingdom of God. And He took them up in His arms and placed His hands on their heads and blessed them. Jesus loves children. He knows they can love Him, too. A little child can love very much, and He invites the children to come to Him early in life. That is the only way they can give Him the whole life - by coming to Him while they are little. So don't wait, but give Him your heart now.

Read mark 10: 13-16.

E.

NEWS of CHURCHES Around the World

Evangelical Association Opens Files on Persecution of Protestants in Colombia, South America

Files containing over 700 documented cases of persecution of Protestants in Colombia, South America, have been opened this week to the inspection of representatives of the American Society of Newspaper Editors, the American Publishers Association, and the journalistic fraternity, Sigma Delta Chi, it was learned here Friday. The files possessed by a Protestant organization, the National Association of Evangelicals, were made accessible to the above three to counteract a protest issued in October, 1957, by Rev. John E. Kelly of the National Catholic Welfare Conference, about alleged inaccuracies in current newspaper reporting on persecution in Columbia. At that time he stated he would take his protest to the three journalistic societies.

According to Dr. Clyde W. Taylor, secretary of public affairs of the evangelical association, the files have been painstakingly assembled over a period of years and are completely documented. Dr. Taylor, once a missionary to Colombia, has visited Colombia to personally inspect the scenes of persecution and receive testimony from eye witnesses.

A number of events which occurred late in 1957 bear out the fact of persecution in Colombia. On September 29, during an afternoon church service in the municipality of San Cayetano, Cundinamarca, the police arrested four Protestants. They were kept in jail for a number of hours before being released. Following their release, the priest of San Cayetano threatened the four men with language which they described as "abusive."

On October 3, 1957, an explosion caused by a bomb in the Protestant Chapel of Ocana, North Santander, did serious damage to the building. Doors, roof, walls and pews were damaged.

On October 29, Juan Pablo Coy of Saboya, Boyaca, was attacked near his home. He was fired on three times and died of his wounds the same day. Prior to the attack he had been arrested for holding evangelical meetings in his home. He was jailed for two weeks because he refused to sign a statement that he would stop evangelizing in the area. After pressure was put on the mayor by the Ministry of Government, he was released. Shortly afterward the attack took place which ended his life.

The National Association of Evangelicals has spearheaded a continuing effort to alleviate the persecution of Colombian Protestants and the infringement of religious and other rights of American Protestant missionaries living in Colombia.

KOREA

Headquarters, U. S. 1st Cavalry Division, Korea (RNS) — Members of the Eighth Engineering Battalion of the First U. S. Cavalry Division are contributing toward a bell for a new Korean Presbyterian church nearby.

The bell for the Shin Sahn Pioneer Presbyterian church will be of cast Korean brass. Brass-casting goes back more than 2,000 years in Korea, where at one time giant bells were produced that still rate among the world's finest examples of the art.

The American Army engineers previously contributed building materials to help erect the new church. Braving 25-below zero weather, they also put in their spare time running a bulldozer to cut a road through the side of a hill to make access to the church easier.

Knoxville Presbytery Synod of Appalachia

The Presbytery of Knoxville held its Stated Winter Meeting in the Cedar Springs Presbyterian Church, Route 7, Knoxville, Tennessee. Present at the meeting were 44 ministers and 45 elders. In addition some 25 or 30 visitors were present.

Rev. W. H. Beckman, pastor of the Red Bank Church in Chattanooga, was the retiring Moderator. The Rev. R. P. Keeton, pastor of the Fairmont Church in Knoxville, was elected Moderator.

Rev. Turney Roddy resigned as pastor of the Wayside Church and he was honorably retired and dismissed to Memphis Presbytery. The Rev. Walter Harbison was received from Kanawha Presbytery and will serve as the Supply Pastor of West Emory, John Sevier and Rocky Springs.

During the past several months Knoxville Presbytery organized three new Churches: - Lake Hills in Knoxville, Lenoir City First, at Lenoir City and Rivermont in Chattanooga. Elders from all of these new churches were present at this meeting.

Six young men were taken under the care and oversight of Presbytery as Candidates for the Gospel Ministry. They are: Amos Lafayette Wilson, Jr., from Madisonville First Church, James Eldon Hicks from LaFollette First Church, Lee Maddux Gentry and John Thomas Allen, both from Westminster in Chattanooga, George Everett Gossett from Lookout Valley, Chattanooga and Jerry F. Conner, Jr., from the newly organized Church in Lenoir City. This makes 25 Candidates on our roll of Candidates.

The Statistical reports were good. The total membership of the Presbytery was increased about 500. Total gifts to all causes lacked less than $100,000 of reaching two million dollars. There was a good increase in the total given to benevolences again this year.

The next stated meeting will be held in the Fairmont Church in Knoxville on Tuesday, May 6th.

D. R. Greenhoe, S. C.

Tuscaloosa (Mississippi) Presbytery

WHEREAS, the report of the Council on Christian Relations to the Ninety Seventh General Assembly dealt solely with the so-called social gospel, and making no reference to the Gospel of Redemption, and

WHEREAS, this committee through its Secretary continues to circularize the church with literature for the evident purpose of over-riding the conscience and up-rooting Christian principles of long standing, and

WHEREAS, a recent pamphlet entitled: "Freedom - The Christian Concept" has been sent to the Women of the Church which advocates integration as a Christian duty, together with study books, many of which deal with social, economic and political questions primarily, and

WHEREAS, the use of our Assembly literature by all organizations of the church is mandatory, and yet the source of this literature comes from such institutions as Yale, Harvard, and Columbia, rather than from those of our own Assembly who are well-grounded in the faith and historic principles of our own church, and

WHEREAS, not only the funds of our own church are used in these divisive tactics, but thousands of dollars from an outside organization whose ideologies are antagonistic to the principles which have guided our church for almost a century, and

WHEREAS, if this Christian Relations Committee is allowed to continue in its well-fixed purposes, a rift in the life of our Assembly will become irreparable, and much of the efforts needed in all the important work of evangelization will be dissipated in ill will and useless strife, therefore be it

RESOLVED, that the Session of the Catherine Church, in no uncertain terms, record our displeasure and disapproval of the actions of this committee and its Secretary, and be it further

RESOLVED, that we hereby humbly and respectfully urge all others of our church at large not to remain silent and submissive, but to raise a voice of protest against this unwarranted interference with what we believe to be the spiritual convictions of a large majority of the membership of our church, and be it further

RESOLVED, that we respectfully overture the Presbytery of Tuscaloosa to adopt this protest, and lodge the same with the 1958 General Assembly, and request that the General Assembly completely dissolve its Division of Christian Relations of the Board of Church Extension, and

FURTHERMORE, in order to inform as many of our church members and friends as possible, we request that the Stated Clerk of this Presbytery be ordered to give this action of our Presbytery all possible publicity.

Respectfully,
Session of the Catherine
Presbyterian Church
By - W. H. Bruce

Approved and adopted
by Presbytery of Tuscaloosa
January 21, 1958, Catherine, Ala.
Robert Moody Holmes
Stated Clerk

FLORIDA

Tallahassee — (PN — Tallahassee's youngest Presbyterian church, Faith Presbyterian Church, will have its first permanent building in 1958.

The building program schedule of the three year old church called for occupancy of the first unit by April 1. The first unit is a Fellowship Hall, seating 400 for worship services. The $135,000 unit will also have kitchen facilities, and Church school rooms.

Plans are under way for developing the rolling, wooded property around the brick structure for beautification, parking, and extensive recreational facilities. The church, which has a membership of 325 at present, owns a spacious 10 acre tract for its new home.

Facilities to be included in the recreationl plans include a large patio for either outdoor worship or picnics, a multiple purpose court for sports, a campfire area for Vesper services, and a baseball diamond.

From the beginning of the church, emphasis has been placed upon developing Faith Church as a family church, and all plans have been toward making it a center of worship and recreation for the entire family.

Formed as a colony of First Presbyterian Church, the Faith congregation has the impressive record of being second in Florida Presbytery in individual giving.

Dr. Ross Lynn, a retired minister who formerly had served as president of Thornwell Orphanage in Clinton, S. C., served temporarily as pastor until the Rev. Oliver Carmichael was installed as the first pastor in April of 1955.

Earlier, the church had built a manse, and until completion of its first unit, has been meeting in Kate Sullivan School. The church offices and fellowship meetings have been located at the rear of an apartment building on the church property. Members of the congregation built the benches and tables and other furnishings for the temporary facilities.

Cherokee (Georgia) Presbytery

At its annual winter meeting, Cherokee Presbytery received two ministers: the Rev. Leroy P. Gwaltney, pastor elect of the Trion Presbyterian Church, and the Rev. William R. Hoyt, Bible Professor at Berry College, Rome, Ga.

The Rev. Roy R. Myers, Jr., for the past four years the pastor of the Acworth Presbyterian Church, was dismissed to East Mississippi Presbytery, where he will become the pastor of the First Presbyterian Church, West Point, Mississippi.

The Rev. Sherwood Taylor, missionary to West Brazil, addressed the Presbytery and plans were announced for the visitation of three missionaries to Cherokee Presbytery, Feb. 23-26. They include, the Rev. D. Lee Williamson, of the West Brazil Mission; Rev. Plumer Smith, of the Congo Mission and Miss Lee Anna Scott, of the Congo Mission.

In the course of the reports progress was revealed in the fields of Christian Education, Church Extension and Stewardship, Mrs. Will Joe Abbott, of Acworth, Ga., President of the Women of the Presbytery, presented an inspiring report on the accomplishments achieved in 1957.

Presbytery was royally entertained by the officers and members of the Chickamauga Presbyterian Church, and during the course of the meeting Presbytery visited the outpost of the Chickamauga Church, called Redbelt Chapel, and concluded its session there.

The next Stated Session of Cherokee Presbytery will be held Tuesday, May 20, at the Cloudland Presbyterian Church.

Declaration of Christian Principles

In view of conditions prevailing in Georgia at the present time and in the solemn conviction that the Presbytery has much to offer from its knowledge of Christian Principles to Christian people of Georgia for their guidance in attitude and in action, and in the belief that thousands of citizens of Georgia look to the Church for true light and guidance in times of conflict, concern and change as a history unfolds in the **context of world upheaval** in politics, industry, social struggle and the tides of Nationalism: now Cherokee Presbytery in session this January 21, 1958, Chickamauga, offers the following Declaration of Christian Principles:

I. We believe that Jesus Christ is the Head of the Church. We believe that what Jesus Christ has said as recorded and expounded in the New Testament, is the rule of faith and order for Christians.

II. We re-affirm that Ecclesiastical power is wholly spiritual; and that the sole functions of the Church as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer and to enforce the law of Christ revealed in the Scriptures.

III. We call attention to a few of the attitudes and teachings of Christ, as they bear on our current life and affairs in Georgia.

1. Christ encourages His followers to feel and exercise compassion for the hungry, thirsty, lonely, the imprisoned, the sick of the world as a ministry to Him.

2. Christ encourages His followers to divest themselves of attitudes of superiority and of thinking of themselves more highly than they ought to think.

3. Christ encourages His followers to practice in the practical affairs of life the principle of justice and love, not only to our neighbors but even to our enemies.

4. Christ encourages His people to render to Caesar the things that are Caesar's but to recognize for what they are, the unfitness of any office holders, even including legislators, jurors, judges and governors who deny to men their proper rights as citizens of a Democratic Republic, by force, subterfuge or in any other way.

IV. Finally, the Presbytery of Cherokee affirms as a Christian standard the belief that by prayer, reading the Bible, and observance of the Christian ordinances men may grow in their desire to promote the peace, unity and purity of both Church and State.

GEORGIA

Southwest Georgia Presbytery held an adjourned meeting in Edgewood Church, Columbus, on January 21st, with the Moderator, Rev. Frank C. King presiding. There were 22 ministers present and 20 churches were represented by elders. Rev. F. M. Kincaid of Holt Church, Columbus, gave the opening devotional. Addresses were made to the Presbytery by Mrs. Gilbert Gragg, President of the Southwest Georgia Presbyterial of the Women of the Church, by Dr. L. C. Rossman, a member of Assembly's Men's Council, and by Dr. Karl Anderson, President of Rabun Gap - Nacoochee School. Colonel Albert C. Wildman, Post Chaplain at Fort Benning, was a visitor and invited the Presbytery to hold one of its future meetings in the Post Chapel at Fort Benning. Chaplain Wildman is a member of Ebenezer Presbytery in Kentucky.

The pastoral relations between Rev. Saunders Garwood and the Pelham and Elmodel Churches were dissolved and he accepted a call to the West End Church in Valdosta. He will also serve as Chapel Minister of the the First Church of Valdosta.

Rev. M. G. Bradwell of Covenant Church, Albany, and Rev. L. W. Warren of Memorial Church, Columbus, were elected minister Commissioners to the General Assembly. Ruling Elders L. C. Rossman of Covenant Church, Albany, and William H. Sherrod of Edgewood, Columbus, were elected elder Commissioners.

Since the last meeting of the Presbytery, Rev. L. B. Colquitt was dismissed to Potomac Presbytery to become Executive Secretary, and Rev. Henry L. Smith, who has just returned from a year of study in Scotland, was dismissed to Mobile Presbytery to become pastor of the Monroeville Church.

The American-European Bethel Mission, Inc.

founded by Rev. and Mrs. Leon Rosenberg

Our Unique Orphanage in the Holy Land

I. Our Orphanage in Haifa, Israel, is a Memorial to the many boys and girls of Hebrew-Christians in our former Orphanage in Poland who were slain by the Nazis.

II. Our Orphanage is an uncompromising Gospel testimony in the Holy Land, established on uncontested ground, and it is officially registered with the Israeli Government.

III. It is a children's Bible Institute for the preparation of future witnesses.

IV. As a *faith work*, this unique Orphanage *needs* and *deserves* the cooperation, by prayer and practical assistance, of every Christ-loving person.

HEADQUARTERS:

252 North Dillon Street

Dept. SP

Los Angeles 26, Calif., U.S.A.



The members of the Presbytery were graciously entertained by the pastor, and congregation of Edgewood Church, including a barbecue dinner. Rev. F. Clay Doyles is the pastor of the entertaining church.

The next meeting of the Presbytery will be held on April 15th in the West End Church of Valdosta.



WOMEN OF PEACHTREE ROAD CHURCH, Atlanta, put final touches on more than $2,000 worth of clothing, stuffed toys, Christmas stockings and aprons which the women's circles made during the year. Under the leadership of President Mrs. E. T. Johnson, and Mrs. John Spencer, chairman of sewing, more than 400 women took active part in the project for preparing a sewing gift for the children in Thornwell Orphanage, Clinton, S. C. Each circle in Peachtree Road Church is given $30.00 from the Women of the Church budget with which to buy material, and under the leadership of a sewing chairman within each circle, perhaps garments or other items according to a specified plan. The plan, now 10 years old, has produced over $1500 worth of party dresses, sports shirts, felt skirts and bathrobes, cloth scrapbooks and stuffed animals for the very young, shorts and frilly aprons for the Thornwell children each year.

KENTUCKY

Louisville — (PN) — Dr. William H. Hopper, who was for a long time treasurer of the Board of Annuties and Relief, and pastor of the Presbyterian Church, U. S., died in a Louisville hospital January 29th.

Dr. Hopper, a native of Stanford, Ky., has resided in Louisville for nearly 36 years. He was a graduate of Centre College at Danville, Ky., and Louisville Theological Seminary. In 1919 he received the honorary Doctor of Divinity degree from Centre College.

Except for a pastorate which took him to the Handley Memorial Church, Birmingham, Alabama, from 1925 - 32, Dr. Hopper's entire career took place within the bounds of Kentucky.

After graduation from seminary he became pastor of a group of churches in Transylvania Presbytery. He was later pastor of the Woodland Church at Louisville and superintendent of evangelism and stewardship there. Following his ministry in Birmingham, Dr. Hopper returned to Louisville to become associate secretary and treasurer of the Executive Committee of Christian Education and Ministerial Relief, a position he held from 1932 to 1950. After the Board of Annuities and Relief was formed out of this Executive Committee, Dr. Hopper continued to serve for two years as its treasurer.

His last pastorate was as stated supply in the pulpit of Flora Heights Church in Louisville, from 1942 until his retirement in 1956. In 1940 he served as moderator of the Synod of Kentucky.

At the time of his death, Dr. Hopper was a trustee of the Presbyterian Foundation.

His wife is a former chairman of the Board of Women's Work, and is now a member of that board and chairman of its Editorial Committee. She is also a representative of the Presbyterian Church, U. S., to the World Council of Churches.

Along with Mrs. Hopper, four children survive: two daughters in California, Mrs. Vincent C. Gilbert and Mrs. Allen W. Tacy; another daughter, Mrs. Arch B. Taylor, Jr., who with her husband is serving as a Presbyterian U. S. missionary to Japan; and a son, the Rev. William H. Hopper, Jr., who serves under the Presbyterian U. S. A. Board of Foreign Missions as a missionary to Iran.

MISSISSIPPI

Canton — (PN) — Dr. Charles McCain, who for eight years has been pastor of the First Presbyterian Church of Canton, Miss., left in January to take up his new duties as pastor of the First Presbyterian Church of LaGrange, Ga.

Dr. McCain is the son of Dr. J. B. McCain, the retired president of Agnes Scott College in Decatur, Ga. He grew up in Decatur, and is now back in his home presbytery.

He was formerly pastor of a mission church at Pacagoula, Miss., and after two years of study at the Edinburgh, Scotland, University, and travel in Europe and North Africa, he accepted the call to the Canton church in October, 1949.

Mrs. McCain is the former Miss Nancy Rathell, of Lexington, and their two children are Paul and baby Beth.

FIRST PRESBYTERIAN CHURCH
Kosciusko, Mississippi

An Open Letter to the General Council

c/o Dr. J. Farra Van Meter
341-C Ponce de Leon Avenue, N.E.
Atlanta 8, Georgia

Dear Brethren:

It has recently come to the attention of the officers of our church that Benevolence Funds sent to the Boards and Agencies of the Assembly are subject to diversion from their original causes through the use of an Equalization Tax of 5%, pooling such funds in the Equalization Fund for distribution to causes lagging behind in their budget receipts. We learned to our amazement that this applies even to funds which have been specifically designated, such as our own support fund for Mr. and Mrs. Reichardt Taylor, who are Brazil missionaries. We have learned that it even applies to the Joy Gift! We protest such methods of handling the funds designated to the various causes of our Church!

We urgently request the General Council to recommend to the General Assembly that such a diversion of funds be discontinued, and that the Equalization Fund be abolished. We do not believe that this "equalization" procedure can be justified in any sense, however excellent the causes to which the funds diverted may go.

Since we cannot in good conscience go along with this method of handling funds, the Session has voted to discontinue sending any funds to the General Assembly causes until the Equalization Tax has been discontinued. We desire to co-operate with the General Assembly in its great causes, especially in the missions enterprises of our Church, and will be glad to resume doing so when what we believe is an inequitable method of handling funds is abolished, which we hope will be soon.

With prayers for the Church and for the Council,

THE SESSION,
FIRST PRESBYTERIAN CHURCH,
Kosciusko, Mississippi

E. L. JACKSON, Moderator

FRANK BUCHANAN, Clerk

S. H. MEEK	WILL HAMMOND
HUGH S. POTTS	J. A. BOYD
S. JONES WOODWARD	E. O. MOODY
NED LACEY	C. A. BELL, SR.
FRANK BUCHANAN	J. R. LANE

Central Mississippi Presbytery

Recent months have been busy ones in the "housekeeping" activities in the Presbytery of Central Mississippi. A revised set of Standing Rules was adopted, this as one effort toward expediting the meetings of Presbytery. At the same time, the Presbytery adopted a new plan for keeping the Ministerial Register.

To replace the former bound-book plan for keeping the list of Ministers, a loose-leaf plan was adopted, with one page of the book for each Minister. The page contains the "covenant" vows to which the Minister subscribes, and the reverse side of the page provides space for information as to his training and service. This new plan was put into effect in a "covenant-signing service" during which each Minister signed the covenant while all present were engaging in a season of prayer and meditation. This service was concluded with a timely address by the Assembly's Stated Clerk, Dr. E. C. Scott, of Atlanta.

In the Winter meeting the necessary adjustments were made in committee memberships to bring these into harmony with the new Standing Rules.

Chas. J. Currie, Executive Secretary of the Assembly's Board of Annuities and Relief, addressed this Winter meeting, held at Lexington. Mr. Russ M. Johnson, Jackson banker and a native of the county in which Lexington is located, was moderator of this meeting.

After seventeen years of service as the Presbytery's Treasurer of Benevolences, Dr. R. E. Hough asked to be relieved at the end of December; his resignation was accepted, and a committee was named to compose a suitable tribute to him; and Mr. James Beckett, a Deacon in the First Presbyterian Church of Jackson, was elected as his successor.



Are you satisfied with your Will?

HAVE you omitted something, or someone?

Is there one bequest you intended to make . . . but didn't?

Do you think you should leave a part of your possessions to further the cause of the Master?

By including the Board of World Missions in your will, you can provide for the continuous advancement of Christianity throughout the world. Many such bequests have been received by our Board and invested in the work of Foreign Missions.

In drawing or revising your will, consult a good lawyer. We will be glad to supply any information desired as to the form of bequest or the use of your legacy. Address



CURRY R. HEARN, TREASURER
BOARD OF WORLD MISSIONS
PRESBYTERIAN CHURCH IN THE UNITED STATES
POST OFFICE BOX 330, NASHVILLE 2, TENN.
"To Foreign Missions a Share"

Commissioners to the General Assembly meeting in Charlotte were elected at the Winter meeting, as follows: Ministers - B. I. Anderson, W. A. Gamble, E. L. Jackson, J. Reed Miller; Ruling Elders - Mr. Cleveland Davis, Itta Bena; Judge Leon F. Hendrick, Jackson; Mr. A. A. Spencer, Yazoo City; Mr. Homer Turner, Philadelphia.

NORTH CAROLINA

Clemson — (PN) — Presbyterian Forum leaders on the 1958 Clemson College Religious Emphasis week have been announced here by the Rev. Charles E. Raynal, pastor of the Fort Hill Presbyterian Curch.

They are the Rev. Cantey C. DuBose, Jr., pastor of the Seneca Presbyterian Church; the Rev. Sam C. Smith, pastor, Easley Presbyterian Church, and the Rev. Alfred G. Taylor, pastor of Greenville's Fourth Presbyterian Church.

Religious Emphasis Week at Clemson is in early February, with Dr. Eric C. Rust of the Southern Baptist Seminary in Louisville as guest convocation speaker. Eighteen guest forum leaders will represent all major denominations and faiths in the annual week-long activities.

Charlotte — (PN) — The Rev. Jonas Barclay, retired Charlotte minister, celebrated his 93rd birthday on January 28th. Mr. Barclay formerly served as superintendent of home missions in Enoree and Cherokee presbyteries, and has held pastorates in North Carolina, South Carolina, Georgia, and Maryland. He retired in 1941. One of his five children, Laura Louise, is the wife of the Rev. W. H. Matheson, Clinchfield Presbyterian Church in Marion, N. C.

Chapel Hill — (PN) — A $300,000 campaign to build and furnish facilities for Presbyterian Student religious activities on five North Carolina campuses was approved here in January at a meeting of 50 ministers.

The group spent one day touring existing Presbyterian student centers at the University, State College, and Duke. Funds from the campaign scheduled in March will be used to replace, improve, or expand existing quarters at these three campuses and at East Carolina College and Woman's College.

The visitors were conducted on their tour at Chapel Hill by the Rev. Harry Smith, campus minister. They traveled by bus to Raleigh and State College for a luncheon where the speakers included: Dr. John A. Redhead, Jr., pastor of First Church, Greensboro; Dr. Harry Moffett, pastor of First Church in Gastonia; Dr. Harold Dudley, Synod's Executive Secretary; and Paul Yu, a student. The Rev. Robert Henderson, campus minister, conducted the tour of present facilities.

At Duke University the group spent the afternoon viewing present quarters for a student program being directed by the Rev. Charles Johnson. The day's schedule was concluded with a dinner meeting. Presbyterian student needs were discussed. It was announced at this meeting that Dr. Redhead will serve as ministerial chairman of the March fund raising campaign which will undertake to provide $300,000 to supplement the $200,000 already in hand. The resulting fund would build as follows:

A total of $85,000 to erect a student center upon property already available at the Duke campus; $30,000 to expand facilities for Presbyterians

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at East Carolina College; $90,000 for a center at State College to replace improvised facilities which are soon to be torn down; $265,000 will supplement local funds being raised at Chapel Hill for the enlargement and renovation of existing facilities; and $30,000 to move Presbyterian student services at Greensboro to a location closer to the campus of the Woman's College.

Statesville — Concord Presbytery, Presbyterian Church, U.S., meeting at the Poplar Tent Church, Concord, was welcomed by C. R. Andrews, Clerk of the Session, and host Pastor, Rev. L. T. Edgerton.

Rev. J. M. Murchison, minister of the First Presbyterian Church, Concord, was elected Moderator, succeeding Elder Fred A. Long, Lenoir. Rev. Ned Hollandsworth, Kannapolis, was elected Temporary Clerk.

Commissioners to the General Assembly, meeting in the First Presbyterian Church, Charlotte, April 24, were elected as follows. Ministers: Rev. E. P. Moye, Mooresville; Rev. J. M. Murchison, Concord; Rev. W. H. Matheson, Marion; Rev. A. L. Moran, Statesville; Rev. Fred R. Stair, Hickory. Elders: J. C. McNeely, Statesville; J. L. Goodnight, Salisbury; H. M. Pitts, Kannapolis; B. B. Mullis, Salisbury; H. D. Rhodes, Statesville. Rev. E. P. Moye was elected Chairman of the Commissioners.

Dr. F. L. Jackson, Treasurer, reported that the churches gave in 1957 $272,164 to budgeted benevolences supporting the program of Missions in the South and foreign lands, Christian education, homes for children and the aged and other causes of the Presbytery, Synod and General Assembly.

Rev. Neill R. McGeachy, Statesville, Chairman of the Commission on the Minister and His Work, announced that the pastoral relations between Rev. Robert Collins and the little Joe's Church, Barium Springs, had been dissolved and that he had been granted a letter of transfer to the Presbytery of Missouri where he has begun his work as minister of the First Presbyterian Church of Mexico, Missouri.

Rev. F. M. Grissett, Salisbury, Chairman of the Committee on World Missions gave the schedule of visitation of Rev. Plumer Smith, formerly of the Church's Congo Mission in Africa. He will speak in the Churches, January 27 - February 2 in the interest of World Missions.

Rev. Walter Styles, Valdese, Chairman of the Camp Grier Committee, stated that more than 2,000 registrations were recorded at the Presbytery's camp near Old Fort, North Carolina in 1957. Concord Presbytery held six camps for Senior, Pioneer and Junior groups. Four other camps were held by Winston-Salem, Asheville and Piedmont (South Carolina) Presbyteries. The camp is free of debt although it has made extensive improvements on the property and secured new equipment. Five Churches of the Presbytery have provided four new boats and fifteen life jackets for use on Lake Refuge.

Rev. E. P. Moye, Mooresville, Chairman of the Church Extension Committee, stated that 35 Churches reported 2,354 members and 2,746 in Sunday School. Total cost of the program was $175,447 of which the Churches gave $130,971. Quaker Meadows Church, Morganton, Sweetwater Church, Hickory, and Belk Memorial Church, Hickory, will have full time pastors. Belk Memorial is to be relocated in a growing area of Hickory where a site has been purchased and a new building is to be constructed.

The next meeting of Concord Presbytery will be held in the Third Creek Presbyterian Church, Cleveland, April 22, 9:00 A.M.

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SOUTH CAROLINA

Columbia — (PN) — Covenant Presbyterian Church of Columbia, S. C., is expanding its physical plant with the building of a new Sanctuary and Educational building.

The sanctuary will be of brick, redwood and glass construction, with a tall, prow-shaped window in front, and stained glass windows on either side of the nave. The interior will be exposed brick, wood paneling, laminated wood arches, with exposed tongue and grooved wood ceiling. Seating capacity will be about 450. The wing to the left will contain the study, church offices and vestibule.

The educational building is designed for small children and will be the first unit in a long range plan for other educational units. This unit, of similar construction and materials as the sanctuary, will have eight large classrooms in its 5,500 square feet. Present facilities will be used as classrooms and assembly hall. Max Trout is chairman of the building committee, and the Rev. Cecil D. Brearley, Jr., is pastor. Architect for the new buildings is LaFaye, Fair, LaFaye and Associates.

Columbia — (PN) — Dr. Norman D. Dunning, noted English minister, conducted a series of preaching engagements at the First Presbyterian Church, Columbia. The mission opened January 26 and closed February 2. The entire community was invited to attend the meetings, Dr. James W. Jackson, pastor of the host church, stressed.

Dr. Dunning is a graduate of Cambridge University and holds degrees in the arts and law. For many years he was a barrister-at-law of the Inner Temple at London, and a member of the Northeastern Circuit of the English bar.

When he became convinced that God had called him to be a minister, he gave up his law practice and returned to Cambridge to study theology and religious education. He was ordained as a minister of the Methodist Church of England.

During the war he was chaplain in the Royal Air Force, and guest chaplain for the American Eighth Army. Dr. Dunning is now head of Hawart Hall, Hull, an inter-denominational college for young men who plan to enter the ministry.

He is author of three books: "Samuel Chadwick — Philosophy and Philosopher," "The Cross and the Crown," and "The Problem of Unanswered Prayer."

Dr. Dunning is in great demand as a speaker, having traveled widely on preaching missions in England, Canada, Australia, South Africa, and the United States. He will be remembered by many Southern Presbyterians who heard him speak in Montreat in 1956, at the Montreat Bible Conference.

During the Columbia preaching mission he had a series of brief noon-time services on "Studies in the Life of Prayer." His evening messages centered on a study of "Great Doctrines of the Church," including "The Atonement," The Incarnation," "The Resurrection," "The Providence of God," and the "New Testament Doctrine of the Holy Spirit."

TEXAS

Dallas — Another new church in the greater Dallas area was organized on Sunday, January 19, in the city of Garland.

Under the joint employ of the Presbyterian Extension Committee of Dallas and the Home Mission Division of Presbytery's Committee, Rev. Walter C. Easton, Jr., has been developing this work in Southeast Garland since October 1. Forty seven people were received as charter members, 4 of them on profession of faith, and the name Southminster was chosen for the new church.

Officers elected were: Elders - L. H. Grantham, Tom Allen and Virgil Jackson; Deacons - Carl Cotten, J. O. Holman, S. F. Griffin, W. A. Elliott, and Robert Power.

This is the first church to be organized in the new Presbytery of Northeast Texas. The organization commission appointed by the former Presbytery of Dallas was composed of Reverend Messrs. Allen H. Craft, R. Earl Price, Joseph A. Slicker, and G. H. Slusser; and elders George R. Allen, B. T. Erwin, G. R. Hollingsworth, and Austin B. Watson.

VIRGINIA

Richmond — Ministers of Presbyterian Church, U.S., are making a significant invasion of the printing world in England, an official of the John Knox Press reported here.

Dr. Dwight Chalmers, editor for John Knox Press, reports four books by Southern Presbyterian authors have been, or will be printed in England in a period of just a few months. Two of the four books are reprints of highly successful John Knox Press publications.

Already printed by SCM Press are Dr. James M. Robinson's "The Problem of History in Mark," and Dr. John Bright's "Early Israel in Recent History Writing." These are numbers 21 and 19 in the SCM Press series on Studies in Biblical Theology. Dr. Robinson is teaching in Emory University School of Theology, in Atlanta; Dr. Bright is at Union Theological Seminary, Richmond.

Already printed by Elek Press in London is the British edition of "Faith Healing and the Christian Faith" by Dr. Wade H. Boggs, Jr. This John Knox Press book was a Religious Book Club selection, and has been exceptionally popular in its American edition. Dr. Boggs is teaching at Assembly's Training School, Richmond.

Shortly to be printed by SCM Press is Dr. Donald Miller's special study book for 1958. "The Nature and Mission of the Church." Release in England is expected early in the new year. This is also a John Knox book. Dr. Miller is at Union Seminary, Richmond.

All four books are available through Presbyterian Book Stores.

Montgomery Presbytery

On January 28, 1958, Montgomery Presbytery met in the Tyler Memorial Presbyterian Church of Radford, Virginia. There were present forty-seven Ministers and fifty Ruling Elders. Rev. J. M. Kennedy was elected Moderator. Rev. R. E. Huey was nominated to be Moderator of the next Stated Meeting, the 248th, which will be held in the First Presbyterian Church of Covington, Virginia, on April 22, 1958. Presbytery overtured the General Assembly to establish a Department in the Board of Church Extension to minister especially to laboring people. Another overture to the General Assembly was adopted to deal with the possible use of our church buildings for educational purposes in case the public schools are closed by the state because of segregation difficulties.

The name of the Claudville Church was changed to Mary Horner Walker Memorial Church.

Rev. D. Kirk Hammond was installed as Executive Secretary of Presbytery.

Mr. Danny Austin McRight was received under the care of the Presbytery as a Candidate for Ministry of the Gospel.

Mr. Ronald T. Soder, a Candidate for the Ministry of the Gospel, was received by transfer from St. Johns Presbytery.

Resolutions of appreciation were adopted honoring Rev. G. L. Whiteley who is retiring as Superintendent of Home Missions, and Mr. Frank G. Payne who is retiring as the treasurer of Benevolences, Home Missions, Christian Higher Education, Church Extension Campaign and Trustees of Montgomery Presbytery, Inc.

E. W. Smith, Stated Clerk
Montgomery Presbytery

Memorial to Virgil L. Flinn

A man's life is measured not by the number of years that he lives but by the use of his abilities in the time at his disposal. We, the members of the Session of Ruffner Memorial Presbyterian Church, feel that even though Virgil L. Flinn did not live threescore and ten, he gave a good account of his alloted time.

Virgil L. Flinn was born October 13, 1895, at Ravenswood, West Virginia, and passed on to his eternal reward November 5, 1957.

In 1921 he married Miss Eulah Richie also of Ravenswood, West Virginia.

Mr. Flinn was an educator who made many lasting contributions to his chosen field. For nineteen years he was superintendent of the Kanawha County Schools of West Virginia, during which time great progress was made. His success in this field is indicated by the testimony of educators and many in other fields. He has been referred to as West Virginia's most "able leader," in the field of education, and "one of the nation's top school administrators."

He joined the Ruffner Memorial Presbyterian Church in 1930 on profession of his faith in Christ. Four years later he was elected a deacon. After serving in this capacity for six years he became an elder. Among other activities he represented Kanawha Presbytery at the General Assembly and served as lay chairman of his Presbytery in the Christian Higher Education campaign that raised a million dollars for Davis and Elkins College.

To the work of the Church he brought a keen intellect and devoted Christian spirit. His counsel was respected most highly in the Session and in every phase of Church work where he was called to serve. He gave unreservedly of his time and talents for the advancement of the kingdom of God.

We extend our sincere sympathy to his wife, and take comfort in the words of our Lord, "I am the resurrection and the life."

Signed: Paul A. Chesney
Pastor

Bruce A. Leech
Clerk of the Session

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THE EMPIRE OF SILENCE. Albert Joseph McCartney. Christopher Publishing house. $2.50.

Dr. McCartney prepared these sermons for delivery in the National Presbyterian Church. He has a keen instinct for the dramatic and makes great use of the Old Testament with the result that there is a fine balance with New Testament themes. All the sermons have texts. There is also a liberal use of the Scriptures.

CALVIN'S DOCTRINE OF THE WORD AND SACRAMENT. Ronald S. Wallace. Eerdman's. $3.00.

This book is a result of the author's studies in Calvin's Commentaries. Though he has studied Calvin's Institutes, Tracts, and Sermons, he has given special study to the Commentaries and therefore we see here that the particular doctrines under review arise for Calvin out of his exposition of the Bible. The formal outline and the theological expressions used here are suggested by Calvin's own language and thought. It is important in the study of Calvin today to reveal what the Reformer himself actually said in order that misconceptions about his teachings may be cleared away. It is for this reason that the author expresses Calvin's teachings both copiously and fairly. In the study of these quotations it is evident that Calvin speaks to men in the 20th century as forcibly as he did in the 16th.

It is refreshing to note the author's sensible equation of the written word with the Word of God. He writes, "If anyone would proclaim the Word of God in the name of Jesus Christ, he must derive the word he has to speak from the witness to Jesus Christ given in the Scriptures of the Old and New Testaments. God, that we may hear His Word has not left us to seek 'daily oracles from heaven', but has given us a written word to consult. The original purpose in having the law written down in the form of a book was to give the people an opportunity of knowing the Word of God apart from any oracular experience." Then he quotes Calvin on this subject as follows, "When it pleased God to raise up a more visible form of a church it was His will that His Word should be committed to writing in order that the priests might derive from it whatever they would communicate to the people."

He continues the thought that "if we wish to know Jesus Christ and bear witness to Him, it is to this source in the written word that we must turn, both for our necessary knowledge of the historical facts and for our understanding of the meaning of these facts. There can be no reliable source either for the knowledge or for this understanding other than the writings of the law, the prophets, and the apostles. They are thus for us the only authoritative witness to Christ and we may trust them as reliable sources."

Students of Calvin will be delighted with this work. Christian ministers will find that their preaching will be enriched by the perusal of its pages. The author has done a remarkable job and we are grateful for this volume.

—J.R.R.

THE GOSPEL OF LUKE. William Barclay. Westminster Press. $2.50.

Dr. Barclay maintains that the Gospel according to St. Luke is the best life of Christ ever written. He has no doubt about the authorship of the Gospel. He says, "If he had not written the Gospel very certainly no one would have attached his name to it. Luke was a 'Gentile' and he has the unique distinction of being the only New Testament writer who was not a Jew."

The author believes that the title "Most Excellent Theophilus" is the title for a high official in Roman government. He affirms that Luke wrote to tell this earnest inquirer more about Jesus and he succeeded in giving Theophilus a picture which must have thrilled his heart.

The author combines scholarship with popular appeal to a remarkable degree. We can follow him in most of his interpretations. Occasionally he betrays certain weaknesses. This is notably true in his exposition of Luke 1:26-28. He tells us that there are two great reasons for accepting literally the account of the virgin birth. One is that there are two accounts that affirm this fact. The second is, if Jesus was, as we believe, so very special a person, he would have a special entry into the world. So far, so good. But we are disappointed when we read, "The church does not insist that we believe in this doctrine." The fact is that the true church of Christ has always insisted upon this in every century of its existence. The virgin birth of Christ is an integral part of the great Christian creeds and is not one of the optional matters in Christianity.

The author has an interesting comment on the subject of demon possession. He observes, "Modern thought has been swinging round to the admission that perhaps there is something in demons after all. There are certain troubles which have no bodily cause at all so far as can be discovered. There is no reason why the man is ill, but he is ill. Since there is no physical explanation, some now think that there must be a spiritual one and the demons are not so unreal after all."

Read with discretion, this book could be of real help to both ministers and Sunday School teachers.

J.R.R.

SIN AND SALVATION. **Lesslie Newbigin.** Westminster Press. $2.00.

Since 1954 Bishop Newbigin has been Deputy Moderator of the Church of South India. In this capacity he prepared this book for the use of Christians in the Tamil Dioceses of the Church of South India. It is a vigorous treatment of basic questions on the Christian faith. The author here deals with 8 aspects of sin and salvation.

"Salvation issues in victory," says Bishop Newbigin. "This victory is found in the coming again of Christ. He tells us that Christ has promised that he will come again and this is sufficient: that is the point to which we look forward in hope and we know that this hope cannot be disappointed because God has given us His Holy Spirit as the pledge of His fulfillment."

LATE MEDIEVAL MYSTICISM—Volume 13 in The Library of Christian Classics. Ray C. Petry. Westminster Press. $5.00

This volume presents the best mystical thought within medieval Christianity. It gives a comprehensive survey of mysticism's chief characteristics and its historical development within western Christendom to the middle of the 12th century. The chief emphases in western contemplation are related to its stress upon an immediate awareness of God's presence and intimate experience of unifying companionship with Him. The recurring notes of purgation, illumination and union are stressed in relation to the balancing elements of the contemplative and the active life.

The best writings from 13 mystical traditions are represented in this work. Each writing is accompanied by brief introductory orientations. Included are selections from Bernard of Clairvaux, the Victorines—Hugh, Richard and Adam, Francis of Assisi, Bonaventure, Ramon Lull, Meister Eckhart, Richard Rolle: Hermit of Hampole, Henry Suso, Catherine of Siena, Jan Van Ruysbroeck, German Theology, Nicholas of Cusa and Catherine of Genoa.

Volume XIII is certainly one of the richest in the Library of Christian Classics. The best of mystical theology is contained within the compass of 413 pages. This is an inheritance which should be reclaimed by our contemporary generation.

John R. Richardson

CALVIN'S DOCTRINE OF MAN. T. F. Torrance. Eerdman's. $3.00.

Dr. Torrance, the well-known Scottish theologian, presents in this volume 12 chapters. The first is concerned with man's knowledge of himself. The theme of the second is man's place in creation. Then follows 4 chapters on the image of God. There are 2 chapters on total perversity. The ninth chapter is an exposition of the sin of mind. Chapter 10 deals with the mind's knowledge of God and the book closes with two chapters on natural theology.

The author's concern in this book is exegetical rather than controversial. He endeavors to lay bare Calvin's own thought and present it as far as possible in Calvin's own way and in his own words. The largest portion of the volume, therefore, consists of citations gathered from Calvin's works.

This volume leads the student into the heart of Calvin's theology. It sets before the reader much in Calvin's thought that is seldom brought to light, but which is relevant to the present hour. The study of this book will convince the reader, as Dr. Torrance points out, that "few theologians are more concerned than John Calvin to provide the church with a carefully articulated knowledge of man and at the same time to weave that into the context of our knowledge of God." All who desire the finest in theological thought would do well to purchase this volume. Calvin's thoroughly Biblical position and his searching understanding of human nature can do much to clarify contemporary theological thought.

John R. Richardson

GRACE FOR TODAY. William Goulooze. Baker Book House. $2.50.

Dr. Goulooze wrote this book to inspire courage in the sick. It speaks of trust in God and an unfaltering confidence in His providence. While the author was writing, he knew that he had an incurable disease and his earthly life would soon come to a close, but throughout it all his trust in God remained firm. This is the sixth and final book of Dr. Goulooze on the subject of suffering. This is an excellent book to distribute to patients in hospitals and institutions erected for care of suffering.

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EDITORIAL

Atonement vs Example

The writer has before him a most gracious letter from a minister, not of our denomination, taking issue with him on the importance of Christian doctrine.

There is one sentence we will quote, not to be argumentative, but to help think through its implications. This sentence is: "We are not saved by the doctrines we believe, but rather as we follow in His footsteps."

The first statement is true; we are not saved by any doctrine, but by faith in Jesus Christ. In Him and Him alone we have forgiveness of sin and the gift of eternal life. But faith in Jesus Christ involves certain doctrines, whether we realize it or not. To affirm that doctrines have no place in the Christian faith is to make a doctrine of that affirmation itself.

Faith in Christ involves the doctrine of His deity, of His atonement, of His resurrection, to mention but three, for we cannot escape the fact that our attitude to Christ of necessity includes a concept of His person and work.

But it is to the second part of this sentence that we need to give particular heed. Is it true that we are saved "as we follow in His footsteps"? What Christian is there that does not long to take and live by our Lord's example? But we cannot take even the first step, for He *"knew no sin,"* and we are sinful.

Our salvation depends on something Christ did for us and which we cannot do for ourselves. As Phillips has so aptly said, it is a matter of "believing, not achieving." Salvation by works has been the approach of unregenerate man for many milleniums. But the Bible tells us that while we were sinners Christ came and died for us. *"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost* (Titus 3:5), is a clear affirmation of our dependence on His mercy, not our own good deeds.

Paul, writing to the Roman Christians, stresses repeatedly the fact that man's salvation depends on faith in Christ and that which He has done for us. In Ephesians he affirms this truth in these words: *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."* (2:8,9)

Our Lord has set us an example for living and we who have named His name should, trusting in the power and presence of the Holy Spirit in our hearts, try to live with love, purity and unselfishness towards all men. But we are saved, not by *anything* we do but rather by the fact that He has done *everything* for us.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5). This in no way lessens our obligation to live a life for the glory of our Lord. In fact, a faith which does not demonstrate a changed life, lived for His glory, becomes a faith which is itself suspect. But let us always keep things in their proper perspective and in their proper order, — our salvation depends on "Jesus' blood and righteousness," our daily walk must be by the help of His Spirit.

—L.N.B.

Faith, Foe of Fatalism

A study of Paul's shipwreck shows that with the Word of God came faith banishing fear and fatalism and restoring hope and activity. God assured Paul that all who traveled with him would be saved, and the Apostle conveyed to them the conviction that not a hair of their heads would be lost. God's Word changed their minds from futility, their hearts from frustration and their wills to energetic action. It

changed their stomachs from fasting to thankful feeding.

God's assurance concerning their eventual safety did not remove the obligation of the 276 persons on board for intelligent, prudent, cooperative activity. God not only predicted the eventual safety, He also took account of the means to that end. Accordingly, the Apostle demanded that the sailors be kept on board to man the ship and bring it close to land. Again, God protected the prisoners when the guards wished to kill them lest one escape. Finally, the individuals were not carried to land on flowery beds of ease, but those who could swim, swam in; those who could not, got there by clinging to pieces of the ship. As Winston Churchill would say - they arrived by sweat, blood and toil.

Is there not here a parable which helps us to understand our Calvinistic doctrine of the perseverance of the saints, or the keeping power of God? The Good Shepherd gives unto the sheep eternal life and no one is able to take them out of the Father's hands. But this does not mean fatalism, frustration or futility — wholly the opposite. Since God has begun a good work in us, therefore let us work out our salvation with fear and trembling. Let us agonize to enter at the strait gate! The Apostle commended the Church in Ephesus to God AND TO THE WORD OF HIS GRACE which is able to build us up and give us an inheritance among those that are sanctified. That is, as truly as those on the ship needed food to strengthen them for the swim to land, so truly we Christians need the regular means of grace - the Word and the sacraments - to bring us forward toward the inheritance God has for us. As the sailors were needed to bring the ship close to land, so other helpers may well steady or comfort us when we are faced with special burdens or sorrows. Jonathan, the king's son, went out into the wilderness and strengthened David's hand in God. As God restrained the soldiers that they killed not Paul and the other prisoners, so David sings of the Shepherd-LORD Who spreads a table before us in the presence of our enemies. In his last illness that grand old servant of God, Dr. Wm. M. McPheeters, asked that we pray God to keep Satan from buffeting him too hard. Paul knew Him Whom he had believed and was sure that He would keep that which the Apostle had committed unto Him against that day.

"Oh! On that day, that dreadful day
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay
Though heaven and earth shall pass away."

"By blood, sweat and toil" may we also breast the waves, and meet our Pilot face to face when we have crossed the bar. Faith in God our heavenly Father through our Lord Jesus Christ is the inveterate foe and the sure conqueror of fatalism.

—W.C.R.

Welcome to William Miller Servant of God Witness to Jesus Christ Missionary to the Moslems

On Wednesday, February fifth, the Reverend William McE. Miller, D.D., held us spellbound in the Columbia Chapel as he pleaded for men to hear the call of God and give their lives for Jesus Christ in Moslem lands. Some forty years ago as a student in Old Princeton he heard the call of God through His servant Samuel Zwemer and has spent 38 years as a witness for Jesus Christ in Iran. The work has been hard, there have not been spectacular ingatherings. "But when God says GO there is nothing else to do but go. There is no choice. I went gladly because I believed it to be God's will." The Evangelical Church in Iran is still weak with something like 300 converted Moslems and the others drawn from the older Christian groups. But here and there one of these Moslem converts is a gem won for Christ. Among these, there is Mr. Jalily, who was invited by his son to come to a preaching service in the Church and accepted Christ the first time he heard the Gospel. Now for twenty-five years he has gathered his friends in his own home every Monday to a tea and a presentation of Jesus Christ from the Bible.

Last year our Nashville Board of World Missions accepted the invitation to be associated with the USA Presbyterian, the Dutch and the German Reformed bodies in a joint mission to the Moslems in Iraq. Accordingly, Dr. Miller has now the happy privilege of presenting the Moslem work to his own US Church and of inviting us "to come over into Macedonia and help" him. He promised those whom God

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might call a stony ground and a hard soil with difficult plowing in Irak. But he asked men to engage in a work of faith, which would honor Jesus Christ where He is dishonored by Mohammedan teaching and please God by obeying Him . . . regardless of the results or what the world calls success. Seldom has the call of God been laid so effectively upon our Seminary group. One had the feeling that through this servant God was calling some Isaiah among us: "Whom shall I send and who will go for us?" It does not take a prophet to predict that from teacher, preacher or agriculturist answers will come, "Here am I, send me."

—W.C.R.

Phi Beta Kappa

The Key Reporter (Jan. 1958), the periodical of the well known honor society, carries an article by Professor C. J. Ducasse of Brown University, Providence, R. I. In one way the article is disturbing: in another way it is encouraging; and it is worth a moment's attention.

In an address to a group of Phi Beta Kappa initiates Professor Ducasse praises philosophy as the guide of life in specific contrast with science and religion. It is the latter that interests us.

The decline of religion as a controlling factor in the lives of the great majority, the *commendable* decline apparently, results from a wider acquaintance with the religions of far off peoples. In earlier days when transportation was difficult and communication sporadic, people knew little or nothing of religions other than their own. Now they can make comparisons. Now they can see how beliefs and dogmas irreconcilable with their own can and have worked in other civilizations. In thus comparing the different religions modern man sees "that the needs that turn men to religion are on the whole satisfied by the other religions for their devotees as effectively as they are satisfied for him by his own."

Undoubtedly this statement correctly represents the opinion of a large segment of our college professors and students. Before one can judge whether this opinion is true or not, it is necessary to ask what these needs are that all religions satisfy. The article gives a hint of its own view. "Articles of faith . . . are seen to be not statements known to be true or false, but essentially psychological tools: instruments mankind has automatically devised for performance of certain important social and personal functions." Other authors sometimes specify integration of personality, health, friendship, and other items.

Now it may well be admitted that all religions are fairly successful in satisfying these needs. No doubt a Buddhist or a Moslem, nurtured in and devoted to his faith, is fairly well satisfied; he is probably a relatively well integrated personality; and his religion provides him with friends, if not with health.

But is it for the satisfaction of these needs that we preach Christ and him crucified? Of course, we can, we do, and we should find friends in the Christian community. And as Christ cured insanity, we hope that belief in his gospel will stabilize our minds in time of tribulation. We look to God for the strength to bear our burdens. But these are not the motivations of Christianity; these are not the needs, the main needs, that our belief satisfies. The need, without which we could as well throw Christianity on the junk pile, is the need of heaven and the need of escaping hell. The need that the gospel claims to satisfy is the need of pardon for sin and justification before a just God.

Only by ignoring the one great need can a writer conclude that all religions are equally successful. Only by presupposing the falsity of Christianity to begin with can they all be indiscriminately merged in a sort of general religion.

It is disturbing that Christianity is pictured as a psychological tool invented by man. It is disturbing that such an opinion should receive such wide acceptance — that our colleges should be so secularized — that the Christian religion should be contrasted with wisdom as the guide of life. It is disturbing that men do not recognize their main need.

But at the same time there is something encouraging about this article too. The position maintained is so transparent, the fallacies are so obvious, the pre-judgments are so prominent, that, if these are the worst attacks Christianity must face, we have little to fear. Our intellectual position is far superior.

The mere presentation of a position, no matter how clearly made, even when that position is a straightforward proclamation of the gospel message, does not insure its acceptance. To some this seems unfortunate. If our arguments are so superior, why could we not argue men into the kingdom of heaven? But we cannot.

This does not mean that we should cease to present the claims of Christ in clearly intelligible terms. Our arguments, our beliefs, our message must be made known. But only the almighty power of the Holy Spirit can cause men to accept the message. Come to think of it, that does not seem so unfortunate after all.

—G.H.C.

"A THOUGHT FOR THE WEEK"

Move Up the Hill

By Col. Roy LeCraw

Is your horizon low? Is your viewpoint on life narrow and circumspect? Is your daily routine clogged up with trivialities, pettiness, useless worryings and small talk? If so, then the answer is plain. You are living in a mental and spiritual valley. True, it is easier to live in the valley. It requires less effort and the crowd is always there, a large crowd — of small people.

Right beside the valley, however, is the hill and on it is a small crowd — of large people. Queer how the small people, as soon as they begin to grow bigger start moving up the hill. It never fails, because the view is better, the air is clearer and bigness seeks altitude.

The world has the wrong idea of bigness, of greatness. There are great cooks in the kitchen, great people in many humble walks of life. Jesus picked his disciples from those spots. He knew potential greatness wasn't exclusive to the lists of "Who's Who."

True greatness lies in doing your job unselfishly unto others, as unto the Lord. That is the real test. No man ever did a great job for himself but "even as ye do it unto the least of these, my brethren, ye do it unto Me."

Get out of the valley. Move up the hill. All you have to do is grow bigger, and Christ can make small men big and big men bigger. Your horizon enlarges as you climb and the small things of life fade into insignificance and then too, the top of the mountain is nearer to Heaven.

Believe Not the Hideous Lie

The Colby Letter on Russia, in the second term of Woodrow Wilson, fixed the policy of non-recognition in our national administrations through Harding, Coolidge and Hoover. That policy has been fully vindicated by later events. Many of us were deceived by the pledges Moscow made to qualify for our recognition. But there is no excuse for us not to face the bitter fact that all these pledges have been broken. And for us now to act upon any assumption that Moscow's present or future commitments are more than very thin scraps of paper would be utter and perhaps fatal folly.

Admiral Radford and former President Harry Truman have spelled out the brutal truth. On September 30th, Mr. Truman said: "I have learned from bitter experience that the Communist leaders in the Kremlin have no honor in their code. They will not keep agreements. The only thing they understand and respect is superior strength. This is not our standard, but it is the standard at which the Russians conduct themselves at international and home affairs." In an earlier statement, the former President said, referring specifically to one of the Russian leaders, that as of his experience with this man the truth was never used if a lie could be as effective!

The United States would be fully justified in sending Russia's ambassador home, in severing diplomatic relations, and thus closing out nests of spies and subversives that are a chief burden upon the thoroughly competent F.B.I. Internationally, we could not possibly weaken our position. With the Free World and particularly with Free Asia, we would greatly strengthen it.

The Kremlin has made of the United Nations a moral shambles. Our repudiation of Communism now would give to the United Nations an inoculation of integrity.

But if in the wider knowledge and greater responsibility of our national administration we cannot immediately sever relations with Russia and return to the sound Colby policy, then for freedom's sake and for God's sake against atheism, let us not act as though we believe the hideous lie.

Daniel A. Poling

Editor of Christian Herald
February, 1958

To Serve the Lord

A dedicated Christian, man or woman, has a desire to serve the Lord. What can you do to fulfill this obligation?

Every Church member may feel that he is a judge of his own ability and capabilities, but right there he makes a mistake. "Preacher, I've never done that," is the trite answer to the usual request to enter a new service for our Lord.

But do you realize everyone makes a beginning in whatever he does? And the Bible says there is a time for all things. A time to start praying publicly, giving daily witness, calling on newcomers in our visitation program, teaching a Sunday school class, participating in a men's group program or a Circle meeting. Everyone who serves must make a start. Perhaps it is time for you to break the ice, to branch out into something new.

It takes nerve and encouragement. Perhaps your minister or your parents, your wife, an elder or an elder's widow is the person who can give you the final push. If you have the will and desire, the encouragement will be forthcoming.

And the payoff is the satisfaction that you tried. The initial efforts usually will not completely satisfy. "I was terrible. I can do better," may be the reaction. And you will improve. But for the love of God and all that He has done for you, make the effort now.

—Ralph Brewer

"I've Been Praying for You"

The young pastor's message on that first Sunday morning in his new church in the small Idaho town visibly stirred his listeners. Each Sunday that followed interest seemed to abound and there was power manifested as he spoke. He marveled at the liberty with which he preached, thrilled with the joy of seeing many respond to the invitation. "And I'm fresh out of the seminary," he contemplated with almost a note of boasting.

"Have you been out to see Granny Dawson yet?" asked one of the deacons. "You'll get a real blessing when you do go. She's a shut-in you know."

It was Wednesday before the young pastor called at Granny's house. When he reached the little cabin, out on a rugged road that led up into the mountains, someone waved from a window. Before he knocked at the door someone called, "Come in, pastor. I knew you were the new pastor the moment I saw you coming up the road."

The young pastor walked over to the chair where Granny sat by the window. She took his hand in both of her frail trembling ones and said, "God bless you, my son. I'm so glad you have come. I've been praying for you—started praying for you long before you came to the church. I can't come to hear you preach, but I can pray and I know that God is answering my prayers."

And the young man humbly thanked God for the stalwart prayer warrior in her lonely cabin, yet with such ready access to God's throne.—The Standard.



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Acts 18 Asks, "Are You Clean?"

By George S. Lauderdale

If Paul had not preached to the Corinthians he would have been guilty of taking their lives! Will you be a missionary of Jesus Christ to those who have not heard or will you be a killer? Having preached to the Jews at Corinth, most of whom did not repent and believe the gospel, the apostle said, "Your blood be upon your own heads; *I am clean*: from henceforth I will go unto the Gentiles." Acts 18:6.

Only by preaching God's Word will Christians have clear consciences, and not thwart the purposes of God, but only hurt themselves. Had the Jews believed, they could have spread the Word of God, but their unbelief also aided the extension of the message to the Gentiles.

JEWISH UNBELIEF

Acts 13:46 and 28:28 ought to be read with Acts 18:6 quoted above, and also Romans 11:11: "Through their (the Jews) fall salvation is come unto the Gentiles." The unbelief of the Jews at Corinth caused them to oppose themselves and blaspheme, but God encouraged His servant, telling him that nobody would hurt him. Yet unknown to Paul, there were many people belonging to God in that city.

Priscilla and Aquila, Jews who had fled Rome, were included in the people of God at Corinth and they sailed with the apostle when he left for Ephesus and Syria. Of this man and wife Paul later said, "My helpers in Christ Jesus; who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." Romans 16:3,4.

THREE FAITHFUL WITNESSES

Paul, Aquila, and Priscilla belong to a noble company of Christian men and women who have discharged their debt to the world and obeyed the great commission of the Lord Jesus Christ. At the day of final judgment, none will be able to accuse them of failing to share the way of salvation; their hands are clean of the blood of others.

FACTS FROM THE FILES

The population of the *Pacific Islands*, including the Philippines, Dutch New Guinea, British Borneo, Papua, New Guinea, Cook, Solomon, Fiji, Gilbert and Ellice Islands, Tonga, Guam, Hawaii, Marianas, Carolines, and Marshall Islands, New Hebrides, New Caledonia, French Oceania, and Ryukyu Islands, is 27,977,000. An estimated 8,000,000 are unevangelized and there is one missionary to 18,000.

Latin America's population is 182,748,000, and an estimated 95,000,000 are unevangelized. There is one missionary to 28,000. These figures are released by the Interdenominational Foreign Mission Association of North America.

What Is Death?

By Rev. Reuben J. Wallace

"Precious in the sight of the Lord is the death of His saints." Psalm 116:15.

The question of death has no doubt entered into the mind and heart of each one of us on at least one occasion. Death is certain for all of us if our Lord delays His second coming. "It is appointed unto man once to die," (Hebrews 9:27a). It is also uncertain in that we do not know when our appointed time is and many times we see that no warning is given.

What then is this enemy of God's creation which is no respecter of persons? This enemy which many times strikes the infant, or the teenager whose life appears to be filled with the possibility of great service in God's kingdom, or the aged saint whose many years have been the source of much inspiration in the lives of all with whom he was associated.

We are told that God looked on His creation and saw that it was good—not precious—but good and then, "by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned," (Rom. 5:12). What then is this thing called death which destroys God's creation and is said to be precious in the sight of the Lord?

First, death is a sleep. In speaking concerning the death of Lazarus our Lord said to His disciples, "Our friend Lazarus sleepeth," (John 11:11). The apostle Paul in writing to the Thessalonians said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope," (I Thes. 4:13). We must understand, however, that we do not use this term concerning the soul but only of the body. Sleep indicates the absence of fear and presence of peace. Sleep brings rest to man's body, so does death to the Christian's body. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them," (Rev. 14:13).

Second, death is a departure. The apostle Paul as he faced death in His prison cell wrote, "The time of my departure is at hand," (II Tim. 4:6). In the language of the sailor it gives to us the picture of the pulling up of the anchor and setting sail. Here we are anchored to the material and the temporal, but in death God pulls up the anchor allowing us to set sail for the golden shore, a voyage which consumes only a moment of time. This was the conception of death expressed by Tennyson when he wrote:

Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening Bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Third, death is an exodus. On the mount of transfiguration we are told that Moses and Elijah appeared before our Lord there with Peter, James and John and that "they spake of His decease," Luke 9:31. The word they used for decease is literally EXODON or exodus. We are immediately taken back to the experience of Israel in Egypt as they were delivered by God out of bondage into liberty, out of a land of sorrow into a land flowing with milk and honey. Death is just that for the Christian. The way out of the partial to the complete; from gloom and darkness to the joy, peace and glorious light of God's dear Son. Victor Hugo said concerning death, "When I go down to my grave, I can say, like so many others, 'I have finished my day's work': but I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare; it closes in the twilight, to open with the dawn." Should we not exclaim with the Apostle of old, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ," I Corinthians 15:57.

Four, death is a removal. Paul says, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," II Corinthians 5:1. Paul speaks of death as an exchange of a tent for a home. Life here is a pilgrimage —not a permanent residence. Death is a pulling down of the tent pegs, a rolling of the canvas and a removing into our permanent home above. It is the removing from things which are temporary to things which are eternal. A short, quick passage to a life with Christ forever-

more. Our four year old son will seldom even go to sleep at night in his own bed but instead settles down on the couch in the living room and then later on I must take him up in my arms and remove him to his own bed. That is exactly what takes place in death for the Christian. One day we shall go to sleep in death here and the Lord Jesus Christ is going to reach down with those Almighty arms and bear our souls up into that mansion He has gone to prepare for us.

Finally, death is a separation. This is perhaps the most difficult part of death. Christ taught His disciples that a separation was necessary but even during the separation He promised not to leave them comfortless but would send the Holy Spirit to be their Comforter. Our Lord also promised that He would come again. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:2b,3. The time shall come when the separation shall end. It is but a temporary separation. The day shall come when, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," I Thess. 4:16,17.

This is the Christian conception of death. Is it any wonder that the Psalmist could say, "Precious in the sight of the Lord is the death of His saints?" The unbeliever can say, "It doth not yet appear what we shall be," but the Christian can go on and say, "but we know when He shall appear we shall be like Him for we shall see Him as He is," I John 3:2. Even so, come, Lord Jesus. Amen.

Neo-Orthodoxy

By Harold Lindsell, Ph.D.

Editor's Note—Dr. Lindsell is Dean of the Faculty and Professor of Missions at Fuller Theological Seminary.

Neo-orthodoxy is one of the leading theological systems of our day. As such it has commanded both the attention and the respect of theologians, even of those who sharply dissent from its premises.

There are many familiar names associated with this theology in one way or another — names like Kierkegaard, Barth, Brunner, Niebuhr, and Tillich. These men have wielded an immense influence on the minds of our generation, and there is nothing on the horizon to suggest that this influence has reached its peak or that it is about to decline. Rather, the theology of Neo-orthodoxy is making increasing inroads everywhere and has had a marked influence among liberals and conservatives. Witness, for example, the somewhat modified position of the *Christian Century* which formerly represented left wing liberalism of America but which has moved somewhat more to the right under the impact of neo-orthodoxy. Witness also the number of men formerly orthodox, but who have shifted ground in the direction of neo-orthodoxy.

All of this gives rise to the basic questions which must be faced and answered. For example, is Neo- orthodoxy orthodox, and, if not, wherein does it differ from classical Orthodoxy? The person looking for simple answers to these questions is bound to be disappointed. This is true because Neo-orthodoxy is not monolithic in its structure. There is no one compelling voice shaping its destiny, and its champions themselves differ widely one from another. On the other hand this does not mean that no generalizations may be drawn or that facts normally representative of Neo-orthodoxy may not be deduced.

In a general way, it may be said that there are four theological viewpoints of major significance today. For want of better terms we will call them, from right to left, Fundamentalism, Evangelical Conservatism, Neo-orthodoxy, and Liberalism. Fundamentalism and Evangelical Conservatism differ in two major ways. Fundamentalism is rigidly structured, and has a mind-set which is not characteristic of Evangelical Orthodoxy. Its dominant stock-in-trade is the idea that all the questions have been answered and all the problems solved. Thus, in Fundamentalism, to re-assess an old problem or to re-examine evidences is a sign of apostasy or heterodoxy. It also differs from Evangelical Conservatism in its rigid insistence on peripheral doctrines. However, Fundamentalism and Evangelical Conservatism are not at variance on the major doctrines of the Christian faith. Both hold to such affirmations as the virgin birth, the deity of Christ, and His literal resurrection. On the issue of the Scriptures both hold to a fully inspired Word, but

many of the Fundamentalists (not all) hold to the mechanical dictation theory which no one in the camp of Evangelical Conservatism embraces. The latter holds to plenary inspiration but allows for the differences in style, etc., among the human authors of the Holy Scriptures. Yet, when the matters of mind-set, attitudes, and peripheral affirmations are disregarded these two schools are much the same in their actual theological convictions.

To the extreme left of Fundamentalism stands Liberalism. This school has suffered serious setbacks in the last 25 years. Many of its camp followers have defected. But Liberalism is not dead. Disorganized and in rout, perhaps, but not dead. Its climate and spirit can be sensed in the recent autobiography of Harry Emerson Fosdick. This book is a "must" reading for the orthodox and the neo-orthodox. Fosdick registers a "plague on both of your houses" as he expresses his keen and oftentimes penetrating objections to Neo-orthodoxy and to Fundamentalism. Liberalism has largely lost its voice, but one cannot say it is dead. It suffers only from laryngitis and it will surely rise again in one form or another.

Between the orthodoxy of Fundamentalism-Evangelical Conservatism and Liberalism stands Neo-orthodoxy. This is the dominant theology of our day. It has, at least temporarily, met and muzzled Liberalism. It has claimed the affections of many theologians and succeeding classes of seminary graduates have been won to its banner and have ventured forth to proclaim its ideology. Both Orthodoxy and Liberalism must recognize its ascendancy while both deny its theological validity. Whether one dissent from it or pretends it doesn't exist, the fact remains, for good or for ill, that Neo-orthodoxy is here and it is tremendously influential. Fosdick, the Liberal, doesn't like it and denies all intellectual connections with it. And he advances cogent arguments for his antagonism. On the other hand Van Til calls it the "New Modernism." Both object to it, but the one identifies it with the Liberalism that the other refuses to grant it. Who is right? Wherein does Neo-orthodoxy differ from Orthodoxy (both Fundamentalism and Evangelical Conservative) and how shall it be categorized?

Whatever may be said of Neo-orthodoxy, and it has some valid insights, one cannot equate it with historical Orthodoxy. And Neo-orthodoxy itself does not wish to be classified with historical Orthodoxy which it regards as outmoded, irrelevant, inflexible, and, in fact, heretical. Now the question comes, "If Neo-orthodoxy is not Orthodox, wherein does it differ, and is it invalid itself and thus subject to the inevitable judgment of history?" It is at this point that Orthodoxy and Liberalism are in firm agreement. Both agree that Neo-orthodoxy is invalid and subject to the judgment of history—but for different reasons. Our concern here is to point up the areas in which historical Orthodoxy and Neo-orthodoxy are in conflict and to justify Orthodoxy's claim to the conclusion that Neo-orthodoxy is invalid and not an acceptable substitute for historical Orthodoxy.

The pivotal point of departure between Orthodoxy and Neo-orthodoxy lies in their divergent views of the Bible. Orthodoxy says that the Bible is the Word of God; Neo-orthodoxy says that the Bible becomes the Word of God only in existential response. This distinction is vital, for from this watershed the streams separate, each flowing down the opposite side of the mountain from the other. And this is the point of no return. Once one embraces either view he is carried irrestibly along its current to the wide ocean of the theological system in its totality.

Orthodoxy holds that the Bible IS the Word of God. It teaches propositional revelation, and inspiration includes the very words of Scripture itself. Whether a man believes what he reads, understands what it says, or acts upon what it commands, does not matter. It is still the objective and very Word of God. Contrarywise, Neo-orthodoxy dissents from this basic tenet. The Bible is not THE Word of God save as it may become the Word of God. In the divine-human encounter, if the Bible speaks to you it becomes the Word of God TO YOU. But if it doesn't speak to me, then it is not the Word of God to me. This view negates objective, propositional revelation. The use of Scripture becomes subjective. Whether it is the Word of God depends upon the individual involved, and the subject rather than the object becomes the decisive element. Over against this, Orthodoxy argues that the Bible which IS the Word of God remains so whether one thinks it speaks to him or whether he thinks it doesn't. Even when it does not seem to speak it is still the Word of God. If it does not seem to speak, the fault does not lie in the Word but in the reader.

Neo-orthodoxy does not rule out the conclusions of higher criticism but rather embraces those conclusions as a part of the system. Thus the historicity of Adam and Eve is irrelevant to this view. They are symbolical or typical, not real. Every man is his own Adam. Certainly Neo-orthodoxy believes in sin and the fall, but when you penetrate deeply enough it is not the historical act and fact of Eden. So also with the resurrection of Christ from the dead. Orthodoxy always has held that Christ's resurrection was physical and "in the same body." But Neo-orthodoxy's resurrection

is not a literal, physical resurrection from the dead.

Machen argues strongly that a valid test of orthodoxy can be made on the issue of the virgin birth. Here again Neo-orthodoxy is silent. Why? Orthodoxy is formally committed to a supernaturalistic, miraculous Christianity. But Neo-orthodoxy does not hesitate to rule out strategic miracles. Neo-orthodoxy does not necessarily subscribe to the miracle of the virgin birth as it has been understood and proclaimed for two thousand years. Creeds, which stratify and make permanent a theology, are no more to the liking of Neo-orthodoxy than they are to Liberalism. Although Fosdick may deny the connection between Liberalism and Neo-orthodoxy it may well be that Van Til does not argue in vain that although it is a new form of Modernism it is still Modernism.

This leaves unanswered a host of questions. For example, if Neo-orthodoxy is not Orthodoxy and if a man follows the stream down the other side of the mountain from Orthodoxy, is he a Christian? God alone knows the heart and the angels will be able to separate the wheat from the chaff. How far a man may go along the trail of Neo-orthodoxy before departing from the faith is another problem which defies adequate analysis.

This much is clear, however. Orthodoxy and Neo-orthodoxy ARE NOT the same. They commence with different premises and they arrive at mutually exclusive conclusions. If Orthodoxy is true, Neo-orthodoxy stands exposed before the judgment of history. Likewise, if Neo-orthodoxy is true, then Orthodoxy is invalid and without excuse. No one can intelligently profess to embrace both of them at the same time, and no one can mix them in their constituent elements without doing violence to one or to the other. Men commit themselves, consciously or unconsciously, to some position. While it is possible to entertain conflicting ideologies either through ignorance or the failure to think clearly, this is never justifiable. A clear cut choice must be made and Orthodoxy is the compelling option.

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Board of World Missions
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LESSON FOR MARCH 9

By THE REV. J. KENTON PARKER

The Church's Influence On Society (Temperance)

Background Scripture: Matthew 5:1, 2, 13-16; Acts 19:21-41; I Thessalonians 5:4-8 (I Thessalonians 5:12-16); James 2:14-17; I Peter 1:13-16, 22
Devotional Reading: Mark 4:26-32

In Mark 4:26-32 our Lord compares the Kingdom of God to seed cast into the ground which spring up and bring forth fruit. In the parable of the mustard seed He shows the tremendous growth of the tiny seed into a great plant in which the fowls of the air may lodge. The history of the church shows how true this parable is, for the church has become a great institution in the world. For a time the church was a political power in the world and great nations bowed to her authority. We who believe in the separation of Church and State think that this was unfortunate and almost disastrous to the church. This is not the sort of influence that she should have; not the power to "boss" the nations, but the purifying influence which permeates all society and makes better citizens and better men and women. I think this will come out more clearly as we study the selections for today.

I. *Her Influence is Like Salt and Light:* Matthew 5:1,2,13-16.

These are two of the simplest, most common, and most valuable things that we have.

Salt is used to preserve and give flavor. We use salt to preserve meat. Those who have been put on a "saltless diet" know how flat and tasteless is food without salt. In the same way, society becomes corrupt without the purifying and preserving power of the church. Compare heathen lands with those where the Gospel has been preached. There is corruption in so-called Christian lands, it is true, but the church does exert an influence which uplifts and purifies.

Life has little or no meaning to a heathen. The Gospel tells us how to make life worth living; to add "flavor." He that saves his life shall lose it, but he that loses his life for the sake of Christ, finds it. The Church, when it is full of "savor" makes life a different thing. Think of the difference between Saul of Tarsus, before his conversion, and Paul the Apostle! Life had real meaning for Paul.

In order for salt to preserve and give flavor, it must be salt which has not lost its saltness. An apostate, or even a cold indifferent church has no influence upon society. In fact, such a church is a stumbling block. I believe that the church in Russia had lost much of its saltiness before Communism could take over. The churches of North Africa and Asia Minor had lost their "savor" before Mohammedanism swept like a scourge over the world. Does the church in America have enough savor to prevent our land from going down as other nations have? Are there enough true Christians — the salt of the earth — to save her? Ten righteous people could have saved Sodom.

What could we do without light? I read not long ago that the thing which unnerves men in Arctic regions is not so much the cold, as the long nights. Darkness covered the earth and gross darkness the people when Jesus Christ, the Light of the world came. The god of this world - Satan - has "shut out the sunshine" from the hearts of men, lest the glorious light of the Gospel should shine in their hearts. Jesus said, "Ye are the light" of the world and "I am the light of the world." We become lights as we shine for Him in our lives and as we take the gospel of light into all the world.

II. *Her Influence Against Bad Business:* Acts 19:21-41.

In verse twenty we read, "So mightily grew the Word of God and prevailed." This sums up the preceding events and introduces the following events. In the verses before we are told of the miracles performed by Paul and the casting out of evil spirits. We see the influence of the Gospel over the "bad agents" and "bad books," for many of them brought their bad books and made a bonfire of them.

In verses 21-41 we see the effect of the gospel upon "bad business." Demetrius and his fellow workers stirred up a mob claiming that the preaching of Paul was destroying their business, which was making silver shrines for the goddess Diana and selling them to the people. The town clerk finally quieted the mob.

The church's influence is felt in our day, too, in this matter of "bad business." A good many of our people get their wealth by manufacturing and selling strong drink. Most of us would agree that this is as bad a business as was being carried on in Ephesus. I am afraid that we do not exert our influence as strongly as we should. Some Christians even indulge in strong drink and a few have money invested in the business, I suppose. There are other forms of bad business such as the white slave traffic, dealing in narcotics, gambling, etc. If we preach the truth as Paul preached it, then all these forms of bad business will be hurt. People will stop their patronage of the saloons and gambling dens and night clubs and go to church and become different persons.

The church has not always been as clear and strong in its influence against all these evils as it should be, and even sometimes has indulged in some form of bad business, such as lotteries and drinking. Wherever we have an evangelical church we have an organization which is using its influence to do away with all forms of business which injure or mislead people.

III. *Her Influence on Making us Watch and be Sober*: I Thessalonians 5:4-8.

Paul pictures society as being asleep and drunken. This was true of society in Paul's day; it is true of society in our day. Society takes its fling at night! All over our country people gather in places of amusement and we have all sorts of evils going on. Most of these parties are "cocktail parties" or drunken sprees. Paul tells us that the church is for the day. We are to put on faith and love and hope, the symbols of the day, not of the night. We are not to be drunk with wine, but to be filled with the Spirit of God.

Please allow me to insert verses 13-16 of this chapter. The church not only opposes the bad, but it encourages the good. Jeremiah was sent to tear down and destroy, but also to build and to plant. Sometimes we have to tear down before we can begin to build. Let us see in these verses some of the good things which the church is encouraged to do.

Her influence for peace: be at peace among yourselves. The world is in need of peace. Society is all in an uproar. The church should set the example by having peace within its walls. This is not always true. There have been times when the church was all torn apart. The Church at Corinth was full of dissensions. Some churches are that way today. We must be at peace among ourselves before we can lead society in peaceful ways.

"Warn them that are unruly." Use your influence to prevent trouble and bring peace in the church.

"Comfort the feebleminded" (or encourage the fainthearted). The Church is a place where fainthearted and feebleminded people find comfort and encouragement. The message of the gospel is a message of comfort and courage. The church makes us strong in the faith and binds up broken hearts. The church always extends the invitation of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Support the weak." There are many weak Christians; weak in body, weak in faith, weak in character, with temptations which press upon them. Be a Great Heart. While we stand firm on the Rock may we stretch out our hands to wrestlers with the troubled sea.

"Be patient toward all men." How we need this!

"Ever follow that which is good." By doing good we put to silence the criticism of the world and put men to shame.

"Rejoice evermore." Paul knew that joy was one thing which they were seeking. The rejoicing Christian exerts a powerful influence upon unhappy men and women; men and women who are seeking happiness in the wrong way and in wrong places. Can we not show people that true joy is not found in a "Rock 'n Roll" howling mob, but in the place where we worship and sing the songs of Zion and make melody in our hearts?

IV. *Her Influence Through Good Works*: James 2:14-17.

Sometimes the church is criticized for being "all theory and no practice." James stresses the activity of faith. Faith is not just a "dead doctrine" like some "dead language," it is a living thing. Faith without works is dead, but the faith which we have makes us prove our faith by our works. As I write these words the United Appeal is being made. I believe that most of the money for making the poor "warmed and filled" will be given by the Christian people of Charlotte and other cities. We often take up a "love offering" for a sick or poor person in our community. Let us constantly witness for Christ by our Good Works. Let us prove our faith by our works.

V. *Her Influence Through A Holy Life*: I Peter 1:13-16,22.

Here is where we can exert our most powerful influence on society. We might sum up all we have said in these words, But as he which hath called you is holy, so be ye holy in all manner of conversation (living), because it is written, Be ye holy; for I am holy. Think of the holiness of Jesus; who did no sin!

CHILDRENS Page



Born Again!

A very important man, named Nicodemus, came to Jesus in the night to question Him. He was very much surprised when Jesus told him he must be born again. He just couldn't understand how that could be, for he thought Jesus meant that he must be a little baby again, and he knew that was not possible. But Jesus explained to Nicodemus that He was speaking of a spiritual birth; that altho he was a grown man his spirit could be cleansed and made over, the badness taken out; and if he would trust God, he could begin all over. That would be a new birth. Then Jesus told Nicodemus that God so loved the world that He gave His only Son to die in the place of sinners, so that if they would believe, and accept that Son as Saviour they would be saved from eternal death to eternal life. Even a little child can take this wonderful Saviour now and for Eternity.

YOUTH PROGRAM FOR MARCH 9

By THE REV. B. HOYT EVANS

The Call Of The Lord

Scripture: Isaiah 6:1-2

Hymns:
"Holy! Holy! Holy!"
"Jesus Calls Us O'er The Tumult"
"Lord, Speak To Me That I May Speak"

Program Leader's Introduction:

Much of the current unrest in the world is due to the lack of a sense of Divine vocation. There are even many Christians who have little enthusiasm for their work. Many would be hard-pressed to give a reasonable answer, if we were to ask them why they do the work they do. It is only natural for the person who has no good reason for what he does to be lacking in zeal about doing it. There are others who have a sense of calling. They are convinced that God has called them to some particular work, and they are happy to follow His leading. To such people life has real purpose and meaning. The way to real security and satisfaction is to hear the call of the Lord and then to make the proper response to it.

To many people, the call of the Lord is a mysterious thing. Our great grandparents would surely think the automobile a mysterious thing, if they were suddenly returned to our modern world. We do not think of the automobile as being strange, because we know that it operates according to certain well known physical and mechanical principles. The call of the Lord to His people involves some very common spiritual principles. If we know and understand these principles, the call of the Lord will appear to us as the intelligent act of an intelligent God rather than a dark mystery.

The beautiful and lofty words of the sixth chapter of Isaiah set forth the typical parts of God's call to men. We can see the spiritual principles at work here. We are reminded of the ways by which God has spoken to us in the past and of the method by which He will yet call us to do His will.

First Speaker:

Before a person can have much concern about the Lord's will for him, he must first have a vision of the Lord. A vision of the Lord does not have to be a mystical trance, but it must be a personal encounter with God. Isaiah had been a religious man before his vision, but he did not hear God's call until he saw Him personally. It is likely that many in the church are limping along on a second-hand knowledge of and experience with the Lord. Our sin and God's will are not likely to be important to us until we see the Lord in His holiness and glory. The first step for Isaiah came when he saw the Lord "high and lifted up."

We too must know that our God is holy and glorious. The idea conveyed by the word "holy" is separateness. God is exalted above men. We shall never be much impressed with God until we see for ourselves how infinitely superior He is to us. The great strength of our Presbyterian theology lies in its recognition of this fact. We are in a good way to lose this strength, if we follow the modern trend to humanize God. His glory is closely related to His holiness. One of the finest ways of seeing the glory of God is to look with appreciation on His creation. "The heavens declare the glory of God, and the firmament showeth his handiwork." The glory of God surrounds us. Let us recognize it for what it is.

The way by which we come to a personal knowledge of our holy, righteous, and glorious God is through faith in His Son. Jesus said, "No man cometh unto the Father, but by me." In the same connection He said, "He that hath seen me, hath seen the Father." The very same holiness and glory resides in our Christ which awed and overpowered Isaiah. He is described as "the King of Kings and Lord of Lords." In our emphasis on the love and friendliness of Jesus we may overlook His awesome majesty. Jesus is indeed our friend, but He is a friend who deserves reverent respect, not just another pal to be patted on the back. We do not know Christ correctly until we see Him in His holiness and glory.

Second Speaker:

When Isaiah saw the majesty of the Lord, he did the natural thing . . . he looked at his own sinfulness. Then he cried out in humble confession, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Every one who has a true vision of

the Lord of glory will be led to search his soul and confess his sin. Was it a sign of shallowness that Isaiah spoke of the sin of the lips, when we know that our sinfulness goes much deeper than that? No, the sin of our lips is a sample of our deepest sin. Jesus said, "Out of the abundance of the heart the mouth speaketh." What we say is a good indication of what we really are.

In this kind of confession Isaiah was centuries ahead of his time. According to the accepted custom he should have brought a blood sacrifice to the altar. Was it not revealed to him at this time that he could come boldly to the throne of grace in the merit of God's sacrificial love? Isaiah was not alone in this spiritual enlightenment. The Psalmist wrote, "For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." The prophet Hosea understood it, saying, "Take with you words and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." The only sacrifice we need to bring is that of faith and confession.

Third Speaker:

When we confess, God is faithful to forgive. Isaiah experienced that which is written for us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Isaiah was not only pardoned, he was purged. All of us want the pardon, but sometimes we are not too eager for the purging . . . the cleansing. The two must go together. The purging can be painful, but it is definitely worthwhile. The burning coal symbolized the pain of cleansing for Isaiah, but he did not complain. Ask any man who has been saved from terrible vice, and he will assure you that it was a painful process, but he will rejoice in it rather than complain. We cannot hear the call of the Lord until the sounds of sin are silenced by their removal from our lives.

Fourth Speaker:

After sin has been pardoned and unrighteousness cleansed, the call of the Lord will come sweet and unobstructed to our ears. "Whom shall I send, and who will go for us?" Who is willing to be my son or daughter? Who will give his life for my sake to go where I send and to do as I direct? Then we answer with Isaiah, "Lord, here am I. Send me." We do not know where it is. It may be on the other side of the world, or it may be right where we are. Where it is makes no difference, because we have seen the Lord, and we know with Him all will be well. We answer with Paul, "Lord, what wilt Thou have me to do?" It may mean changing our plans altogether, as it meant for Paul. It may mean that we shall continue to live in the same place and do the same work we have done before. Whatever it involves, we know whom we have believed and are persuaded that He is able to keep that which we commit to Him until the day of His appearing.

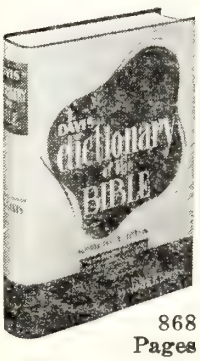
The Lord does not promise a bed of roses to those who hear His call and follow His leading. For Isaiah there was discouragement after discouragement. For Paul there was persecution, imprisonment, and every kind of suffering. When all this is said, they are still two of the most successful men the world has ever known. They had a security and satisfaction which nothing could take away from them. We can have it too when we hear and answer the call of the Lord. Let us prepare ourselves to hear His call and to follow His leading.



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SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE, N. C.

NEWS of CHURCHES around the World

Comparison of Amounts Apportioned to Synods and Amounts Accepted by Presbyteries for 1957 and 1958

Rank 1958	Synod	1957 Apportioned to Synods	1957 Accepted by Pres.	1958 Apportioned to Synods	1958 Accepted by Pres.	Rank 1957	Percentage Accepted by Presbyteries 1957	Percentage Accepted by Presbyteries 1958
1	West Virginia	$ 275,290	$ 289,880	$ 341,342	$ 341,942	2	105	100
2	Georgia	553,556	557,042	734,901	720,662	3	101	98
3	Appalachia	427,319	466,222	549,923	535,923	1	109	97
4	Florida	499,993	493,995	677,773	636,940	6	99	94
5	North Carolina	1,163,348	1,163,860	1,486,184	1,381,510	5	100	93
6	Alabama	294,764	263,556	375,141	342,710	11	89	91
7	Tennessee	317,340	317,771	402,999	336,976	4	100	84
8	South Carolina	501,080	489,682	631,779	523,443	7	98	83
9	Mississippi	292,647	278,486	360,352	295,913	9	95	82
10	Oklahoma*	48,357	39,007	62,240	39,102	13	81	81
11	Virginia	873,284	848,241	1,105,547	876,014	8	97	79
12	Missouri	198,289	185,720	256,909	196,470	10	94	76
13	Louisiana	252,597	214,165	325,108	235,536	12	85	72
14	Texas	869,950	618,915	1,122,006	679,731	14	71	61
15	Arkansas	169,833	112,450	209,345	123,065	15	66	59
16	Kentucky	219,316	137,241	282,276	156,140	16	63	55
	TOTALS	$6,956,896	$6,476,233	$8,923,885	$7,422,077		93	83

*One presbytery not reporting. The percentage is based on acceptance of other presbyteries.

For the year 1955 the presbyteries showed an acceptance of 89%. For the year 1956 they showed acceptances of 93.6%, and for the year 1957 they reported an acceptance of 93%. For this year, 1958, the presbyteries report an acceptance of 83% of the Assembly's budget.

Board of Church Extension Report of January 1958

Budget 1958	$1,965,965.00
Receipts to date	40,153.36
Percentage of Annual Budget	2.04%
Balance needed for year	1,925,811.64

G. B. Strickler, Treasurer

Board of World Missions

During the year we have been giving you our total receipts from living donors with the percentage of the approved spending budget received.

We now wish to report that for the entire year our receipts from living donors amounted to $3,415,805.33, or 97.595% of our approved spending budget of $3,500,000.00. You will recall that our receipts from living donors for 1956 totalled $3,333,210.00, or 100.98% of our approved spending budget of $3,300,000.00 for that year.

For your further information, our receipts from other income, including lapsed Annuities, legacies and income from investments, brought the total of our regular receipts to $3,576,175.29, as compared to the corresponding figure of $3,465,939.61 for 1956.

Curry B. Hearn, Treasurer.

Billy Graham Team Meetings in Caribbean Attract Largest Crowds in History of Each Island Visited First Two Weeks

San Francisco, January 31 — Special — The second week of meetings in the Caribbean tour of Billy Graham and his Team saw even greater crowds than the 75,000 in Jamaica who heard him in person.

Traveling on to Puerto Rico last week, Billy Graham and the Team were greeted by thousands of people who were on hand to welcome them at the International Airport. So great was the crowd that police had to force a way through them to the car waiting to take the men into the city.

A press conference was quickly set up for him at the airport in the Immigration Office and those on hand who were also in London (1954) reported the reception to be even greater than the now historic crowd which jammed Waterloo Station to greet the American evangelist.

An Athletic Stadium in MAYAGUEZ was the meeting place Friday night, January 24, and on Saturday night at PONCE another stadium meeting was held. On Sunday morning Mr. Graham and his Team held a service for United States personnel and their families at Ramey Field Air Force Base. 5,000 attended that service.

At SAN JUAN on Monday night, January 27, 40,000 people stood or sat in the rain to hear the evangelist and when the invitation was given, the response was so great that the final record has not yet reached us.

Thus Puerto Rico responded overwhelmingly to the opportunity to hear the Gospel with 80,000 persons attending the four meetings and hundreds in each place making decisions for Christ.

Moving on to Barbados for a meeting on Thursday night, January 30, 60,000 persons — more than a fourth of the total population of the Island — jammed a race track grounds to hear the evangelist. When he called for decisions for Christ, 1180 moved forward. The crowd was the largest ever assembled to hear one man.

Two more weeks of meetings are scheduled for the Graham Team in the Caribbean tour with final meetings in Mexico City on February 15 and 16.

225,000 Hear Billy Graham in Person During First Half Caribbean Tour; Messages Also Broadcast on Each Island; Final Ten Days Take Team to Panama, Costa Rica, Guatemala and Mexico City

San Francisco, February 8 — Special — Two meetings in Port-of-Spain, Trinidad, drew some 35,000 people to the Queen's Park Savannah Stadium for services termed by press "one of the greatest religious meetings ever held in Trinidad." This brought the total number of persons to hear the evangelist to almost one-quarter million on the four islands visited to date: Jamaica (75,000 in two meetings), Puerto Rico (75,000 in three meetings), Barbados (60,000 in one meeting) and Trinidad (35,000 in two meetings).

Overwhelming response to the invitation to make a decision for Christ indicated the heart-hunger on the part of audiences all over the Islands. Press reports again stated that the world-famous Evangelist's call to Christ brought nearly one thousand in the first meeting in Trinidad on February 1st. February 2nd recorded decisions are not yet complete. Over 10,000 decisions for Christ have been recorded by persons who responded to the invitation, not only in Mr. Graham's meetings but including those of his advance Teams headed by the Rev. Joseph Blinco, Dr. Grady Wilson and Rev. Leighton Ford.

All Billy Graham meetings were broadcast over the entire network of each island visited, making it possible for the message to be heard by additional thousands. "Hour of Decision" listeners in America and around the world have the opportunity to hear the program originate in those countries visited.

Remaining on the schedule yet this month for Mr. Graham and his Team before returning to America, are Panama City 7th and 8th; Costa Rica 9th; Guatemala 12th and 13th, and Mexico City 15th and 16th.

ALABAMA

Birmingham — (PN) — The congregation of First Presbyterian Church of Birmingham participated in dedication services of four stained glass windows in the pastor's study recently. Dr. Edward V. Ramage, pastor, conducted the services of dedication and preached the sermon.

The four stained glass windows provide a spiritual setting for the pastor's study where he prepares his weekly Sunday messages, and counsels with those seeking spiritual guidance.

One of the windows is known as the Martin Luther window, and was given in memory of the late Dr. Clyde Wilson Deave by his wife and daughters. It shows Martin Luther, representing the Reformation, holding his pamphlet "On The Babylonian Captivity of the Church." The door shown in the window is that of All Saints' Church at Wittenburg upon which Luther nailed his famous 95 theses. A shield shown bears his coat of arms.

At the right of the figure of Luther in the window are the emblems of the Holland Church showing the connection of this church with the Puritans who sailed on the Mayflower in 1620. The transom above the window contains the emblem of John the Baptist.

The second memorial window is called the Constantine Window. It represents Constantine who first conceded the Christians unrestricted freedom of worship. It bears a shield containing the XP abbreviation of the Greek word "Christ", which Constantine invisioned in the heavens before the Battle of Milvian Bridge. In the right hand of the image of Constantine is a scroll representing the Edict of Milan. On his right is the Cross and on his left is the ship symbolic of the Church. The transom shows the emblem of Peter, the Keys.

The third window is the John Wycliffe Window, given in memory of William Hardie and Sue Kearny Hardie by their children. The image of John Wycliffe holds a pen and his translation of the Bible. Below are the figures of the "poor priests" whom he trained and sent out to continue his teachings. The Rose of England is depicted on his right, and the Shamrock of Ireland, representing the English and Irish forms of Presbyterianism. In the transom of this window is the emblem of St. Paul, the Sword and the Book.

The fourth window is known as the John Knox Window, given in memory of the Rev. John Shaw Foster and Gessie Goss Foster by their daughters.

It depicts John Knox in the attitude of preaching as he holds the Bible. At his left, the St. Giles Church at Edinburgh, scene of his ministry in Scotland, is suggested. The shield at the right of the figure contains the Thistle of Scotland, and the one to the left contains the Geneva Cross, to indicate the influence of the Scottish Church, and Knox's association with Calvin in Switzerland. In the transom is the Cross and Anchor, emblem of St. Andrew, patron saint of Scotland.

APPALACHIA

Knoxville, Tenn. — (PN) — Funds to develop a newly-acquired tract of about 130 acres on Watts Bar Lake into a camp and conference site will be asked of Knoxville Presbytery this fall, but actual building is not expected this year. Eventual development is estimated to cost about $200,000.

The land, purchased from TVA for about $12,000, is eight miles from Kingston on Watts Bar Lake, just off State Highway 58.

The 54 churches in Knoxville Presbytery will be served by the new camp and conference site. It will be initially a youth summer camp, and later will be developed into an all-purpose, all-year camp for young people and other groups.

The master plan for the camp, prepared by W. Glenn Wallace, Minneapolis architect who is regarded as a national authority on camp architecture, was shown at the recent meeting of Knoxville Presbytery, held at Cedar Springs Presbyterian Church.

Francis Painter, of the Painter, Weeks and McCarty firm of Knoxville will do local work on the plans.

The planning and program of the camp and conference site will be directed by the Presbytery Christian Education Committee, headed by the Rev. Herbert Laws, pastor of the First Presbyterian Church, Cleveland. The Rev. W. H. Beckman, pastor of the Red Bank Church, is general chairman.

The Rev. E. G. Holborrow, minister of education at First Presbyterian, and Walter J. Arrants of Chattanooga, are co-chairmen of the planning committee which includes as members the Rev. Julian Spitzer, Sequoyah Hills Church, and the Rev. W. R. Smith III, Mars Hill Church, Athens, of the finance committee, and John McCallie, elder in Sequoyah Hills Church, and David Mitchell, Chattanooga, of the building committee.

TENNESSEE

Knoxville — (PN) — Churches throughout most of the four-Presbytery Synod of Appalachia recently observed Seminary Sunday as preliminary to active solicitation for $250,000 toward a campaign of nearly $4,000,000 for expansion and relocation of Louisville Presbyterian Theological Seminary, Louisville, Ky.

A total of $1,283,591 is asked in the campaign's "first essential stage." Knoxville Presbytery's churches are being asked for $125,000; Abingdon and Asheville Presbyteries for $25,000 each, and Holston Presbytery for $75,000.

Dr. M. O. Sommers, of Morristown, is Synod ministerial campaign chairman, and J. Burton Frierson of Chattanoonga First Presbyterian as associate chairman. Attorney T. Mack Blackburn, new president of the Assembly Men's Council, is Knoxville Presbytery's lay chairman.

Miss Katherine Carson is Synod chairman for the Women of the Church, and Mrs. W. W. Piper is Knoxville Presbytery chairman.

The Rev. Richard P. Keeton, pastor of Fairmont Presbyterian Church, is ministerial chairman of Knoxville Presbytery District 2, and lay leaders are Louis Hofferbert, Jr., and Mrs. Reese W. Patterson.

Dr. Frank H. Caldwell, president of Louisville Seminary, spoke at First Presbyterian Church in Knoxville on February 2, to help launch the campaign.

ARKANSAS

A visitor in Eastern Arkansas comments as follows regarding **The Presbyterian Church at Jonesboro:** This church structure, erected in 1911, is an attractive brick building with recessed porch. The interior is tasteful and conducive of reverent worship. Rev. A. F. Fogartie, D.D., is the pastor and the present membership numbers approximately 390. Noticeable at services—and worthy of emulation—is the fact that teen-aged boys usually occupy the **very front pews.**

Recommend The Journal To Friends

SOUTH CAROLINA

Overture Adopted

Adjourned Meeting of Enoree Presbytery at Greenville Second Church, Feb. 6, 1958

Because of the broad scope and controversial nature of the issue arising out of the relationship of the races in our Southland, with its close ties to so much of our Christian heritage and present life,

And, whereas during the past few years there has been a rising level of controversy on matters of this nature, and more particularly last year at Montreat, our leadership permitted a speaker the privilege of addressing the Women's Conference on an issue of this nature, and the speaker disregarded and ignored the views of a number of those present, with a lack of normal courtesy.

Be it resolved, that we the Presbytery of Enoree overture the General Assembly as follows:

That the Assembly take the proper steps to instruct the executive secretaries of its several boards to use extreme care and diligence in selecting its speakers and developing its programs, in order to insure a high level of Christian harmony within the Church.

TENNESSEE

Memphis — (PN) — The congregation of the Idlewild Presbyterian Church here has announced plans to build one of the largest education and recreation buildings for youth in the Mid-South. The three story structure to be located north of the Gothic sanctuary will cost about $650,000.

Five houses owned by the church will have to be torn down to accommodate the new building which will be about 82 by 320 feet.

Dr. Paul Tudor Jones, pastor, announced that a campaign to raise a million dollars will begin in late February. Of these funds, about $200,000 will be used to pay off existing church debts. The rest will go for the new building and other projects, including $30,000 for renovation of the sanctuary organ, he said.

"The purpose of the building will be to provide wholesome recreational facilities to youths living in this mid-city section whether they belong to our church or not," Dr. Jones explained. "We've outgrown our present youth facilities."

The building will have a large recreation hall to be used for various activities from basketball to church dramas. There will be about 42 rooms for special uses, including Boy and Girl Scout rooms, rooms for woodworking and ceramics, a kitchen, nursery, offices, Sunday school classrooms, game rooms, lounges, and shower rooms. Dr. Jones said that plans also call for a weekday kindergarten, which the church does not as yet sponsor.

The structure of the air conditioned plant will be of contemporary design, but will be of field stone to blend with the present building. Completion of the new unit will raise the total value of the church property to about $2,225,000. A glassed-in corridor will connect the new building with the present one. Construction is expected to get under way this summer, and completion is scheduled in a year's time.

Walk C. Jones, Jr., a church member, was made general campaign chairman. Vice-chairmen include:

W.W. Scott and Henry T. Winkelman. E. B. LeMaster was chosen chairman of special gifts, and Wallace C. Pollard is the campaign treasurer. Bob Strunk is the Director of the Idlewild Church's recreational program.

TEXAS

Houston — (PN) — The Rev. J. Walter Dickson, Jr., minister of Saint Phillip Presbyterian Church, here, has been appointed chairman of the department of ministry in institutions of the Council of Churches of Greater Houston.

Announcement of his appointment was made in February by Edward J. Mosher, president of the council.

The Rev. Dickson succeeds the Rev. A. S. Knapp, rector of Trinity Episcopal Church of Houston.

Through the department of ministry in institutions, the Protestant and Orthodox churches enlist and train ministers to serve as volunteer chaplains in hospitals, jails, children's homes, and other institutions and counsel the administrators of these agencies about their religious programs.

VIRGINIA

Presbytery of Winchester

The Presbytery of Winchester, sitting in regular adjourned session in the Opequon Memorial Church on January 21, 1958, respectfully overtures the General Assembly meeting in Charlotte, North Carolina, on April 24, 1958, as follows:

WHEREAS, in the Presbytery of Winchester, there are 44 Churches comprising 16 fields, and this makes for multiple representation with reference to Ruling Elders at Presbytery, and

WHEREAS, our system of government is that of representation, our present system of representation does not appear quite equitable where larger congregations are concerned; for example, these figures are the sum of communing members served by one Pastor with the number of Ruling Elders representing them at Presbytery: 225 by 3, 153 by 3, 245 by 3, 212 by 3, 144 by 3, and 85 by 4.

THEREFORE, the Presbytery of Winchester respectfully overtures the General Assembly to amend the Book of Church Order, paragraph 70, to provide for a more equitable representation for larger churches, as the present ratio does not appear equitable.

Oren Moore, Jr.,
Stated Clerk

Southern Baptists Organize in New York

New York — Southern Baptists officially expanded into entirely new territory with the organization of the Manhattan Baptist church here.

The first Southern Baptist church in the city, it was formed out of 100 charter members who had been meeting since last May in the McBurney Branch of the YMCA here.

Affiliated with the Southern Baptist Convention, the congregation started as a mission of the College Avenue Baptist church in Annapolis, Md. Dr. Paul S. James, former pastor of the Tabernacle Baptist church in Atlanta, Ga., is pastor of the church and director of Southern Baptist work in the Greater New York area for the denomination's Home Mission Board.



BOOKS

PRINCIPLES OF CONDUCT. John Murray. Eerdman's. $3.50.

Professor John Murray is one of our ablest and clearest contemporary theologians. He is thoroughly Reformed. He is gifted in expressing Reformed thought in beautiful and winsome style.

The substance of this volume was first given on the Payton Foundation at Pasadena, California. Since that time the author has expanded the original lectures. They are designed to show the basic unity and continuity of the Biblical ethic.

Professor Murray believes that the Ten Commandments furnish the essence of Biblical ethics and have been relevant to conduct from the beginning. He insists that the principles set forth in the Ten Commandments belong to the organism of divine revelation respecting God's will for man. The norm for Christian ethics, he maintains, is divinely revealed and objectively set forth in the Bible. With this thought in mind the author raises the question of polygamy and divorce. At this point he makes a fine distinction. He says these were permitted in the Old Testament but not legitimized. In other words, it was a sufferance of God's forbearance without His approval.

One of the fine contributions Professor Murray has made is his insistence that there is no real antithesis between love and law, for the law commands us to love the Lord our God with all our heart, soul, mind and strength. It is love that constrains one to keep the law which prescribes the action. The author remarks, "The notion . . . that love is its own law and the renewed consciousness is its own monitor is a fantasy which has no warrant from Scripture and runs counter to the witness of the Biblical teaching." Just as there is no antithesis between faith and works so there can be none between love and law.

Professor Murray points out that work is not a curse but a blessing. He believes that economics, culture, morality and piety have suffered damage because men have failed to appreciate the value of manual labor. That our culture is so little inspired by this fact, the author contends, is but proof that man has fallen. Labor is not only a duty but a privilege. Idleness is impiety while sloth and laziness are forms of Godlessness. Our labor should be unto the Lord, says Dr. Murray. One of the cardinal vices in this field is that we do it unto men and as men pleasers.

The problems of rewards of labor are also discussed in this volume. The author shows that the Bible does not condemn capitalism. Man's danger is not in capitalism but in lust for riches which is covetousness and tantamount to idolatry. The abuse of riches do not make wealth evil. Not equality but justice and equity are the Scriptural principles in the Biblical distribution of wealth.

In this reviewers' judgment this volume is one of the most outstanding contributions in the field of Christian ethics that we have come across in a long time. Here are insights which need to find their way into the pulpit today. Sunday School teachers can also profit immensely by the study of this volume.

EXPOSITION OF THE EPISTLE OF JAMES. Thomas Manton. Sovereign Grace Book Club.

Thomas Manton is an expositor of well-known worth and value. For several generations he has been extolled for his exceeding helpfulness. The author has given us Greek word studies that will be beneficial to an understanding of this epistle. He includes many sermon hints. We are indebted to this great Puritan divine for the tremendous contribution he has made to expository literature.

JESUS IS HIS NAME. Ethel Tilley. Westminster Press. 25 cents.

This is the pupil's workbook as a course for Junior groups. Miss Tilley has made a Biblical knowledge interesting to this age group. This particular book should be of value in the Vacation Bible School.

PARSON BEN. Peggy Martin. Eerdman's. $2.50.

Parson Ben is pictured as a man of great spiritual strength, wisdom and understanding, who is always ready to help his neighbors. He shows them how to overcome disappointment, how to walk the paths of truth, and how to meet temptations. The book is valuable in holding high the ideals of Christian morality in a world that badly needs the renewing power of forgiveness and love.

ISRAEL IN THE SPOTLIGHT. Charles L. Feinberg. Scripture Press. $2.50.

Dr. Feinberg is a recognized Hebrew scholar. He traces in this volume God's dealings with Israel in Scripture right up to the present moment when Near East developments are almost tinder box character. The author has a burden for the salvation of the Jew and every chapter challenges his readers to show his own people the love of Christ that alone can win them to the Saviour.

NEW AND RECENT BOOKS!

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RIDDERBOS
MURRAY
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MURRAY

DIVORCE, by John Murray. A thorough and comprehensive study of Scripture in relation to the problem of divorce. Dr. Murray is the well known professor of Systematic Theology at Westminster Theological Seminary. 117 pages. **$2.50**

CHRISTIAN BAPTISM, by John Murray. In relentlessly logical fashion Professor Murray sets forth the Scriptural arguments which are the basis for the Reformed teaching on baptism. After demonstrating that the Greek term does not mean "immersion," he shows that covenant theology requires the baptism of infants. 93 pages. **$2.00**

BERKOUWER

CONFLICT WITH ROME, by G. C. Berkouwer. A deep study of the general doctrines of Roman Catholicism. Perhaps the most thorough and scholarly critique of Roman Catholicism in print today. This erudite author examines the tenets of Roman Catholicism in the light of Scripture, and shows how history, tradition, and human reason have distorted and obscured the truth once delivered to the saints. **$5.95**

RIDDERBOS

PAUL AND JESUS, by Herman Ridderbos. What is Paul's view of Jesus? There are those who believe that there is a conflict between our Savior's view of himself and Paul's concept of Jesus' purpose and works. This able author leads the reader through a systematic study of Scripture as it relates to this problem. **$3.50**

BOETTNER

THE MILLENNIUM, by Loraine Boettner. This book is a Scriptural study of the doctrine of the millennium, from a postmillennial viewpoint. It takes up successively postmillennialism, amillennialism, and premilleniasm. **$4.50**

KIK

ECUMENISM AND THE EVANGELICAL, by J. Marcellus Kik. The present day rush toward church union is here evaluated in the light of Scripture as interpreted by the evangelical branch of Protestantism. Basic principles and contemporary practices are placed side by side so as to test their compatability. **$3.50**

BUIS

DOCTRINE OF ETERNAL PUNISHMENT, by Harry Buis. The author of this book traces the doctrine of eternal punishment as it unfolds in Scripture. It is clear and convincing for all who approach this study without bias or prejudice. By the pastor of the Vriesland Reformed Church, in Michigan. **$2.75**

VAN RIESSEN

THE SOCIETY OF THE FUTURE, by H. Van Riessen. A critical analysis of the contemporary social order upon the basis of Scripture and a picture of the society which might be if man lived according to God's Word. Translated by Dr. D. H. Freeman. **$4.95**

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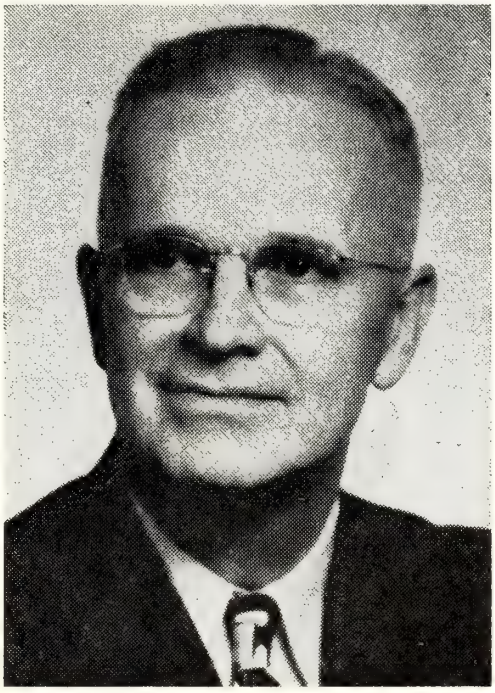
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JOURNAL EDITORIAL
Receives TOP AWARD

An editorial appearing in the June 19th, 1957 issue of the SOUTHERN PRESBYTERIAN JOURNAL has been adjudged the top editorial for the year and its author, Dr. L. Nelson Bell, has been awarded the George Washington Honor Medal and presented with a check for $1,000 by the Freedoms Foundation of Valley Forge.

Selected by an awards panel of one hundred judges who examined tens of thousands of editorials for the year, the editorial by Dr. Bell, "What Of Tomorrow?" was chosen and he, along with a number of other distinguished Americans, was honored in special ceremonies at Valley Forge on last Saturday, February 22nd, Washington's Birthday. (See Page 2.)

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EDITORIAL

Award Winning Editorial

(See Front Cover)

What of Tomorrow?

The writer was recently invited to sit in a group called together to hear a recording produced by some Army officers to whom had been assigned the task of ascertaining why so many American prisoners of war in Korea succumbed to "brain washing," and as a result collaborated with their captors.

It was a depressing experience. This report is the result of several years painstaking study; of personal interviews with hundreds of our men; a study of the backgrounds of these men; and also an appraisal of Communist reports and material which fell into the hands of our intelligence.

Several things stand out in these findings.

Thirty-two per cent of those captured died under the rigors through which they passed. Of the remaining number thirty-three per cent eventually collaborated with the enemy.

A study of the latter group revealed a number of startling facts; conditions which can well have a serious effect on the future of our nation, either in peace or war. The majority of these men seemed to have lacked (a), Spiritual and moral conviction. (b), Understanding and appreciation of the American heritage. (c), Discipline in the sense of a basic concept of right and wrong. (d), An understanding of Communism and its propaganda methods.

Many of these men came from broken homes while few of them had Church training or religious ties.

It is interesting that this report repeatedly laid stress on the value and importance of home and Church training, repeatedly speaking of the Sunday School and Church and urging a return to both the values of the past and the effective means of transmitting those values.

As we listened to this report (which lasted for an hour and a quarter), there gradually developed in our mind some steps which seem imperative for us to consider. These fall into the *physical*, *political* and *spiritual* fields.

Physical

We hate to admit it but America has become a land of softness. Easy living, transportation by car, long hours before a TV or watching sporting events, all have conspired to take the hardness from our muscles while other things have taken the convictions from our souls.

During our visit to Korea last winter we visited one of the Turkish units near the DMZ (Demilitarized Zone) and heard tales of the hardness of these troops. In one POW camp in North Korea it was reported there were 1,657 American prisoners of war and 300 Turkish soldiers. 450 of the Americans died from the rigors through which they passed. *Not one* Turk died although subjected to the same privations.

Some months ago one of our leading news weeklies gave a report showing how greatly European youth excels American youth in health and stamina. There young people *walk* to school or travel for miles by bicycle. Few of them know the luxury (?) of sitting at home watching TV and eating ice cream. America may have the highest standard of living in the world but it is not necessarily the best standard for the developing of youth.

Political

By a strange change of emphasis in history, patriotism has become passe in some circles. Love for country, pride in her achievements and a patriotic thrill at the sight of the American flag is something which in past generations was encouraged and without which man became suspect. Much of this has changed and it is not good.

Little wonder that young men brought up without proper indoctrination in American tra-

dition and national appreciation fell prey to the clever propaganda of the Communists. Confronted with allusions to "capitalistic dupes," "slaves of Wall Street," etc., etc., these young men did not know how to answer. Too few of them had learned that while the workers of Russia may own the factories *it is the workers of America who own the things produced by the factories.*

In fact, much in American education which leads to a proper appreciation of our land had been left out; and, along with superficial education there has gone hand in hand a lack of those disciplines which strengthen both body and mind.

Spiritual

The most significant part of the report referred to at the beginning of this editorial had to do with the recognized need for spiritual and moral training.

Such training begins in the home and is augmented in the Sunday School and Church. That the Army should turn to the Christian home and the Church for help is a credit to those who have made this study and a tribute to our historic faith.

Shall we fail our young people and our nation in this? Few there are who would wilfully neglect a responsibility but as we look at our land today, with its millions of broken homes, its emphasis on sex, its glorification of crime and brutality on TV and over the radio, its book stalls crowded with young people (and older ones too) , avidly reading the lewd literature to be had for a price, what are we doing to effectively combat this degenerative process?

We would not for one moment minimize the much fine work which is being done already. But we must not be blind to the fact that the conditions faced by this hard-boiled Army study are not yet being met head on. Nor do we believe they will be met until we begin as individual Christians, trying by God's help to make our own homes as Christ would have them be, then as local churches and communities take steps to make an impact for Christ and His Kingdom.

A Herculean Task

The future is not bright because that which we face is so difficult. A pattern has been set, a trend established and the pattern must be broken and the trend reversed.

Instead of physical softness we need hardness.

Instead of political ignorance we need a genuine patriotism for which men will die.

Instead of spiritual and moral decay we need good soldiers of Jesus Christ.

Can such a change take place? Yes, but only by the grace of God coupled with the determination of men and women who see the situation for what it is, the future for its inevitable debacle, and the Christ who can make all things new.

—L.N.B.

Let Us Have— More Praise and Less Talk

The story is told that several people joined together to perpetrate a practical joke on a friend. Early one morning the first remarked on how badly the victim looked. Within the hour the others dropped in one by one and expressed surprise and alarm at his sickly appearance. By noon the man was in bed.

This may be apocryphal but it could happen, for man to a certain extent lives in reaction to outside stimuli and suggestions and where these are concentrated along some particular line he finds himself definitely affected.

Just such a situation is developing in the economic life of this country today. *America is talking herself into a depression.* Rather than show restraint or judgment the newspapers have seemed to vie with each other in recounting evidences of recession and worse. Every instance showing an adverse trend in business has been stated and restated. We have witnessed, and are witnessing, a strange phenomenon of mass psychology. That some politicians are also trying to take political advantage of this situation shows abysmally poor statesmanship, to say the least.

In a recent conversation with the owner of a store he remarked to the writer: "In 1957 my business was better than the year before. In January 1958 I did more business than in January 1957, but everyone who comes in this store is talking about how bad business is; I just do not understand it."

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Recessions and readjustments can be good for business where there is overextension. But when all is said and done it is confidence, the willingness to *work and to produce* which is the backbone of our economic existence.

In the Bible there are a number of instances of mass hysteria with mass panic resulting. God has used these things as a judgment on sin and as a means to turn men's hearts and minds back to Him. America's prosperity has become a fetish with most of us. We have become so enamoured with material things that we have often forgotten the One from whom all good things come.

On the one hand we need to start counting our blessings and on the other we need to thank Him, from whom all blessings come. America has only too often forgotten that man does not live by bread alone. We have seemed to think that man's life consists of the things which he possesses, whereas only those who know Jesus Christ as Saviour and Lord are even *alive.*

It is true that we have been generous with other nations but one wonders whether our surplus food stuffs might not have been offered to the hungry peoples of the earth in the name of Christ and without political strings of any kind attached? Had we done so the world picture might in some measure be brighter.

Let us pray that any recession we may experience may be used as a means of grace to draw us closer to God and to a clearer concept of His truth which reminds us that the things which are seen are temporary, but the things which are not seen are eternal.

—L.N.B.

The Love We Trust

Love comes into both the Roman Catholic and the Protestant conceptions of justification. But it is a different love. In the case of the former, faith is formed by love, *fidea formata carritate;* in the latter, faith casts itself upon love so that *sola fide* means *sola gratia.* The one magnifies the love we exercise toward God, the other entrusts itself to the love of God for us. Abraham believed, giving glory to God, that is, faith is the unlimited willingness to let God have all the glory of saving the sinner.

Accordingly, the Apostle lays aside all thought of any dignity, worth, merit or achievement on man's part and focuses his attention exclusively upon the love of God our Saviour. This is evident in ELECTION. Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all, as He chose us for Himself in Christ, in love having predestinated us for His children in the grace which accepted us in the Beloved, Eph. 1. This is not less evident in RECONCILIATION. The love of God is shed abroad in our hearts by the Holy Spirit, for God sets forth unmistakably His own love toward us, in that while we were yet sinners Christ died for us. Rom. 5. Again it is conspicuous in EFFECTUALLY CALLING. God who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, made us alive together with Christ — by grace are ye saved — raising us up together with Him. Eph. 2. It stretches out before us the carpet of HOPE. "And He Himself (our Lord Jesus Christ and God our Father) Who has loved us and given us everlasting comfort and good hope through grace, comfort your hearts and establish you in every good word and work", II Thess. 2.16,17. "That in the coming aeons He might show the exceeding riches of His grace in His lovingkindness toward us in Christ — FOR BY GRACE ARE YE SAVED THROUGH FAITH AND THAT NOT OF YOURSELVES IT IS THE GIFT OF GOD." Eph. 2.7-8.

—W.C.R.

Why Does God Love Us?

Sundry answers are given to this question, and at times the answer that one man gives is ascribed to another. For example, the statements of Paul Tillich and/or Adolph von Harnack are not the views of John Calvin. According to Tillich the basis of God's love for us is CREATIVE JUSTICE. He says, "Forgiving love is the only way of fulfilling the intrinsic claim of every being, namely its claim to be re-accepted into the unity to which it belongs. Creative justice demands that this claim be accepted." *Love, Justice and Power,* p. 86.

According to the noted "liberal" presentation of the essence of Christianity, Harnack makes the alleged infinite value of every human soul the ground of God's love for that soul. The historical origin of this view is to be found in Albert Ritschl, the spiritual father of Harnack. Ritschl has been described as a neo-Kantian who got his view of values from the idealism and rationalism of Kant and from the world of worths of H. Lotze. Kant's celebrated moral argument for the existence of God rests on an affirmation of the infinite worth of the moral nature of man. Harnack's effort to foist this view upon Mark 8.36-37 has been exploded in the careful exegesis of the passage by Kuemmel and Nygren. Here, Our Lord is calling *us* to put our hearts into the things of eternity rather than in those of time; He is not saying that God puts an infinite value on every human soul. Such a doctrine destroys the graciousness of God's love and makes of

the heavenly Father only a coldly calculating business executive — too smart to lose great values. It also logically leads to universalism.

Calvin repeatedly sets forth his view in the *Institutes,* III. xxiv.5; II.xvi.4; III.ii.32; IV. xvii. 43, as well as in his commentaries on Ephesians 1, on First Peter 1, and on Titus 3.5. Thus he writes: "It is beyond all controversy that no man is loved by God but in Christ: He is the beloved Son in Whom the love of the Father perpetually rests and then diffuses itself to us; so that we are *accepted in the Beloved.*" Eph. 1.6. Thus Calvin denies to man both moral and ontological worth as the basis of election. God chose us to be holy and without blame before Himself ere He created the world. And He saw us sinners thus only because He was graciously pleased to see us in the Beloved.

Why does God love us? The love of God is not an affirmation of our worth but a revelation of His nature. God loves us because God is love. In His gracious mercy He looked upon us who were wholly unworthy and chose us unto the adoption of sons unto Himself IN CHRIST. According to this gratuitous election, He bound us up in the bundle of life and the covenant of grace with His only-begotten Son as our Messiah; He redeemed us from guilt, death and Satan by the precious blood of the Saviour; He called us to Himself through His Spirit and Word; He has kept us in that loving fellowship by His unmerited love. Here is the Apostle's statement of the ground of God's grace: "God being rich in mercy *on account of His great love wherewith He loved us,* even when we were dead in trespasses and sins, made us alive together with Christ — by grace are ye saved."

Thus in the old hymn:

"He hath loved,
He hath loved us,
Because HE would love."

—W.C.R.

Was Lincoln Ever President?

For many years we have believed that Abrahah Lincoln lived, that he was President of the United States from March 1861 until his untimely death in April, 1865, and we have believed that he is one of the great Americans of all time.

However, if a method used in some circles to discredit the biblical record is now brought to bear on American history, the historicity of Lincoln can well be called in question.

Recently some hitherto unpublished letters have been discovered. These letters were exchanged between some of the five living ex-Presidents of the United States in 1861, among them Franklin Pierce, Martin Van Buren, Millard Fillmore, John Tyler and James Buchanan.

It was suggested that these five men call a meeting with the hope of averting the impending civil war. Recently discovered, readers have been amazed to note that *neither the first letter, nor the others evoked by it, make any mention of Abraham Lincoln,* although he had been inauguarated President of the United States in March of that year. There is no clue as to the cause of this omission. The plain fact is that he was completely ignored in the correspondence.

Does this mean that Abraham Lincoln never lived? Does it mean that he was never President of the United States? Contemporary writers, writing on a burning political issue, did not mention his name. All of these men had been in the White House and certainly had their thoughts oriented in that direction. But, from their correspondence one would never know that Lincoln existed.

Although we cannot explain this omission we have other historical data available. There are even people alive today who were living during the entire time of Lincoln's tenure as President. To suggest that he never lived would be utterly childish.

But strange to say, there are those who question or deny parts of the Scriptural record on equally inadequate grounds. Approaching the Bible with presuppositional biases against inspiration, prophetic content, the supernatural and the miraculous, they do not hesitate to interpret silence in one place as denial of another. To illustrate: because of the supposed silence of Mark, John and Paul with reference to the Virgin Birth these exegetes thereby question that doctrine. By such deductive reasoning we today will have to say: "Did Lincoln really live?"

Reverent scholarship has been and is a great blessing to Christianity. Untold good has been achieved by ascertaining historical contexts; by delving into ancient literature and its contemporary usage of terms, phrases and words; by determining the connotation of words and thought forms where used by the writers of Scripture; by archaeological discoveries and the study of contemporary life in Bible times. From many sources we continue to receive additional light to help us understand the written Word.

But where the Bible is approached with the cold analytical attitude of a medical student dissecting a cadaver, and when this attitude is activated by skeptical presuppositions, some conclusions are no more justified than for us to question the historicity of Lincoln because a few contemporary writers failed to mention him,

even when there is not satisfactory explanation for this omission.

It is true that there are some loyal believers who exhibit more zeal than knowledge but they do little harm. But where men have smiled at their naiveness would it not be much more appropriate to look with concern on those who *deny* the biblical record because in places it does not concur with their own presuppositions, or with the laws of evidence they themselves have established?

We do not question the historicity of the Lincoln record because some of his contemporaries failed to mention him. Why should we question the biblical record for even less valid reasons?

One day our Lord told a story about a rich man and a beggar and at its conclusion quoted the rich man, in the torment of hell, urging Abraham to send Lazarus to warn his brethren. To this Abraham replied: *"They have Moses and the prophets; let them hear them."* But the rich man pleaded the spectacular effect of a dead man returning to warn them. To this Abraham replied: *"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."*

One can but speculate that Jesus was foretelling the rejection of Himself, the resurrected Saviour. The Old Testament record pointed to Him. By His life, His Death, His resurrection He fulfilled all truth and the Gospel became a reality — the good news of salvation to all those who believe.

God has given us in His Word a revelation and a record. It can be received, or, it can be rejected.

* * * * *

Did Abraham Lincoln live?

We believe that he did, even though some of his contemporaries failed to mention him in some of their letters.

—L.N.B.

Puritanism

Puritanism in its broadest aspect was a movement (whether among the Anglicans, Presbyterians, or Independents) dominated by the desire to purify the Church. Today too there are a few people who desire a pure church. Because some of them have used the verse, "Come out from among them and be ye separate," they are often called separatists and sometimes branded as schismatics. But beyond any particular method that this or that group might use in the formation of a pure church, the very idea of a pure church has received quite a little criticism.

A recent article stressed the sins of the Apostle Paul's church in Corinth. It was not pure, was it? And if the Apostle's work was not pure, can we reasonably expect our work to be so?

This line of argument fails to take into account what the Puritans meant by Puritanism. It does not do justice to the concept of a Reformed church. In the lifetime of John Knox, a minister who had taken an active part in the Reformation of Scotland was found guilty of adultery. First he fled to England; then he came back to submit to church discipline; but the requirements of penitence and confession, publicly to be made in three districts, were so humiliating that he could not bear it; and after the second public confession, he fled again. Further, Knox was keenly conscious that the nobles could be swayed by the blandishments of Queen Mary, and that many of them were not wholly devoted to the Reformed faith. Surely Knox knew that there was no such thing as a church consisting of sinless people on earth.

A century later, after the terrible persecutions inflicted on the Covenanters, there was a desire to restore the purity of worship of the Reformation. But these people, as little as Knox or any other intelligent Christian, had no notion of a completely sinless church. This is not what the purity of the church means.

Purity means first of all that the pure gospel be confessed. That is to say, a pure church is one that has a confession in harmony with Biblical revelation. Its doctrines are those that God has given us. Purity also implies that the church makes continued and serious efforts in proclaiming these doctrines. A printed Confession to which no attention is paid, a creed that may be denied with impunity, a disinclination to administer discipline when offenses are known, are marks of disturbing deterioration. Then too, a pure church will not require its members, for the maintenance of their good and regular standing, to do anything contrary to the commands of God. In fact, if a church organization requires sin as a test of good standing, it is time to come out from among them and be separate. There are churches that require sin. For one thing, that is why there was a Reformation.

The ideal of a pure church is therefore not to be discredited because of the admitted fact that all of its members are sinners. Please consider where the argument leads. If we should not strive for a pure church, on the ground that we ourselves are sinners; does it not follow by the same type of argument that we should not ourselves strive to avoid sin, on the ground that we shall never be completely successful.

If reformation in a church is to be abandoned as an ecclesiastical policy, then should not individual sanctification be neglected as well?

—G.H.C.

REPORT OF General Assembly's Ad Interim Committee on Marriage, Divorce and Remarriage

PREAMBLE:

The Ninety-seventh General Assembly of the Presbyterian Church in the United States, meeting in Birmingham, Alabama, April 25-30, 1957, received overtures from the Presbyteries of East Hanover, E. Mississippi, Albemarle, and Mecklenburg, requesting further study of the questions of Marriage, Divorce, and Remarriage. In general it was recommended that chapter XXVI of *The Confession of Faith* and corresponding paragraphs in *The Book of Church Order* be made to include positive statements on marriage and divorce (all of which must remain in full harmony with the teachings of the Sacred Scripture), and to urge proper preparation of all persons contemplating marriage. The Ad Interim Committee appointed by the General Assembly to continue the study of these matters, presents the following report with recommendations:

REPORT:

Your Committee, from the first, recognized the seriousness of the matters committed to our charge. We came together with one desire—to discover the Will of God through the counsel of His Holy Spirit. If we had any preconceived idea at the beginning of our first session it was our inadequacy to bring any new light on the subject assigned for study. Yet the appearance of the numerous overtures in 1957 urging the re-study of these questions impressed us with the necessity of a continuing search for a solution. With these feelings weighing heavily upon us we turned to God in prayer. Your Committee has been a praying committee. In preparation for our findings we have studied the Scriptural teachings which bear on the whole problem. We have studied the reports of the preceding Ad Interim Committees on this question, and we are indebted to them for many things of value. We have also examined the studies on the question of marriage and divorce made by other evangelical groups within the Church, so that we might gain any light that has come through the illumination of the Holy Spirit in any part of the Body of Christ. We have agreed unanimously on our report and are of the sincere conviction that we have been guided by the Holy Spirit.

Your committee is not unaware of the position our Church has held through the years on Marriage, Divorce, and Remarriage, and the Biblical evidence upon which it has been supported. We are recommending certain changes in our standards, in order to clarify our Church's position, believing them to be in harmony with Scriptural teachings.

We believe that it is the Divine Intention that the marriage consummated between two people, who are able with judgment to give their consent, becomes an indissoluble union. However, we do not recognize any difference between the Biblical idealism concerning marriage and any other "perfect way" revealed by God in His Holy Word. Broken marriage is, therefore, in the category of all sin. It is especially tragic because of the significance of the home in the economy of God, and because of the spiritual, moral, and social effects of the broken mariage upon so many people. For both of these reasons, the Church should do all in its power to prevent separation or divorce. Through careful pre-marital counseling, prayerful counseling with couples in marital difficulty, adequate education of church members on the Church's position concerning marriage, divorce, and remarriage, consideration of the possibility that the single state may be the Christian vocation for some, and the Session's sincere acceptance of its responsibility in overseeing the flock committed to its charge, progress toward sound family life can be made.

Your Committee feels that divorce is due to sin, the result of man's rebellion against God, and it should be dealt with on this level from the start. In this regard there is a Divine way of dealing with man's failure—it is the action of Redemptive Love bearing the guilt, pardoning the sinner, and becoming his power for a new life. This does not change the Divine Intention for perfection of life. It wholly recognizes guilt for failure but, while condemning the sin, saves the repentant sinner (cf. John 3:16,17). The Cross of Christ is the symbol that God has dealt redemptively with the weaknesses of man. We believe that Redemptive Love applies to failure in marriage as well as to sin in any other area of life.

RECOMMENDATIONS:

We have been led to submit the following recommendations growing out of these convictions and our deliberations:

1. That chapter XXVI of *The Confession of Faith* be revised to read as follows and sent to the Presbyteries for advice and consent:

Chapter XXVI
OF MARRIAGE AND DIVORCE

1. Marriage is a union between one man and one woman designed of God to last so long as they both shall live.[1]

(1) Gen. 2:23,24; I Cor. 7:2,39; 13:8,13; Matt. 5:31,32; 19:4-6 (Mark 10:5-9); Eph. 5:28,31,33; Romans 7:2,3.

2. Marriage is designed for the mutual help of husband and wife,[2] for the safeguarding, undergirding, and development of their moral and spiritual character;[3] for the propagation of children and the rearing of them in the discipline and instruction of the Lord.[4]

3. All persons who are able with judgment to give their consent may marry,[5] except within the limits of blood relationship forbidden by Scripture,[6] and such marriages are valid before God in the eyes of the Church.[7] But no marriage can be fully and securely Christian in spirit or in purpose unless both partners are committed to a common Christian faith and to a deeply shared intention of building a Christian home. Evangelical Christians should seek as partners in marriage only persons who hold in common a sound basis of evangelical faith.[8]

(2) Gen. 2:18,24.
(3) Gen. 1:27,28; 2:18-25; I Cor. 7:3-5,9,36; Eph. 5:22-23; Col. 3:18,19.
(4) Gen. 1:27,28; 9:1; Mal. 2:15; Matt. 18:5,6,10,14; 19:14 (Mark 10:13-16, Luke 18:15-17); Eph. 6:1-4; Col. 3:20,21.
(5) Gen. 1:27,28.
(6) Lev. 18:6-18; Mark 6:18; I Cor. 5:1.
(7) Mark 1:30; John 2:1&2; I Cor. 7:7,36; 9:5; I Tim. 4:3; 5:14; Heb. 13:4.
(8) I Cor. 7, especially v. 39; II Cor. 6:14,15.

4. Marriage for the Christian has religious as well as civil significance.[9] The distinctive contribution of the Church in performing the marriage ceremony is to affirm the divine institution of marriage;[10] to invoke God's blessing upon those who enter into the marital relationship in accordance with His Word;[11] to hear the vows of those who desire to be married; and to assure the married partners of God's grace within their new relationship.[12]

(9) Prov. 18:22; Matt. 19:6; Mark 10:9,11,12; Eph. 5:29,30,32.
(10) Gen. 1:27,28.
(11) Mark 10:9.
(12) Eph. 5:22-33.

5. It is the Divine Intention that persons entering the marriage covenant become inseparably united, thus allowing for no dissolution save that caused by the death of either husband or wife.[13] However, the weaknesses of one or both partners may lead to gross and persistent denial of the marriage vows so that marriage dies at the heart and the union becomes intolerable; yet only in cases of extreme, unrepented-of, and irremediable unfaithfulness (physical or spiritual) should separation or divorce be considered. Such separation or divorce is accepted as permissible only because of the failure of one, or both, of the partners and does not lessen in any way the Divine Intention for indissoluble union.[14]

6. The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested.[15]

7. Divorced persons should give prayerful thought to discover if God's vocation for them is to remain unmarried, since one failure in this realm raises serious question as to the rightness and wisdom of undertaking another union.[16]

(13) Gen. 2:23,24; Matt. 5:31,32; 19:4-9; Mark 10:5-9; Romans 7:2,3; I Cor. 7:2,10,11,39; 13:4-13; Eph. 5:28, 31,33.
(14) Matt. 19:7-9; Mark 10:4-9; I Cor. 7:12,13,15.
(15) II Sam. 12:13; Neh. 9:17; Ps. 32:5; 130:4; Matt. 12:13a; 21:31,32; Luke 7:36-50; 15:11-32; John 3:16,17; 8:3,11; Romans 3:23; 10:9,10; Gal. 6:1; I Tim. 2:4; Heb. 7:25; I John 1:9, 2:1,2.
(16) Matt. 5:31,32; Mark 10:11; Luke 16:18; I Cor. 7:10,11,20, 32-35.

II. We recommend the approval of the following paragraphs, to be inserted in The Book of Church Order after paragraph 376, and that they be sent down to the presbyteries for advice and consent:

1. It shall be the responsibility of the minister who is asked to officiate at a marriage to provide adequate time for careful premarital counseling with the parties involved. Attention shall be given to all important aspects of marriage, especially those where problems may arise, whether they be physical, emotional, economic, social, moral, or religious. In some instances the minister may deem it wise to refer the couple to a physician or other qualified person for special counseling. The minister shall carefully instruct the couple in the standards of our Church as set forth in chapter XXVI of *The Confession of Faith* and in this chapter of *The Directory for Worship*. This counseling procedure shall be followed not only for those contemplating marriage for the first time, but also for any who may be seeking remarriage. In every instance it shall be the minister's duty to assist the couple in laying firm foundations for the establishment of a Christian home.

2. A true and lasting marriage can be achieved only when its physical bonds are reinforced and sanctified by a variety of moral and spiritual ties: respect, affection, common ideas and interests, the unselfish wish of each partner for the other's welfare in all things, and a mutual sharing of the common joys, griefs, opportunities and burdens of the home. This

means that both faithfulness and unfaithfulness in marriage must be conceived in spiritual as well as physical terms.

But while both physical and spiritual fidelity are vital, and while both are essential to the attainment of marriage at its best, husbands and wives should bear in mind that human weakness and frailty may manifest themselves in this realm as in all others. They should, therefore, cultivate the Christian graces of understanding, patience, generosity, repentance, and forgiveness. They should remember that just as other human relationships can survive imperfections, so can marriage. Our Lord's command to forgive and, if need be, to forgive repeatedly, is especially applicable in this intimate and delicate relationship. The offending partner should not look upon the forgiveness of the other as license to keep on sinning but should regard this forgiveness as a summons to repentance and as the ground of re-establishing harmony within the union.

3. When marriage seems in danger of breaking for any cause, permanent separation or divorce must always be regarded as a last resort. Neither can rightly be sanctioned by the Church except where a continuation of the legal union would endanger the physical, moral, or spiritual wellbeing of one or both of the partners or that of their children. Thus, every Christian minister will view as a vital pastoral responsibility the duty of preventing, so far as he can, by wise and prayerful counsel, the hasty or ill-considered separation or divorce of any couple committed to his care.

4. When a Christian who has been divorced applies to a minister for remarriage, the minister's chief concern shall be the applicant's present fitness of heart and life for the intended marriage. The supreme test of this fitness should be one's honest purpose to profit from past experiences and to plan and work for a Christian home on soundly spiritual foundations. Careful attention should also be given to the applicant's psychological readiness for a new marriage experience.

If the applicant has been clearly and grossly wronged by a previous mate, this fact may incline the Church to allow and sanction the remarriage without further question, but the mere fact of having been wronged will not necessarily mean that the applicant understands fully the spiritual demands of marriage and holds to a high and serious purpose to make the coming marriage Christian. The minister, therefore, shall take care to be as fully satisfied on the latter point as on the first. On the other hand, if the applicant has been clearly at fault in the break-up of the earlier marriage, or is found even to be chiefly at fault, the mere fact, of a previous guilt (however grievous) shall not be held as a rigid and final disqualification for remarriage under the auspices and with the sanction of the Church. Here, too, the minister shall weigh, as of paramount importance, the quality of the applicant's present faith, contrition, and purpose, being mindful always of the infinite mercy of God and careful never to hold against any honest child of God a sin which God himself may have forgiven and put behind Him forever. In a word, in all cases where remarriage is sought, the minister's decision shall turn not so much on what the applicant has done but rather on what this person by God's grace has now become, and what, with God's help, he (or she) honestly intends and hopes to do in the future.

5. The Session of each church shall appoint a committee to advise with the minister in all cases where divorced persons make application for remarriage. The minister shall seek the advice of this committee and after a careful investigation on the basis of our Church's standards and a conscientious consideration of all pertinent facts shall approve or decline the request. Normally, the applicants should appear before the committee to state their case and declare their intention to establish a Christian home.

6. The Presbytery shall appoint a committee to advise with the minister in all cases where divorced persons make application for remarriage. The minister shall seek the advice of this committee and after a careful investigation on the basis of our Church's standards and a conscientious consideration of all pertinent facts shall approve or decline the request. Normally, the applicants should appear before the committee to state their case and declare their intention to establish a Christian home.

6. The Presbytery shall appoint a committee on remarriage to which may be referred cases upon which the minister or the Session feels it may be better qualified to render a decision.

7. In all instances of the remarriage of divorced persons the officiating minister shall, before solemnizing the marriage, seek definite assurance that the attitude of the parties toward their new marriage is in accordance with the fundamental doctrines of our Church.

III. We recommend that the Council on Christian Relations prepare a manual or pamphlet for the guidance of ministers during the pre-marital conference.

Respectfully submitted,

Dr. James E. Bear
General Joseph B. Fraser
Mr. Robert F. Kennon
Rev. J. Malcolm Murchison, D. D.
Rev. H. Louis Patrick, D. D.
Rev. Samuel S. Wiley, D. D.
Rev. William H. Kadel, Th. D.,
Chairman.

Report of the Centennial Committee to the 1958 General Assembly

Since the 1957 meeting of the General Assembly, the Centennial Committee has held two meetings in Atlanta (July 3, 1957, and January 14, 1958). Sub-committees have been actively engaged in study and planning in the following five areas: Celebrations, Goals, Special Literature, Communications, and Publicity.

The theme of the Centennial, previously approved by the General Assembly, is "Our Presbyterian Heritage and Mission." The Centennial Committee is basing its planning for the observance in 1961 upon the following conception (reported to the 1957 Assembly): "This Committee is of the conviction that the effect of the observance will depend largely on the spirit and manner in which it is carried out. Accordingly it proposes that the Centennial program be designed primarily to point the Church forward. While our appreciation for the abiding values in our heritage should be deepened, we should be chiefly concerned to clarify our vision of our future role and receive fresh stimulus in the service of our Lord. Furthermore, the Committee hopes to fashion a program which will enlarge our horizons and vivify our sense of fellowship with all other Presbyterian and Reformed Churches throughout the world, both those which are older and those which have come into being as a result of the missionary enterprise. Our common traditions in doctrine, polity, worship and practice will be presented in such a way as to strengthen our sense of unity with the Calvinistic family, and through it with the Ecumenical Church."

The Centennial goals, formulated by the Committee and recommended to the General Assembly in this report, undertake to give concrete expression to this basic agreement as to the nature and purpose of the Centennial observance that should be planned for our Church.

The Committee is agreed that the Centennial celebration should formally begin at the meeting of the General Assembly in 1961, that it should continue with the meetings of synods in the summer and of presbyteries in the fall, and that it should be brought to a climax with services in local churches on Reformation Sunday which would be designated as Centennial Sunday throughout the Presbyterian Church, U.S.

It is the judgment of the Committee that a strong Centennial emphasis should characterize the 1961 meeting of the General Assembly. We propose that the secretary of the World Presbyterian Alliance be brought to the United States for this meeting; that representatives of daughter Churches be brought by the Board of World Missions for participation in the meeting of the Assembly (and other meetings in connection with the celebration); and that, in planning the Centennial Assembly, ample provision be made for popular meetings to which not only commissioners but the general public would be invited. We propose that, in the Centennial year, the committee on Program and Worship of each synod and synodical set an order for at least one outstanding speaker on the Centennial theme at the respective meetings of these bodies; and that, wherever possible, synod and synodical meet together for a popular meeting on "Our Presbyterian Heritage and Mission," this popular meeting to include young people. We would urge that each presbytery and presbyterial

WILL THE ASSEMBLY'S CHALLENGE GO UNMET?

Asked by the General Assembly for World Missions for 1958 ------$4,530,000

Allocations accepted by Synods and Presbyteries (approximate) -------- 3,805.000

Balance not underwritten ---------- 725,000

YOUR SACRIFICIAL GIFTS

during

The Week of Prayer and Self-Denial for World Missions

are urgently needed to make up this balance and provide for—

1. **Sending 50 new missionaries.**
2. **Making a modest increase in missionaries' salaries.**
3. **Strengthening the support of the work on the field.**
4. **Expanding our ministry to human need and suffering.**

Board of World Missions
Box 330, Nashville, Tennessee

observe the Centennial celebration at their meetings prior to Centennial Sunday; moreover, that presbyteries and presbyterials meet together whenever possible for a popular evening meeting, or that a presbytery-wide rally be held—such meeting or rally to include the young people of the presbytery.

The Committee proposes that presbyteries be urged to assume the responsibility for seeing that services are held on Centennial Sunday in every church in the Assembly, keeping in the mind the effective use of elders in such services. The Centennial Committee plans to provide material for the use of various types of congregations, including those temporarily without a minister and those which do not have regular services. It is suggested that, in Centennial observances in synods, presbyteries, and local churches, due attention be given to matters of Presbyterian "heritage and challenge" peculiarly relevant at these respective levels; but that such local emphasis be consistently related to the larger context. It is suggested that the Office of the General Assembly serve as a clearing house for making information available concerning speakers (recommended by the Centennial Committee) for use in Centennial observances.

A Biblical study book dealing with basic beliefs of the Reformed Church is proposed for general use throughout the Assembly in 1961. The Centennial Committee has requested that Dr. T. Watson Street, of Austin Seminary, write a study book on the history of the Presbyterian Church, U. S., and that Dr. Ernest Trice Thompson, of Union Seminary, prepare a book dealing with the role of the Presbyterian Church in tomorrow's world. It is planned that these books be studied throughout the Church during our Centennial year.

The Committee is exploring various possibilities for the use of radio, television, filmstrips, and other media of communication in 1961. Subsequent reports will present suggestions and recommendations growing out of this investigation.

The Committee submits to the General Assembly the following recommendations having to do with the Church's Centennial observance:

1. That Centennial goals for the Church be set, designed:

   1.) To challenge our whole Church to a deepened awareness of our common historical heritage and mission as a member of the Reformed Family in the world, and to consider the distinctive contribution we can make as a member of the Presbyterian Church in the world today.

   2.) To strengthen and revitalize the spiritual life of our church people (a) by inspiring them to rededicate their lives and resources so that the Presbyterian way of life may be a living witness to the reality of the Christian claim; and (b) by centering our emphasis on evangelism in order to strengthen our sense of obligation and fulfill our mission to the unreached at home and abroad, praying earnestly that through the Holy Spirit's ministration, the goal of one million members by the end of 1961, adopted by the General Assembly, may be substantially exceeded.

   3.) To make voluntary supplemental offerings during the Centennial year as an expression of our thanksgiving and dedication — one-half of the total received to be used in helping our sister Churches of the Reformed Faith in countries where they have suffered from war or other disasters; and one-half to be used in the promotion of evangelism, which will be a major emphasis of all Presbyterian bodies in America in 1960-61.

2. That, recognizing the great possibilities of the Pan-Presbyterian program of evangelism planned for 1960-61, we request our Division of Evangelism to promote this effort throughout our Church as a part of our Centennial observance, giving special attention to some intensive preparation of our leadership in the fall of 1960.

3. That the Inter-Board Adult Council be authorized to prepare the Bible study book for 1961 dealing with basic beliefs of the Reformed Church.

4. That the General Assembly in its program for 1961 provide two major study seasons, one to be used for a study of the text book on the history of the Presbyterian Church, U.S. (to be prepared by Dr. T. Watson Street, of Austin Seminary), the other to be devoted to a book on the role of the Presbyterian Church in the world tomorrow (to be written by Dr. E. T. Thompson, of Union Seminary); and that all the boards of the Church be asked to promote the study of these two books as the major studies of the Centennial year.

5. That the following plans for informing the Church of the Centennial observance be approved:

   1.) That synods, presbyteries, and local sessions appoint Centennial committees for the purpose of promoting Centennial interest and publicity; and that these committees include representatives of the Women of the Church.

   2.) That the Historical Foundation be directed to continue its work of encouraging the study of the history of our Church on every level, and of the publication of the results thereof.

   3.) That editors of church bulletins, papers, and periodicals be requested to provide materials of Centennial interest.

   4.) That the publicity department of the General Council, together with the promotional departments of the several boards, be directed to emphasize the Centennial program; it being understood that the publicity department of the General Council will handle the publicity for the secular press.

6. That the General Assembly provide for the Centennial Committee in 1959 a budget of $7,500, and that the matter of setting up a more comprehensive budget for 1960-61 be postponed until a future time, it being understood that this comprehensive budget for the final two years of our work is to be prepared prior to the 1959 meeting of the Assembly.

Wallace M. Alston,
Chairman

Members of the Committee

Patrick D. Miller, vice chairman
Mrs. Leighton M. McCutchen, secretary
Miss Louise A. Davidson
A. M. Davies
Marshall C. Dendy
Kenneth J. Foreman
C. Darby Fulton
Felix B. Gear
B. Frank Hall
Frontis W. Johnston
Ben R. Lacy, Jr.
James I. McCord
Malcolm L. Purcell
William C. Robinson
R. H. Stone
T. Watson Street
T. H. Spence, Jr.
John N. Thomas
E. T. Thompson



LESSON FOR MARCH 16

By THE REV. J. KENTON PARKER

The Church And Community Evangelism

Background Scripture: Mark 5:18-20; Luke 8:26-39; 10:1,2; Acts 5:42; I Thessalonians 1:6-10
Devotional Reading: Colossians 1:24-29

The program of the church might be summed up in four words: "Come", "See"; "Go", "Tell". The invitation of Jesus Christ is to "come and see" (see John 1:39). When we have come and seen, then we are to go and tell (see Matthew 28:6,7). We are to begin our telling in our own community: we are to begin at Jerusalem and then go to Judea and Samaria and the uttermost part of the world.

In Colossians 1:28 Paul says, "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus." Notice the expression, "every man." We are to think of every man as a "prospect." Sometimes the men we regard as "hopeless" cases are the very ones that respond to the warnings and teachings of the Gospel. Who would have picked Zacchaeus as a man who would respond to the invitation of Christ? Who would think about the thief on the cross being the first one to be with Jesus in Paradise? God loves to gather the outcasts of Israel. He likes to take weak and base things and confound the mighty.

I. *Telling our Friends and Home Folks*: Mark 5:18-20; Luke 8:26-39.

This is the thrilling story of the Gadarene demoniac. He was an unlikely "prospect," to say the least. Jesus had calmed the storm on the Sea of Galilee; now He stills the tempest in the soul of the Gadarene demoniac. When the devils were cast out and the man clothed and in his right mind he very naturally prayed Jesus that he might be with Him, but Jesus said to him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee (Mark 5:19). Luke in his account says: Now the man out of whom the devils were departed besought him that he might be with him; but Jesus sent him away, saying, return to thine own house, and shew what great things God hath done unto thee.

What is more natural and fitting than to tell our loved ones and friends some piece of good news? We gladly tell them so that they can share our joy. Andrew first finds his brother and says to him, we have found the Messiah. Philip finds his friend, Nathaniel, and says to him, we have found him of whom Moses wrote. So when we find Christ we are to tell our loved ones and our friends. I wonder why it seems hard to do this? It should be so easy and so natural, but for some reason it seems easier to speak to strangers than to our own kindred and closest companions. The way to have "Community Evangelism" is for us to witness to those who live closest to us. Let us not dream of what we would do on some mission field while we neglect the opportunities which come to us every day. What about the boy who delivers our paper, or shines our shoes? What about the man or woman who lives next door? or the one we work next to in the mill? What about the colored man whom we hire to do some job for us? When I begin to think of those I meet every day, I hang my head in shame. I believe the Master is saying to us, too, go home and tell your loved ones and friends that you have found Him; that He has saved and blessed you. "Community Evangelism" begins at home!

II. *Enlarging the Circle*: Luke 10:1,2.

These verses deal with the sending forth of the seventy into every city and place whither he himself would come. They were to be a sort of vanguard, preparing the way for Christ to come. As He looked on these cities He saw that the harvest was great. They were to pray that the Lord of the harvest would send forth laborers into his harvest, and they were to answer that prayer by going into the harvest field. The same thought is found in the command of Jesus to go into all the world, beginning at Jerusalem. Foreign Missions is glorious business, but let us not forget the town or city near us while we try to see the heathen in his darkness. Surely, we ought to go to Africa, but

what about the Negro tenant farmer on your own land? Stonewall Jackson had a Sunday School for Negro children in Lexington and wrote his wife from the army sending some money and asking her to look after it.

Almost any church can have a "mission" somewhere, especially the large city churches. Let us be on the alert to use every opportunity to reach those who may be in some Trailer Camp, or near some big development of some kind. Let us look over our fields and see if there is not a patch of grain ready for harvest, and if we see such a field, let us not only pray that God will send laborers, but go ourselves, and answer our prayers.

III. *Persevering Daily*: *"Ceased Not"*: Acts 5:42.

Paul tells us in Galatians not to be weary in well-doing, for in due season we shall reap, if we faint not. We too often get tired doing good. We begin some mission work and then, if things are discouraging, we let it die out. The early disciples met opposition and persecution. The 41st verse says that they were rejoicing that they were counted worthy to suffer shame for his name. We do not have persecution. We may have opposition, but rarely. Our danger comes from discouragement and the common trouble of growing weary and giving up.

The disciples daily in the temple, and in every house, ceased not to teach and preach Jesus Christ. We are His witnesses. The gospel, or good news, that we have to tell others, is His gospel, the good news about Him. Let us use the church and every home as places where we can tell people about Him. Paul tells the Ephesian elders that he went from house to house testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Are we as persevering in our witnessing for Him as some false "isms" are in trying to spread their ideas?

IV. *"Sounded out the Word of the Lord"*: *followers, imitators, examples.*
I Thessalonians 1:6-10.

A good many churches have bells or chimes and these sound out an invitation to a community to come to church. As these bells ring they tell men to "come to the church in the wildwood," or come to the church in the vale, or town or city.

Better than a bell or chimes, however, are the members of the church who by their lives sound out the word of the Lord. Someone, when asked what was the best binding for a Bible, replied, "Shoe leather, it must be walked out in the daily life." When asked the reason for the remarkable growth of his church, Beecher replied, "I preach on Sunday, and I have six hundred faithful members who preach every day by their lives and words."

The members of the church at Thessalonica were followers of the Lord, example to all who believed in Macedonia and Achaia, and from them the word of the Lord sounded out in every place. They had received the word in much affliction (see Acts 17:1-10) but with the joy of the Holy Spirit. The way we stand affliction and persecution has its effect upon the world around us. I cannot help but feel that Saul of Tarsus was influenced by the way the Christians bore persecution. As he entered homes and saw how the Christians lived and how they reacted to his cruel treatment, he must have been touched. When he heard Stephen pray for those who were stoning him, he was bound to be influenced. He may have been getting "sick and tired" of his role as persecutor when he set out in his madness for Damascus, and when the light from heaven blinded him and the voice spoke, he surrendered completely.

The way these Christians lived was a challenge and an invitation. If all of us went all the way for Christ, would we not become like bells and the chimes on church steeples, influencing and calling to men to come and have a part with us in both the afflictions and the joys of the gospel? A Japanese clerk in Korea came to our missionaries to enquire the way of salvation. When asked what led him to come, he replied that he had been quietly watching the life of one of our Korean Missionaries and that he became hungry for whatever it was that this man had. When people see our manner of life do they wish to imitate us? Are we being living epistles known and read of all men? Is our life a bell or a chime sounding out the word of the Lord to all the people in our community? If all of us lived lives worthy of the vocation wherewith we are called, the problem of Community Evangelism would be solved. The Christian religion *does not consist in talking, but in walking.* If we walk differently from the world; if we walk in newness of life; if we walk wisely; if we walk in love; if we walk as He, our Master, walked, then we will be doing more to evangelize our community than if we preached long sermons.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Read, ponder, and pray this beautiful hymn!

Recommend The Journal To Friends

YOUNG PEOPLES Department



YOUTH PROGRAM FOR MARCH 16

By THE REV. B. HOYT EVANS

Give - Then Take

Scripture: Romans 12:9-21

Suggested Hymns:
"O Worship The King"
"Lord, Speak To Me"
"More Like the Master"

Program Leader's Introduction:

We are beginning a unit of three programs dealing with Christian friendship. In this first program we want to give some thought to proper motives in friendship. It has been said that friendship is a "give and take" proposition. Some people seek friends with the idea of giving as little and taking as much as possible. They seem to feel that one has friends for the sake of convenience, and that when a friend ceases to be useful he ceases to be a friend. Is this the attitude that Christians should have regarding friendship? Surely it is not.

For Christians, friendship must be basically a matter of giving rather than getting. Christians are those people whose lives have been touched by God's love and transformed by His power. God so loved that He gave. Those whose hearts are filled with the love of God will want to be giving as God gives. There is much that we receive from true friendships, but we never want to think of the getting as the principal thing. What we give is the principal thing. What we get is a delightfully unexpected by-product. Whenever the by-product becomes primary and the basic ingredient becomes secondary, then friendship is all wrong.

In this program we shall be taking stock of some of the things which Christians can contribute to friendship. It is largely an individual matter. We make friends one at a time, but we find more and better individual opportunities within the fellowship of the church. The best place to be friendly and to make friends is in the church. We shall be giving more thought to the importance of the church to friendship in our next program. Just now let us hear some suggestions of things which Christians can give to friends.

First Speaker:

A true friend is helpful. A Christian friend will be mindful of the needs of others. He will be seeking ways to meet those needs rather than wistfully meditating on his own wants. When we are really concerned about being helpful, there are so many things we can do for our friends. In our acts of helpfulness, however, we need to watch our motives carefully. Some times we do things for people not so much to help them but to receive praise for what we do. At other times we help people in order to dominate them or to make them obligated to us. This kind of service is not for the benefit of our friends but for the benefit of our own interests. Whenever we help our friends, let us be sure that it is altogether for their own good, and that there is no self-seeking on our part.

Second Speaker:

Success is not a matter of luck. People who have made great successes of their lives have had to work hard and faithfully often in the face of great difficulty. They have had the determination to settle for nothing less than the best. Few such people have reached their heights of success without help. It is much easier to do the right thing and the hard thing when there is a true friend to give encouragement. This encouragement is a thing we can give our friends. As we see people trying to live in a way that is good and wholesome and challenging, let us offer our encouragement. We can commend them for their high ideals and hard work. We can assure them of our interest and support. Words and deeds of encouragement make a fine contribution to friendship.

Third Speaker:

The prophet Isaiah spoke of one who would bear our griefs and carry our sorrows. Paul called on the Roman Christians to "weep with them that weep." The word "sympathize" means "to suffer with." Christ has sympathy for us because He suffers in our sufferings. Sympathy is a quality of true friendship. Troubles and heartbreaks are easier to bear if there is someone to share the sorrow. A true friend has so identified himself with the one he loves that he shares all his experiences. He rejoices when his friend rejoices, and he weeps when he weeps. Even as Christ gives sympathy to those of us whom He calls friends, so we can give sympathy to our friends.

Fourth Speaker:

The Bible says, "God commendeth his love

toward us, in that, while we were yet sinners, Christ died for us." In another place we are charged to forgive one another even as God for Christ's sake has forgiven us. If God's love and friendship for us is marked by forgiveness, then surely forgiveness must be a characteristic of all true friendship. We must not think that people must merit our forgiveness. None of us would be saved, if God's forgiveness had depended on our being worthy of it. God has forgiven us because He loved us when we were altogether unlovable. He even loved us when we had rejected His love, and this is the offense which is hardest to forgive of all. The hardest test of friendship is to grant love and forgiveness to one who has sorely wronged us. Forgiveness and love are among the finest gifts we can offer our friends.

Fifth Speaker:

The very best thing we have to share with anyone is our knowledge of and experience with Jesus Christ. Of course, we cannot believe for another or receive Christ in his stead. Christ must be received personally by each individual. We cannot actually give Christ to other people, but we can share our experiences and we can represent Him faithfully in our lives. If we tell how much Christ means to us, and if we show by our lives that what we say about Him is true, then others will be encouraged to accept Him for themselves. If we claim to be Christians and live no differently from the rest of the world, then we may discourage others from coming to Christ. The finest thing we can do for our friends is to help them to know Christ and to know Him better.

Program Leader:

If we give generously of all things to our friends, there will be much to take from our friendships. There will be the joy of letting our love be expressed. There will be the satisfaction of having enriched the lives of those we love. There will be the encouragement of having grown spiritually ourselves. Best of all, there will be the knowledge of serving and pleasing Him Who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Close the meeting with sentence prayers, thanking God for His friendship and for other friends, and asking Him to help you to grow in the grace of friendship.)



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CHILDRENS Page



Prayer Changes Things

In His great sermon on the mount Jesus taught how to pray in faith, believing God, our heavenly Father will answer. He said, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (Matt. 7:7-11.)

How wonderful that we have a heavenly Father who loves very dearly, and is able to supply our every need! E.

NEWS of CHURCHES around the World

Change of Address: Rev. Flournoy Shepperson, from Greenville, S. C., to 903 Marrable Hill, El Dorado, Arkansas.

World Mission Receipts

Budget for 1958	$4,530,000.00
Receipts to date	83,632.83
Percentage of Annual Budget received for 1958	1.84
Balance needed for 1958	4,446,367.17

Board of Christian Education To Open New Book Store in Charlotte, N. C.

Opening of the new Presbyterian Book Store in Charlotte on March 3 points up the continuing growth of this denomination in an area where its historic roots reach back to pre-Revolutionary times.

Operated by the Board of Christian Education of the Presbyterian Church, U.S., the new Charlotte store will be the fourth in a group which spans the Church's territory of 16 Southern states. The others are in Richmond, Va., Atlanta, Ga., and Dallas, Texas.

An invitation to the public and to Presbyterians of the Charlotte area for opening week activities has been given by Dr. Marshall C. Dendy, executive secretary of the Board whose headquarters are in Richmond.

"Our major purpose in opening the Charlotte Book Store," Dr. Dendy said, "is to give a more personalized service — first of all to the concentration of Presbyterians in this area, but equally to the general public."

"The manager, Mrs. Lex Kluttz, and members of her staff will be qualified to advise customers about materials and literature for churches, Sunday schools, vacation schools, weekday schools, and many other church educational activities," he added.

"The Presbyterian Book Store will specialize in Religious books and Bibles," Dr. Dendy stated, "but will also stock selected non-religious books of fiction and non-fiction. It will sell supplies of many kinds for use in churches and church schools. Sales through the Charlotte store will be handled on an over-the-counter basis. Mail order purchases of literature, books, and supplies for North and South Carolina customers will continue to be handled from the Richmond office."

The building to be occupied by the new store has been completely redesigned and redecorated for utility as a book store. It is located at 118 West Fifth Street, one and a half blocks from Independence Square in the heart of downtown Charlotte.

Assisting in preparations for launching the new store were nine members of the Charlotte Advisory Committee, made up of ministers and lay Presbyterians from Charlotte.

Members include Dr. Lawrence I. Stell, Dr. E. Lee Stoffel, Dr. Warner L. Hall, Rev. Robert Turner, Mrs. Ernest B. Hunter, Dr. James Fogartie, Philip Howerton, Miss Eleanor Belk, John A. Tate, Jr., J. W. Grier, Jr., Dr. W. E. Price, and Dr. J. Cecil Lawrence.

Richard Edward Ferguson, Sr.
May 31, 1889 - December 27, 1957

Whereas God hath called unto Himself his able, faithful, and diligent servant, Elder Richard Edward Ferguson, Sr., be it resolved by the Session of the First Presbyterian Church of Clinton, South Carolina

1. We give thanks for the 37 years of his membership in this church and for the blessings brought by his lifetime of service to our Master.
2. We shall hold in loving remembrance his effectiveness in all church responsibilities and his willingness to use his remarkably sound judgment and unusual administrative skill in advancing manifold church and civic causes.
3. We shall pray that the example of his unselfish generosity and his constant spirit of Christian cooperativeness may continue to affect the lives of all of us who had the great privilege of association with him.
4. We assure all members of our friend's family of our sharing the sorrow of their bereavement. We also are grateful that our friend's faith was shared by his family and gives hope that his children's children may pass on to future generations the Christian teachings which made our colleague a great citizen.
5. We place on a special page of our Session book this testimonial so that our grateful tribute will be recorded so long as our records endure.

Unanimously adopted,

Session of the First Presbyterian Church

Clinton, South Carolina

Oxford, Ala. — The Dodson Memorial Presbyterian Curch celebrated the hundredth anniversary of its history December 8, 1957.

Mr. Walter Stephen, a deacon of the church, read the interesting history of the church. Dr. E. B. Robinson was invited to preach the anniversary sermon and his subject was the faith of our fathers.

Mr. Frank Barker of the Columbia Seminary is supplying the church and preaching each Sunday.

Davidson, N. C. — Davidson College has approved a "Three-two" engineering plan with Duke University. The plan, which enables a student to attend Davidson for three years study in liberal arts and then Duke University Engineering School for two years, facilitates degrees from both institutions in a total of five years rather than the previous six.

This is the third such arrangement Davidson has provided. Similar affiliations were made with Columbia University in 1953 and Georgia Tech in 1954 and have benefited many students entering engineering.

PRESBYTERIAN COLLEGE

Clinton, S. C., Feb.—Evangelistic teams, composed of Presbyterian College pre-ministerial students, conduct religious services at various churches of South Carolina.

These teams have made numerous appearances before congregations of four presbyteries in the past three semesters. And the program is being expanded to include all of the state and part of Georgia, as requests increase.

It is sponsored by the PC Ministerial Club under the guidance of Dr. Joseph M. Gettys, professor of Bible at Presbyterian College and well-known religious writer.

Dr. Gettys said he has been impressed by the reception the evangelistic teams have received from churches in which they have appeared. He added:

"Every church has been high in praise of the quality of the programs presented, and I feel the young men are rendering a worthwhile service."

All types of services have been handled by these Presbyterian College students preparing for the ministry. The variety includes: Mother's Day service at the Orangeburg First Presbyterian Church last spring; Men-of-the-Church meeting at the Anderson First Presbyterian Church; Young People's program for the Spartanburg Second Presbyterian Church; Sunday night services at the Union First Presbyterian Church; and others.

Three evangelistic teams, each composed of four or five PC students, are available to handle any type of regular church activity. Themes usually are directed toward young people—an area in which the college men are particularly effective—but the programs also hold appeal for adults.

Officers of the sponsoring Ministerial Club are: President, Charles Taylor of Shreveport, La.; Vice-President, Larry Crocker of Union; Secretary, Ben Donaldson of Blackshear, Ga.; Treasurer, Wayne Wiggins of Fort Mill; Chaplain, Hugh Burns of Piedmont, Ala.; and Historian, Paul Reid of Union.

The Presbytery of Appamattox, formed by the merger with Roanoke Presbytery except Henry County (added to Montgomery Presbytery) and by the addition of Lynchburg and Campbell County, formerly in Montgomery, met in Altavista Church, January 28. The retiring Moderator, Rev. E. A. Woods, D. D., was succeeded by Rev. John K. Roberts, Jr., D. D.

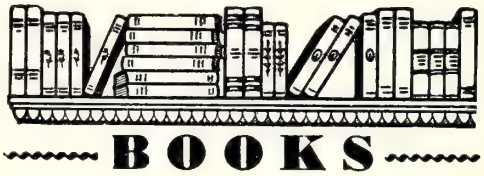
The President of Mary Baldwin College was heard on the subject of higher education, and Rev. Armistead McMurray, D. D., of our Congo Mission, on the importance of missionary work in Africa. Memorials of the late Rev. J. W. Rowe, D. D., and R. G. McLees, D. D., were read. Rev. P. Cary Adams was received from Winchester Presbytery and arrangements made for his installation as pastor of the Cumberland and Brown's Churches. Mr. James Wood, who has been doing an excellent work as supply of the Jehovah Jireh Church, was taken under the care of the Presbytery as a candidate for the ministry.

W. Twyman Williams
Stated Clerk



UNION THEOLOGICAL SEMINARY

Dr. James A. Jones, President of Union Theological Seminary in Virginia, announced the following students have been nominated to Fellowships for graduate study: Richard Taylor Harbison of Greenville, Mississippi; Zeb North Holler, Jr., Greensboro, North Carolina; Jerome Collier Jones, Lake Alfred, Florida; Leighton Mills McCutchen, Jr., Nashville, Tennessee; Julius Wemyss Melton, Jr., Clinton, Mississippi; Owen Lennon Norment, Jr., Asheville, North Carolina; and David Verner Voss, Augusta, Georgia. The Fellowships are awarded to members of the Senior Class on the basis of distinguished merit and exceptional promise of efficiency in the ministry. Each Fellowship is a financial encouragement for those selected to take one year of graduate study in the special field of their choice.



GLORIOUS RIDE, The Story of Henry Woods McLaughlin. James McLeod Carr. Church and Community Press. $2.50.

The story of men and movements is often bound together. No clearer example of this can be found than in the life of Dr. Henry McLaughlin, a man with a burning love for "his people," the people of the rural areas of the South. This history of the Department of Country Church Work (now Town and Country Church) and the life of its first director are, in a real sense, one.

Dr. McLaughlin, a son of the country, resigned a prospering urban community church on the outskirts of Louisville to accept a call to the New Providence church in the Shenandoah Valley. It was here that he gained the distinction of "Country Preacher" that followed him the rest of his life. It was here that he saw the vision of the needs of a people that his own denomination had all but forgotten.

After years of toil and effort, the 1925 General Assembly finally established a Country Church Department. One of the chief exponents of this

new movement, Dr. McLaughlin, was asked to be its head.

The years of struggle were far from over. There were many efforts, even after its establishment, to kill the infant department. It was kept alive mainly by the efforts of the man at its helm — a man who had the vision of his cause ever before him.

For 21 years Dr. McLaughlin carried on the work of country church by teaching his classes in "Barnyard Theology," by securing volunteers for rural work, informing, investigating, conducting conferences, and promoting the general welfare of the country church. During these years he attempted to set before the denomination his concept of "The Small Church is the Norm."

This biography of the great leader of the rural church movement is written by his successor. The author has presented a sympathetic, heart-warming picture of his subject. The book is filled with home-spun humor and anecdotes which make for interesting as well as informative reading. The Portrait painted is one of both man and mission.

Among the amusing incidents recorded by Dr. Carr, is the account of how one of Dr. McLaughlin's persuasive letters was incorrectly addressed but succeeded in getting a donation from a Baptist men's class for rural Presbyterian churches.

In a day in which the emphasis in the Southern Presbyterian Church continues to be upon the city and urban church, this book calls attention again to the needy and important town and country work of our church. It is an excellent source for study of this field of activity as well as a channel of inspiration from a truly great life.

—J.J.S.,Jr.

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CHRISTIAN BAPTISM, by John Murray. In relentlessly logical fashion Professor Murray sets forth the Scriptural arguments which are the basis for the Reformed teaching on baptism. After demonstrating that the Greek term does not mean "immersion," he shows that covenant theology requires the baptism of infants. 93 pages. **$2.00**

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CONFLICT WITH ROME, by G. C. Berkouwer. A deep study of the general doctrines of Roman Catholicism. Perhaps the most thorough and scholarly critique of Roman Catholicism in print today. This erudite author examines the tenets of Roman Catholicism in the light of Scripture, and shows how history, tradition, and human reason have distorted and obscured the truth once delivered to the saints. **$5.95**

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PAUL AND JESUS, by Herman Ridderbos. What is Paul's view of Jesus? There are those who believe that there is a conflict between our Savior's view of himself and Paul's concept of Jesus' purpose and works. This able author leads the reader through a systematic study of Scripture as it relates to this problem. **$3.50**

BOETTNER

THE MILLENNIUM, by Loraine Boettner. This book is a Scriptural study of the doctrine of the millennium, from a postmillennial viewpoint. It takes up successively postmillennialism, amillennialism, and premilleniasm. **$4.50**

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ECUMENISM AND THE EVANGELICAL, by J. Marcellus Kik. The present day rush toward church union is here evaluated in the light of Scripture as interpreted by the evangelical branch of Protestantism. Basic principles and contemporary practices are placed side by side so as to test their compatibility. **$3.50**

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VAN RIESSEN

THE SOCIETY OF THE FUTURE, by H. Van Riessen. A critical analysis of the contemporary social order upon the basis of Scripture and a picture of the society which might be if man lived according to God's Word. Translated by Dr. D. H. Freeman. **$4.95**

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1 Worker for teaching illiterates and for religious education involving itineration and Sunday school teacher training
Educational
Short Term
1 Teacher of missionaries' children

Congo

Ministers
5 Men or Couples for village work
4 Couples for urban centers
1 Man or Couple for theological school
Unordained Evangelist
1 Woman
Educational
5 Men or Couples
2 Women Teachers
1 Man or Couple for high school
3 Women Teachers for domestic science school
Medical
1 Medical Doctor or Couple
7 Nurses
Industrial
2 Men or Couples
Short Term (Three years)
1 Music Teacher for Central School for Missionaries' Children

Ecuador

Minister
1 Couple
Educational
1 Educational Worker or Couple, proficient in Spanish, with certificate to teach primary grades, experienced, and knowledge of arts and handicrafts
Medical
1 Doctor or Couple with special interest in Public Health Work
2 Nurses

Iraq

Ministers
2 Couples
Unordained Evangelist, Student Worker
1 Single Woman to do evangelistic work
1 Man to work among college students in Baghdad
Educational
1 Couple for the Baghdad Girls' School—the man to be the business manager of the school and treasurer of the Mission, the woman to have training in elementary teaching, if possible.
1 Single Woman for the Baghdad Girls' School
Short Term (Three years)
1 Single Woman for Baghdad Girls' School
1 Woman, experienced administrator, for Baghdad Girls' School
Rural Work
1 Couple to do rural work among the Yazeedis

Japan

Ministers
5 Men or Couples
1 Man or Couple for work among the Chinese
Unordained Evangelists
4 Evangelistic Women
1 Evangelistic Woman for work among Chinese (with musical gifts)
Educational
1 Single Woman qualified to teach English (Kinjo College)
1 Single Woman qualified to teach home economics (Kinjo College)
1 Single Woman qualified to teach English and music (Seiwa High School)
1 Single Woman Teacher (Seiwa High School)
1 Couple qualified for college teaching in English (Shikoku Christian College)
Short Term (Three years)
1 Single Woman qualified to teach English (Kinjo College and High School)
1 Single Man qualified to teach English (Shikoku Christian College)
1 Single Woman Teacher of missionaries' children for Canadian Academy, Kobe

Korea

Ministers
3 Men or Couples
Unordained Evangelists and Student Workers
8 Evangelistic Women
3 Student Workers, Men (ordained or unordained)
Educational
2 Professors or Couples for Taejon College (to teach English literature and chemistry)
1 High School Teacher for Kwangju (man or woman)
Short Term (Three years)
1 Teacher of missionaries' children (Taejon)
Medical
1 Doctor (for Leprosy Colony)
1 Hospital Adminisrator for Graham Memorial T. B. Sanatorium
2 Public Health Nurses (Mokpo and Kwangju)
Short Term (Three years)
1 Doctor, EENT specialist

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6 Couples
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1 Teacher for Men's Bible School
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1 Agricultural-evangelistic Couple
2 Couples or single missionaries to direct student homes
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Educational
Short Term (Three years)
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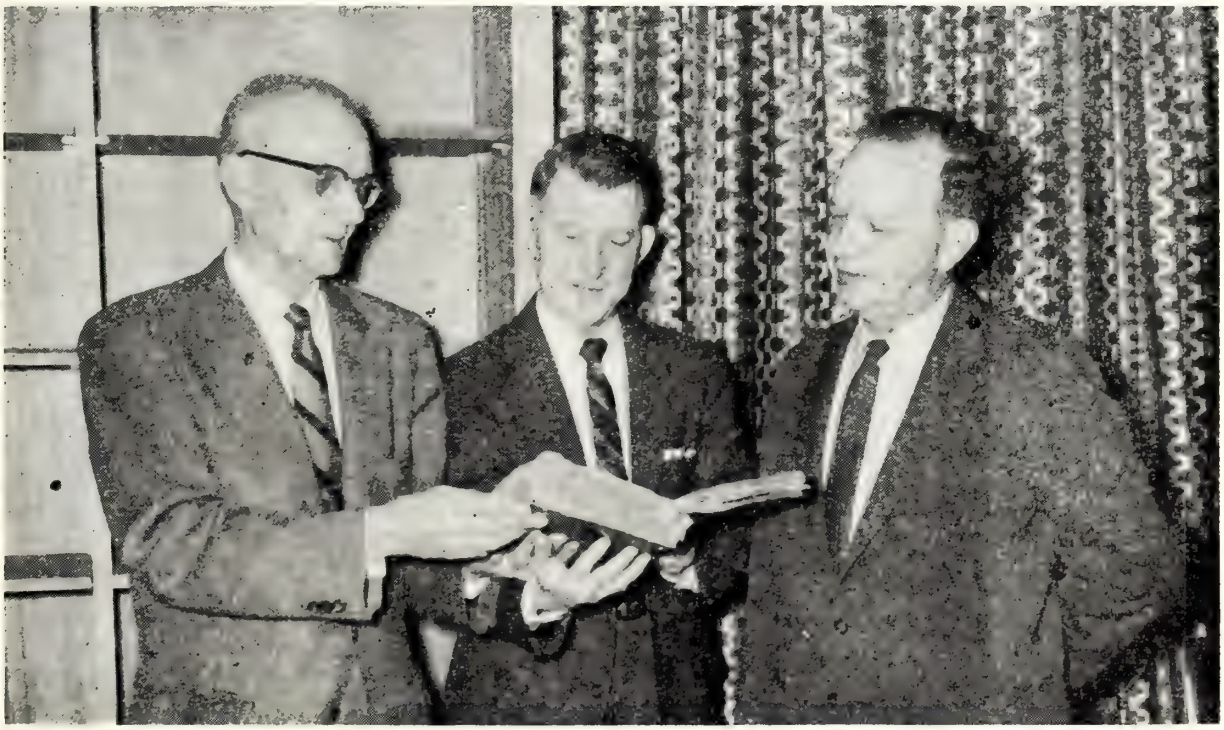
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VOL. XVI NO. 45 MARCH 5, 1958 $3.00 A YEAR



CALVIN'S INSTITUTES GIVEN—A 400 year old copy of the first French edition of John Calvin's *Institutes* has been given to the Presbyterian Church, U.S., by the Reformed Church of France. The 1559 volume was presented recently to the Board of World Missions by Curry B. Hearn, treasurer of the Board and by the Rev. Paul B. Freeland, secretary of the Department of Overseas Relief and Inter-Church Aid. Pictured with Mr. Hearn, at left, and Mr. Freeland in the center, is Dr. Jas. A. Jones, chairman of the Board. The volume was given by the Reformed Church of France in expression of appreciation for relief funds and funds for rebuilding churches in France, which were provided through the Department of Overseas Relief and Inter-Church Aid. Representatives of the French Church presented the volume to Mr. Hearn December 14, when Mr. Hearn was returning from a recent trip to the Congo. By action of the Board of World Missions, this rare volume will be placed in the Historical Foundation at Montreat.

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EDITORIAL

Editorial Award Explanation

Some readers of the *Journal* have expressed gratification at the recent top editorial award from the Freedoms Foundation of Valley Forge (See issue of Feb. 26th), but they have also misunderstood its significance.

This top award was not limited to the field of religious journalism but was the top award for an editorial of the year, including all of the daily newspapers in America. All of the secondary awards went to newspaper editors.

Not only did Dr. Bell receive the encased George Washington Honor Medal and a check for $1,000 but he was also presented with a 21 jewel Hamilton watch made as a replica of George Washington's watch.

That this top award went to a *Journal* editorial is a cause for true thankfulness on our part.

—H.B.D.

Christian Action and Coercion

There is growing dissatisfaction with the Council on Christian Relations. Entirely too many of its recommendations come from sources outside our own church, particularly from the National Council of Churches. More and more frequently the Christian conscience of the individual finds itself subject to coercion on matters having to do with social matters.

That a new office is now proposed (taking another minister from a pulpit)—"Secretary of Christian Action"—is cause for justified alarm for the underlying plan seems to be the infiltration of the entire program of our church with a particular social concept.

In considering the Council on Christian Relations, its program and its future usefulness to our church the following should be closely studied:

Its report to the 1957 General Assembly, FREEDOM THE CHRISTIAN CONCEPT, was filled with social, political and economic matters which the Standards of our Church forbid the Church making authoritative statements upon. This report also brought forth many protests from individuals and sessions all over our Church, and a number of churches took action to cut off any more of their funds from going to the Board of Church Extension until the Christian Relations Division is abolished.

There are a number of facts which indicate that this Division has been set up in our Church in order that it might be a channel through which a number of outside organizations might bring their radical activities and programs into our Church through its reports to the General Assembly, and in this manner, use the prestige and influence of our General Assembly and Church to accomplish their objectives.

Among these facts was the announcement two years ago that The Fund For The Republic had given the Christian Relations Division $15,000 "for educational work in racial and cultural relations" along the lines promoted by this tax-exempt foundation which has given over $1,000,000 to the NAACP and other race mixing organizations to accomplish their objectives. Large sections of their reports are taken entirely from reports of the National Council of Churches and such organizations as the Anti-Defamation League.

The Christian Relations Division had charge of this past years Church Extension Study Season program on Christian Citizenship. They brought into our Church for this study a number of books prepared under the Direction of the National Council of Churches, which was purely race mixing propaganda of the worst sort, written by some of the most radical crusaders and extremists in America, many of them having been connected with communist front organizations. One of these books, Sense and Nonsense About Race, by Ethel J. Alpen-

fels states, "both man and ape have a common ancestor millions of years back."

This also brought forth many protests from the members of the Church, and during the past several years numerous overtures have been sent to the General Assembly asking that the Christian Relations Division be curtailed in its activities, or else abolished completely.

As a result of all these protests, it was stated in one of the church papers recently, that the General Council of the Church was going to recommend to the coming General Assembly, that the Division of Christian Relations be taken out of the Church Extension setup and *made a permanent committee of the General Assembly,* and that it will make its report directly to the General Assembly on anything which this committee thinks pertains to Christian relations. *In addition there will be created a new agency in the Board of Christian Education which will be called "Christian Action,"* with a full time Secretary who "shall aid and assist the various divisions of the Board of Christian Education in building the ideals of Christian living set forth in the Bible and included in the standards of the Church *as interpreted by the General Assembly, into an educational program of the Church."*

Instead of being an improvement this new proposed setup is *much worse* than the present one. As it is now, the Christian Relations Division makes their report to the General Assembly, and the Assembly generally approves it. It is sent down to the Church for study, and usually it is ignored or criticized by the members of the Church. However, under this new proposal, after the General Assembly approves these reports, they are to be put into the life and work of our Church by the Secretary of Christian Action *through* the Sunday School literature, Men's, Women's and Young People's programs.

We can be assured that the goals of this set-up through this "Christian Action" program will be the same as similar Committees which are already established in other denominations, so let's look at what they are doing in order to see what we will have, if such a set-up is approved in our Church.

The Christian Social Relations Activities for 1958 in the Women's Work of the Methodist Church are stated as follows:

"The Women's Division has *taken action* on the twelve issues listed below, which are of major importance at the present time. This list may serve as a handy reference guide or as the basis to study programs. Every Methodist woman will want to give some thought to the issues on which her organization *already has acted."*

The 12 issues which the women of the Methodist Church are to study during the present year are then listed as follows: Support of the United Nations, Technical Assistance, World Trade, Refugees and Immigration, Senate Rule Limiting Debate, The Bricker Amendment, Public Housing, Alcohol, Limitation of Nuclear Tests and Disarmament, Universal Military Training, Federal Aid to Education and Civil Rights Program. Under each heading are listed views and suggested programs, all of which are believed, by the majority of our citizens, to be those which are *destroying* our democratic way of life and *bringing about* a socialistic state and government.

The Northern Presbyterian Church has a "Social Education and Action Department" which has also brought the same type issues, listed above for the Women of the Methodist Church, into the Northern Presbyterian Church. However it was a real shock to the general public when it was publicized that this Department, about a year ago, *used Church funds* to pay the $10,000 fine of the Sumter, S. C. branch of the NAACP which had been sued for libel, on the grounds that one of its 11 officials was a Negro Presbyterian minister.

We are convinced that the overwhelming majority of the members of the Southern Presbyterian Church do not want such issues brought into the life and programs of our Church. We believe that it is clearly forbidden by the Standards of Our Church. We also believe that it would be unwise to put such a liability upon the Board of Christian Education or any other Board of our Church, which has caused so much trouble for, and damage to, our Board of Church Extension.

The General Assembly should abolish or greatly curtail the activities of the Division on Christian Relations before it does irreparable harm to the harmony and the program of our church. When the source material and the contemplated activities of this Division are fully known across the church there will be a reaction against it which can set back the entire program of the church.

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Leadership in the Church

With the centralizing process now going on in the Church there seems to be coming to the fore a leadership concept. Now this can prove a stimulus to greater activity, but it needs to be guarded against dangers to which it has sometimes led. The memory is very short which forgets *Il Duce* and *Der Fuehrer* who placed their personal leadership above every law of God and every right of man. In Jesus' day, governors taxed citizens to the limit and used a part of their ill-gotten wealth to erect baths or bridges or circuses that they might enjoy the title of benefactor.

There are obligations we owe to those in high places in the Church. We are commanded not to speak ill of the leader of our people. We must crush out that green-eyed monster of jealousy and rejoice that our indulgent heavenly Father has bestowed rich gifts and high honors upon these our brethren. Let us generously recognize their talents and places. Again, we are to pray for them lest their high position be made occasion by Satan to bring about their downfall. Pray for all men, especially for all in authority and all who carry heavy burdens of responsibility.

Moreover, it is proper that we support them as far as we conscientiously can, even following their lead when we are not sure of the wisdom of every detail. We are to follow them as they lead us in the things of Christ. By the inspiration of their words and programs, we may be able to do more for our Saviour in this our day and generation.

On the other hand, there are some things we have a right to expect of those who would lead in the Presbyterian Church in the United States. The first is that these gifted brethren recognize that we are a constitutional Church, and avoid the temptation to place themselves and their leadership above our Constitution. If a leader calls me to obey his committal which is contrary to the commandment of God, I must obey God rather than man. In the light of our constitution, may we not properly ask that our leaders strenuously seek to maintain for even the humblest brother every right which is his under our Constitution? Shall we show every leniency for the highly placed minister, and disregard the protections in the Book of Discipline provided in the case of the brothers of smaller talents and places?

Again, those things which are questionable in the business world ought to be scrupulously avoided in the Church. And may we ask those elevated to leadership to give proper consideration to the point of view and reasonable representation to that half of the Church which voted against union and women elders?

Finally, we call upon each leader constantly to examine himself lest he or his program come between the sheep and the Word of their Good Shepherd. The sheep hear His Voice and the voice of a stranger will they not hear. Only as our leaders echo the Voice of the Good Shepherd, only as they lead in the spirit of the Chief Shepherd, only as they are instruments of the Great Shepherd of the sheep are they blessings to the flock. Only so do the sheep follow them.

—W.C.R.

God's Program of Peace: The God of Peace

There are three little words often used in the Bible — three very precious words: Love; Hope; Peace. The last one is used very much in these days: men are trying to formulate a "Program of Peace".

God has His Program of Peace!

I. It is a *Very Costly Program.*

Our program which we hope will bring peace is a costly one; we are spending billions of dollars each year.

God's Program is far more costly, for it cost the sufferings and death of the Son of God: He is our peace; so making peace, by the cross of Calvary.

Two barriers which blocked peace: one is sin; the other is the sinner. *He takes away sin.* He was made sin for us Who knew no sin. He is the Lamb of God Who takes away sin. He *draws the sinner*: I, if I be lifted up from the earth, will draw all men unto me. The magnetism of Jesus Christ is the magnetism of His death.

II. *God's Program is a Personal Program*: *He* deals with the heart of man, with the source of all hatred and strife and war.

Peace, perfect peace, comes into our hearts when Christ comes in. Being justified by grace through faith we have peace. In the midst of all our troubles we have peace: my peace I give unto you. We have peace in believing. Here is the cure for troubled hearts.

III. *God's Program is World-wide in Scope*:

Our Redeemer is the Prince of Peace. When He comes to reign and rule there will be Peace on earth. This time will come; every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. The Crowning Day is coming by and by.

God's Program for Peace is: *Christ on the Cross; Christ in the Heart; Christ on the Throne.*

—J.K.P.

"A Thought for the Week"

Success

What constitutes genuine success?

Webster interprets this word as "that prosperous and favorable termination of any undertaking, or enterprise," and again, "the attainment of any set objective" . . . Mankind commonly regards and measures human success in terms of these definitions.

And so does God! Man's chief end is "to glorify God and to enjoy Him forever." Successful living lies in the realization of that for which we were created. What have we made our goal?

Are we merely living, or are we building a life? Are our vocations an end, or a means to an end? Have we set an objective toward filling a need, or are we drifting and riding a tide of circumstance? Have circumstances made us, or have we consciously contributed to the molding of circumstances?

Have we struck a balance in the Book of Life in profits and losses in the spiritual realm, or are we seeking first material treasures which rust and decay? Have we appraised our investment? Have we considered the words of Jesus (Mark 8:36-37) . . . "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

High or low, rich or impoverished, famous or obscure, doctor or lawyer or banker or priest, it matters not which, success can be the personal attainment of anyone who honestly and humbly and sincerely seeks to build a life to the glory of God.

And herein human failure becomes eternal success. —R.L.C.

The Brother's Heart Before the Bishop's Hand

He Who was in the form of God took the form of a servant. He was among us as Him that serveth. Even the Son of Man came not to be ministered unto but to minister. Those who wept had His blessing of comfort to bind up their broken hearts. Those destitute of spiritual sufficiency received His beatitude assuring them that theirs was the kingdom of heaven. The common people heard Him gladly, and the lost sheep of the house of Israel gathered about Him. They wondered at the gracious words which fell from His lips as He went about doing good. To many neglected by others He was the Wonderful Counsellor.

Were He in authority in a current Commission on the Minister and its Work or Executive Secretary of a Presbytery the elders in the weak church would feel His brother heart before they felt his episcopal hand. Indeed, though He would speak today as He did then with authority, it would be the authority of His love so that His yoke would be easy and His burden light. And as the worried churches came to Him they would find rest for their souls. If any man would come after Him, let him deny himself, take up his cross and follow Him in this His brother-heart.

—W.C.R.

Knox's Baptismal Service

An interesting feature in Dunlap's Collection of Confessions of Faith is the BOOK OF COMMON ORDER, published in Geneva, February 10, 1556, and thereafter prefixed to the metrical version of the Psalms and used in the Kirk of Scotland. This was drawn up for the English Kirk in Geneva of which Knox was pastor and was approved by his friend John Calvin. It begins by recounting the recent history and current situation of the Church in England — for at that time Knox thought himself as much an Englishman as a Scotsman. There are two questions asked of the parents and a rather full exposition of each thereafter by the minister:

> "Do ye here present this Child to be baptized, earnestly desiring that he may be engrafted into the mystical body of Jesus Christ?"

In the exposition of their affirmative answer the minister shows that God has made us His own by adoption and receives with us our children in the covenant of grace, that they also may have remission of sins in the blood of Christ, that like as water does outwardly wash away the filth of the body, so inwardly does Christ's blood purge our souls.

> "Finally, to the intent that we may be assured that you, the Father and the Surety, consent to the performance hereof, declare before God and in the face of this congregation, the sum of the faith wherein ye believe and will instruct this child."

Then the Father or in his absence the Godfather shall rehearse the articles of his faith, that is, shall repeat the Apostles' Creed. Following this the minister gives an exposition of the meaning of the Creed following the fourfold division of it in *Calvin's Institutes.* Incidentally, Knox also provides for the use of the

Creed by the congregation in unison at the conclusion of the prayer after the sermon. At the close of the prayer after the exposition of the Creed and just before the actual baptism those present unite in the Lord's Prayer. Thus the infant is baptized in an atmosphere of Christian faith and prayer. He is baptized on the basis of the promises of salvation, as a child of the covenant, in the Name of the Father and of the Son and of the Holy Ghost.

—W.C.R.

The Kirk Session in Geneva Revived

John Knox arrived in Geneva in 1554 after leaving Frankfort and was settled as minister of the English congregation there in 1556. Here he organized the first Kirk Session on the 18th of September, 1556. With funds contributed by Presbyterian and Reformed Churches over the world, the John Knox Chapel opposite (Calvin's) St. Pierre's Cathedral has been restored as a place of worship and a center for the work of the Pan-Presbyterian Alliance. Rev. Niall D. Watson of Glasgow is now the minister of this congregation.

On September 27, 1957, the Kirk reorganized, with the minister, Mr. Arnold W. Fraser of the Presbyterian Church of Scotland, and Mr. Robert Clark, World Health Organization, formerly of Signal Mountain, Tennessee, of our Church, as the Session.

—W.C.R.

Spiritual and Satanic Unions Swirled About Paul, Missionary Catalyst

By George S. Lauderdale

Agabus, a prophet in the early church, warned Paul not to go to Rome by taking the apostle's belt and tying up with it his own hands and feet: "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man who owneth this girdle, and shall deliver him into the hands of the Gentiles." Acts 21:11. The strange prediction proved true.

Ordinarily the Jews despised the Gentiles but Jew and Gentile would collaborate to end the preaching career of Paul! In this way Paul learned of the suffering of Christ Who was falsely accused by the Jews and delivered by them after shameful handling to the Roman judge Pilate and his soldiers for crucifixion.

TRUE UNITY

Paul had preached to both Jew and Gentile, had prayed for both, had written letters to encourage everybody to receive Jesus Christ, God's only Saviour! He owned his nationality: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Romans 11:1), and with others took Jewish vows to God without denying his loyalty to Jesus. Acts 18:18, 21:26.

God had called this Jew to preach to the Gentiles, and he had faithfully obeyed. "I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office." Romans 11:13. See Acts 21:19; 22:21. The Jews and Gentiles who listened to Paul and received Jesus Christ found a glorious unity in the church, the sins of all being removed by the blood of Christ. "There is one body, and one Spirit, even as ye are called in one hope of your calling." Ephesians 4:4.

WATCH OUT!

The Jews and Gentiles who combined forces to arrest Paul were not united in the blessed Spirit and bonds of love as were the Christian congregations established by the apostle: they were united at Jerusalem against God's servant by Satan! Paul, the minister of the gospel of peace and mighty proponent of absolute equality of believers in Christ, was bound, ironically, by Jews and Gentiles joined in blind ignorance of Christ.

God overruled this combination of sinners for His glory for in the highest courts of Jews and Gentiles at Jerusalem and Rome, before the Sanhedrin and the emperor, Paul preached the gospel as a prisoner. He Who sits in the heavens will ever laugh when the kings of the earth set themselves and take counsel against the Lord and His anointed, Jesus Christ. Psalm 2:2-4. Whose side are you on?

We do well to beware many unions because Satan still draws the religious together that they might bind those who, like Paul, would declare salvation through Christ to the whole world.



Red Springs, N. C.
February 19, 1958

The Editor

Southern Presbyterian Journal

Weaverville, North Carolina

Dear Sir:

A resolution passed by the Trustees of Flora Macdonald College on February 12 states that legal action taken by myself and three fellow Board Members is, "damaging not only to Flora Macdonald but the entire program of higher education of the Synod of North Caro-

lina." It further states that our action is contrary to the expressed will of the controlling Presbyteries and Synod.

We do not agree. We believe that such legal action was necessary in view of our responsibility as Trustees of the College and our position will be upheld by a review of the actions and events of the past three years as shown below.

1. Beginning with the adoption by Synod July 12-14, 1955, of the report of its Committee on Higher Education which included among its recommendations, "that the Synod of North Carolina establish in the eastern section of the State a four-year coeducational college through the merger and consolidation of Flora Macdonald College, Peace College and Presbyterian Junior College":

2. Followed by the resolution of Fayetteville Presbytery on July 26, "that the Trustees of Flora Macdonald College . . . take all steps necessary . . . to merge or consolidate . . . with Peace College, and Presbyterian Junior College . . . into a single corporation which shall establish and maintain a four-year coeducational college in the eastern section of North Carolina . . . " Wilmington and Orange Presbyteries also passed similar resolutions;

3. Subsequently, Synod reaffirmed its desire and intent to consolidate or merge the three schools into one, to be located at Laurinburg, in votes on motions at the 1956 and 1957 meetings of Synod.

4. The First Presbyterian Church of Raleigh voted recently to maintain Peace College in Raleigh. And since the preponderance of legal opinion is that the First Church holds legal title to Peace College Property this action took priority over all other actions.

5. The Peace Board of Trustees entered into an agreement of consolidation with the Consolidated College Board with definite reservations on December 13, 1957. Chief among these reservations was one that provided that Peace College shall continue operation in Raleigh.

From a legal point of view, Peace's stated intention to continue operation in Raleigh precludes further action toward consolidation under the directive of Synod. Any further action by the Trustees of the other two institutions is not only meaningless but also serves to deepen the confusion which now exists about the future of the two schools.

As a Trustee I am obligated to act in what I feel to be the best interest of Flora Macdonald College. Since the events and developments outlined above have brought the efforts toward consolidation to an impasse, common sense dictates that a reappraisal of the situation should be made. Such an examination would reveal several promising developments on which a new course can be charted. A course which would be much more desirable than that which has led to the present situation.

Recently, Flora Macdonald College received an offer of financial assistance from the Scottish College Foundation which would supply annually twice the funds being contributed by Synod for a five year period and provide at least one-half million dollars for endowment at the end of that time. If that offer were accepted, FMC would have approximately $100,000.00 annually in addition to tuitional income. At the end of the five years its endowment would be well over a million dollars.

The retention of Peace and Flora Macdonald would be in keeping with the effort to provide more opportunity for college attendance to meet the large increase in student population which confronts our colleges, beginning in 1960-61. There is no reason why the Presbyterian Church should not proceed with its effort to establish a new four-year coeducational college. It will be needed. Effort in that direction would receive far more financial support than the Consolidated College has received since it would not involve the destruction of two institutions which have served a splendid purpose and are loved and cherished by many who have refused to have a part in their disestablishment.

Very truly yours,

C. T. Johnson, Sr., M. D.
Member of Board of Trustees
of Flora Macdonald College

P. S. Please publish in your paper.

January 4, 1958

Dear Sirs:

The November 6, 1957 issue of the *Journal* arrived yesterday. Your articles have been improving steadily, but the discussion "Academic Excellence Versus Spiritual Excellence" by Wm. E. Hill, Jr., is one of the most practical suggestions submitted (at least to my attention) in many years. I agree totally with the idea of creating church primary and secondary schools as means of evangelization as well as academic instruction. Examples of success in this type of movement abound. Will pray toward greater understanding and seek His will.

Most cordially,

Charles Ross
A. P. C. M., Kasha
Luputa, Congo Belge
Africa

REPORT OF General Assembly's Permanent Committee on Christianity and Health

Your Permanent Committee on Christianity and Health was instructed to continue work on the assignment received from the 1956 General Assembly. This assignment specified that this committee "meet at least once each year and (be) charged with the responsibility of keeping this important area of our mission as a Church before our membership, and of providing positive help by encouraging the publication of . . . reviews of books and articles on this subject, the setting up of local and area groups and conferences which would have the subject as their concern, the encouraging of cooperation between clergy and physicians, and/or any other things which may seem to them appropriate."

The Committee on Christianity and Health held two meetings during the past year. The first was held in Gaither Hall, Montreat, North Carolina, July 1 and the second at the Presbyterian Center in Atlanta, Georgia, on November 18. Both meetings were well attended.

The morning of the first of these meetings was devoted to setting up some long range objectives for the Committee. One of these objectives to which the Committee gave a high priority rating was the encouragement of closer cooperation between clergy and physicians. An invitation from the Committee on Men's Work was then read requesting our Committee to sponsor an interest group for doctors and ministers at the Miami Men's Convention, October 10-13, 1957. It was voted to accept their invitation and the remainder of the day was spent making plans for this program.

The program was presented in Miami on October 12 in the form of a panel discussion, and was attended by 91 ministers and doctors. The hope was there expressed that each person present would initiate efforts in his own community or church looking forward to improved doctor-minister cooperation, and that thus we might help to spark a movement in which the resources of medicine and religion might be offered in a combined ministry under God to the sick. (A copy of the program for this meeting is included herewith.)



PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.

EDUCATIONAL EXCELLENCE FOR OUR MOST VALUABLE ASSET—OUR YOUTH.

LOUIS C. LAMOTTE, PRESIDENT

Maxton North Carolina

Panel Discussion for Doctors and Ministers
Miami Men's Conference
Saturday, October 12, 1957
9:00 - 10:30 A.M.

Theme: The Physician, the Pastor, the Patient and God.

Purpose: To consider the doctor's Christian faith as related to his practice of medicine, and ways of cooperation between doctor and minister in meeting the needs of the patient. The following diagram will make clear the relationships to be explored:

Subject: The Doctor's Calling As Related to God, the Minister and the Patient.

GOD

DOCTOR MINISTER

PATIENT

Program: Dr. Wade H. Boggs, Jr., Presiding.

First Talk by a Physician: "Doctor and Minister Relationships" by Dr. W. T. Thompson, Jr., Chief, Medical Service, McGuire Veterans Hospital, Richmond, Virginia.

Second Talk by a Minister: "Medicine and Theology: Cooperative Specializations" by Dr. Thomas McDill, Professor of Pastoral Theology, Columbia Seminary, Decatur, Georgia.

Panel Discussion, followed by General Discussion:

Panel Members:

Dr. W. T. Thompson, Jr. (MD) Richmond, Va.
Dr. Thomas McDill, minister, Decatur, Ga.
Dr. Charles Kraemer, minister, Richmond, Va.
Dr. P. C. Elliott (MD) Nashville, Tenn.
Dr. Joseph A. Norton (MD) Little Rock, Ark.
Dr. W. A. Ward, minister, Richmond, Va.

Concluding Remarks and Closing Prayer: Dr. Wade H. Boggs, Jr.

The second Committee meeting was devoted to a consideration of ways by which the values of this effort at the Miami Men's Conference might be conserved, and to the formulation of our report to the General Assembly summarizing our work on its assignment.

Not the least of the values of this Miami program was that it gave a better sense of direction to your Committee. During the next year we

hope to devise some specific plans for encouraging doctor-minister conversations at the community and/or church level throughout our General Assembly. In doing this we will draw not only upon the experience gained in Miami, but also upon the results of the local and smaller meetings which we are sponsoring during the year.

In view of our agreement upon the objective to encourage closer cooperation between doctors and ministers, the need was felt for a statement of the relationship between medical science and the Christian faith which such cooperation presupposes. To be sure, Christian doctors believe there is some connection between their religion and their daily work. Yet few have tried to articulate this relationship. This needs to be done for the doctor in order that he may have a greater sense of Christian vocation in his medical practice. It needs to be done for the benefit of the doctor and the minister in order to clarify such theoretical basis for closer collaboration as may exist. It needs to be done for some of our church members who, having been misled by the teachings of extremist faith healers, mistakenly believe that the way of complete dependence on prayer and faith for healing must be set over against dependence upon medical procedures and regarded as the way of spiritual maturity. Therefore, we are including in our report a paper which undertakes to meet these needs by means of a constructive Christian approach. (This paper is of composite authorship, having been put in its final form by an executive sub-committee consisting of Dr. Thomas H. McDill, Dr. Allison Williams, Dr. Lila Bonner Miller, and Dr. Wade H. Boggs, Jr.)

Healing From God Through Men

1. *All Healing is of God*

An affirmation basic to our Christian faith is that all healing is the work of God. Even though the work of God is not acknowledged, it is still true that God alone is Creator of the forces within man which make for healing.

A major presupposition of this faith is that anyone who cooperates with the process of healing is cooperating with the work of God. Failure to acknowledge this is to attribute the work of God to something or someone other than God. At the same time, acknowledgement that work of healing is work in cooperation with God will make the individual a more capable person in the work of healing.

Further, when we affirm that all healing is of God, this is not to be construed to mean sickness and death are outside the will of God. The Bible is quite clear that there are redemptive factors in suffering, and that for the Christian, death will be swallowed up in victory. This being true, the Christian must learn to seek good in suffering while healing is taking place. It follows that the failure of all efforts to accomplish physical healing does not necessarily indicate a lack of Christian faith.

A second major presupposition is derived from the biblical view of man as a unified whole. Though man may experience conflict within himself, he is still one. Therefore, cooperation with the healing process must be a ministry to the whole person. Special treatment of some part of the being may be quite necessary. For example, the direct concern may be the fracture of a limb, but though injury is sustained to the bone which is fractured, the whole being of the person suffers in pain, is distressed by inconvenience, is made anxious by complications, and the mental and spiritual attitudes of the patient will affect for weal or woe the healing process itself. Understanding cooperation between the persons in different professions who minister to the patient can help the patient achieve a mental and spiritual outlook conducive to recovery. On the other hand, conflict between such persons will lessen their effectiveness, in relation to the injured person.

Because we hold that all healing is of God, and that man is a unit, we believe in the necessity of those engaged in healing to work together as they endeavor to fulfill the responsibilities of their vocations.

2. *God Heals Through the Medical Team*

God has worked for the healing of the sick through physicians, medical scientists, nurses, technicians and other members of the medical team in a more marvelous way in this century than ever before. Scientific medicine is merely the application of God-given intelligence to reinforcing and supplementing the natural (God-created) healing processes.

KING COLLEGE

Presbyterian . . . Co-educational . . . Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year Liberal Arts, Sciences, Business Education. Four Types of Scholarships: (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Athletics. Dormitories. Summer Session.

Board, room, and tuition, $895.00. Catalog and illustrated booklet.

R. T. L. LISTON, PRESIDENT — BOX "J," BRISTOL, TENN.



By way of illustration, recall the great group of antibiotics popularly known as "miracle drugs." It would not be incorrect to say that a miracle from God occurs as a raging infection is treated by penicillin. When little children are saved from tuberculosis meningitis by the use of izoniazid, or when they are spared permanent disability through the polio vaccine, one can only bow and thank God. The same may be said with reference to the healing power of the cortisone family of drugs. Christian doctors who prescribe these drugs and their patients who receive benefit from them are grateful to God for their discovery and availability, and feel constrained to exclaim, "What wonders hath God wrought!"

Recall also the tremendous advances in surgical techniques and knowledge. Many tuberculosis patients discover the healing power of God when diseased areas are removed by a skilled surgeon. At a recent annual meeting of the Georgia Cancer Society in Atlanta's Biltmore Hotel, the chairman asked all who were well as a result of surgical removal of cancer to stand. Over 500 people stood up. Included in this group were many with new internal connections, some who were wearing parts of new faces, and many whose cancers had been destroyed by exact dosages of powerful and deadly rays. It seemed altogether appropriate when these recovered patients publicly expressed thanks to God for His work through dedicated men who had disciplined and trained themselves to be channels of His healing power.

One of the most important advances in the treatment of sickness is the development of modern psychosomatic medicine. This has now made it mandatory that every approach to the problem of health take into consideration the delicate interaction between the realms of the physical, emotional and mental. Not only is medical science now concerned to study the patient's body, but also his home environment, his vocational adjustments, his purposes in life. Even mental illness is regarded as a challenge to medical science as well as to psychiatry, for without taking mental health into consideration, no embracing definition of health is possible.

This development of psychosomatics alters the doctor's approach to the patient. It has made it plain that mechanical diagnostic equipment cannot be solely relied upon. In addition the physician will also study the whole patient, perhaps asking such questions as, "What is your work? How long have you been doing it? How do you like it? Have you attained the dreams you had ten years ago? Are you married? Do you have a family? Do you have a mother-in-law?" (Dicks, . L., *God and Health,* p.6) In spite of the fact that such questions may seem strangely personal coming from a doctor, he will nevertheless ask them, if he suspects that there are problems in these areas productive of stress, for he now understands stress to be an important component of a variety of physical disorders.

The development of psychosomatics in brief means that medical science has now re-defined its boundaries in such a way as to overlap a broad area that once was regarded as the special province of religion. This change points to the feasibility and advisability of a joint effort on the part of physicians and ministers to discover how they may best combine their efforts in tending the total needs of the patient.

3. *God Heals Through the Work of Christian Ministers*

The Christian doctrine of man which understands people to be unified wholes reminds the minister initially that persons in his congregation over whom he has shepherding care are not divisible units of mind, soul and body. He is therefore aware that emotional disturbance prompts physical reaction and that physical disorder can upset spiritual serenity. He sees "health" as a dynamic relation of factors which together produce wholeness.

The minister readily accepts the basic truth that all healing comes from God whether the cure follows the employment of wonder drugs, or whether it follows the probing of the mind by a psychiatrist, or whether it follows his own ministrations of prayer and counseling. The minister sees God working through all of these avenues with no closed circuits apart from Him.

Moreover, the Christian minister understands that there are diversities of gifts by the same Spirit, and that God calls each individual to render service to other members of the Body of Christ in line with his own aptitudes and training. Therefore, the members of the medical team are "called of God" in just as real a sense and in the same ways as are persons who devote themselves to various kinds of church work.

As the minister recognizes the God-created wholeness of each person, he comes to see himself as co-worker with those of the medical and sister professions which concern themselves with health in its full sense. He sees God working through the marvels of medical science and through the devoted efforts of nurses and doctors. The minister recognizes that his own ministrations may facilitate the task of the physician, and that the work and techniques of the physician may contribute to the spiritual well-being of the person who is ill. Healing is therefore seen as the proper use of all God-given measures by a number of persons in diverse walks of life, to the end that the sick be restored to God-given wholeness.

4. *God Heals Through the Christian Fellowship*

More and more the truth is being brought home to us that those who are sick in body

or in spirit are never really made whole until they find their rightful place in that redemptive fellowship which Scripture calls the Body of Christ. To lead people to find this place requires patient and abundant love, knowledge of human needs, and discernment of hidden fears and motives.

We can have such healing fellowships only in proportion as we build a true Christian brotherhood, in which each has a concern for the other, in which the strong bear the burdens of the weak, in which each is accepted as a member of the Body, in which each is enabled to find service outlets to suit his peculiar abilities, and in which each is enabled to grow toward Christian maturity.

We can have such healing fellowships only in proportion as forgiveness is practiced by the members of our churches, as ideas of retaliating injuries are replaced by good will, as grudges are surrendered, as prejudices are overcome, as fears are conquered. In proportion as the Christian message of confession, repentance, justification and sanctification is heard and heeded, healing fellowships will result, and fertile causes of disease, such as loneliness, self-centeredness, rebellion, frustration, aimlessness, hate, fear and bitterness shall be removed.

Thousands of people afflicted with alcoholism, having found their way to a cure, testify to the power of group support and therapy. The prognosis for the alcoholic who chooses to fight a lone battle is exceedingly poor. But by working together, helping one another, many have succeeded in escaping the bondage of strong drink. Back of the Alcoholics Anonymous movement is a basically Christian philosophy of fellowship. The cure not only of alcoholism but also of numerous other sicknesses waits upon the Church to give sufficient emphasis to this idea of Christian fellowship. In the whole realm of sickness and health there is no substitute for Christian compassion and understanding and the developing in the minds of those who are involved a sense of being loved and accepted and supported.

Nor should members of individual congregations fail to remember the responsibility and privilege of visiting the chronically ill and others who are confined by reason of infirmity or age. Such persons need the love and fellowship denied them because of their infirmity and without such visits they will find themselves alone, neglected and forgotten. Such visitation can prove a blessing to the one who visits and to those who are the recipients of these ministrations in the name of and for the love of Christ.

5. *The Interrelatedness of All These Ways of Healing*

Already the careful reader will have discovered a considerable amount of interrelatedness between the various sections of this paper. Wherever the basic Christian principle that all healing is of God is accepted, this overlapping is both inevitable and desirable. Specifically, four ways in which there are interrelationships between these approaches to health may be distinguished.

a) The Body of Christ

Ideally, the members of the medical team and of kindred professions understand themselves to be members of the Body of Christ. According to Paul's doctrine of the Church, all persons are called to be members of the same body (I Cor. 12:14ff) to be related to one another by love (I Cor. 13), to care for one another (I Cor. 12:25), and to cooperate with one another so that each part works together properly for the up-building of the Christian fellowship. (Eph. 4:11-16) All Christians, including the minister, are members of this fellowship and have a responsibility for its wholesome development and functioning.

b) Christian Vocation

All members of the Body of Christ must be challenged with the doctrine of Christian vocations. Each Christian should see his life's work as a call of God to serve the "least of these our brethren" (Matt. 25:40b) in ways that will best utilize his abilities and training. So all of us, whether members of the medical fraternity or otherwise, have an obligation to make a proper response to God's call to service.

c) Love and Knowledge

The Christian faith is not only concerned to develop virtuous dispositions in people, it is equally concerned that individual Christians "make every effort to supplement . . . virtue with knowledge." (II Pet. 1:5) So the Christian engaged in the work of healing should try to keep both parts of this dual concern in proper perspective. Compassion for the sick, essential though it be, is not enough for the minister and for the doctor. Compassion must be intelligently directed according to knowledge. Thus Paul prays that "love may abound more and more, with knowledge and all discernment." (Phil. 1:9)

d) The Christian Doctrine of Man

Now that the "machine age" in medical science is rapidly passing out of existence, and now that the psychological background of the patient is regarded as highly relevant to sickness and health, there is a change in the medical climate which brings the medical doctrine of man into close harmony with the Christian view of man. This shift away from studying the patient merely as a physiological mechanism to studying the whole patient including his social relations, his hopes and disappointments, as

well as his body, is a shift that points to the need for high level professional conversations by doctors and ministers as to how they may best cooperate in a combined service under God to the patient.

Book Reviews, Articles and Courses:

The following book reviews in the field of Christianity and Health have appeared over the signature of the chairman of your committee within recent months:

1. *The Healing Power of Health,* by Will Oursler, Hawthorn Books, Inc., New York, 1957. 366 pp. $4.95. (The review of this book appeared in "The Presbyterian Outlook," November 11, 1957, p. 15.)
2. *Prayer Can Change Your Life,* by William R. Parker and Elaine St. Johns Dare, Prentice-Hall, Inc., Englewood Cliffs, N. J., 1957. 278 pp. $3.50 (The review of this book appeared in the *Earnest Worker,* November 1957, pp. 24-25)
3. *Healing: Human and Divine,* by Simon Doniger, Editor. Association Press: New York, 1957. 254 pp. $3.50. (The review of the book appeared in the April 1958 issue of the *Earnest Worker.*)

In addition, Lila Bonner Miller, a practising physician who has shown a major interest in the treatment of alcoholics, and a member of our Committee on Christianity and Health, wrote an article for the December 1957 issue of the *Earnest Worker,* entitled "Can the Church Help Alcoholics?" (pp. 1-3)

At the suggestion of our Committee, the Board of Women's Work decided to include a course on "Christianity and Health" among its offerings during the Montreat Women's Conference next July. Dr. Lila Bonner Miller, a member of our Committee on Christianity and Health, accepted their invitation to teach this course.

The *Day by Day* devotionals for April 20-26, 1958, submitted by the Chairman of the committee, are concerned with various aspects of the subject "Christianity and Health." These devotionals are entitled: "All Healing is From God," "Faith and Good Health," "Prayer and Good Health," "Forgiveness and Good Health," "Love and Good Health," "Medicine and the Christian Faith," and "The Importance of Health."

A course on "Christianity and Health" was taught by your committee chairman at the Quadrennial Youth Conference in Lexington, Kentucky, December 28-31, 1957. Also a series of lectures by him on "The Bible and Healing" is scheduled for the Montreat Bible Conference, August 18-20, 1958.

Respectfully submitted:

Wade H. Boggs, Jr., *Chairman*

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LESSON FOR MARCH 23

By THE REV. J. KENTON PARKER

The Church And World Evangelism

Background Scripture: Matthew 28:18-20; Acts 13:1-3; Romans 1:14-18
Devotional Reading: Acts 8:26-35

In spite of the explicit command of Christ to go into all the world and preach the gospel, the disciples seemed reluctant and slow in preaching to anyone but Jews. It took the "whip of persecution," as Dr. Johnson used to tell us in the Seminary, to make them "go": Therefore they that were scattered abroad (by persecution, see Acts 8:1-4) went everywhere preaching the word. Philip, one of the newly chosen deacons, went down to the city of Samaria. Jesus had visited a city of Samaria, preaching to the woman at the well, and later to the people, and many believed on Him. (See John 4:1-42). Philip the Evangelist had great success with the Samaritans, "and there was great joy in that city." When the apostles heard of it, they sent Peter and John down also, and the word was preached in many villages of the Samaritans.

The angel of the Lord spoke to Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza. Here he met the eunuch of great authority under Candace, Queen of the Ethiopians, and preached unto him Jesus. He was converted and baptized and went on his way rejoicing, while Philip preached in other cities. This man from Ethiopia was already a Jewish proselyte, it seems, for he had been up to Jerusalem to worship. In reaching the Samaritans and this man, Philip, we might say, was bridging the chasm which separated the Jew from the Gentile, for the Samaritans were a mixed race, and the eunuch was already a believer in the Jewish religion.

In chapter ten we have the "opening of the door" to the Gentiles, and Peter is chosen to do this. There was a very devout Roman centurion at Caesarea named Cornelius, a man of prayer and liberality. He is told by the Lord to send men to Joppa and call for Simon Peter who would tell him what to do. God prepared Peter for the coming of these men by the vision from heaven. Peter goes back with them and preaches the gospel to them. There is a gracious outpouring of the Holy Spirit. This has been aptly called, "The Gentile Pentecost." Peter got into trouble with some of the brethren, but after he had fully explained everything they seemed satisfied, at least for a time. It is hard for us Gentiles to realize the character of the "middle wall of partition" which separated Jew and Gentile, and how difficult it was to break through that wall. The clear command of Christ ought to have opened the eyes of the Jewish Christians and made them see that the gospel was for all the world.

I. *The Command of Jesus:* Matthew 28:18-20.

In these verses we have the Great Commission, or the Marching Orders of the Head of the Church, the Captain of our salvation, and the Commander-in-chief of the army of the Lord. "All power (authority) is given unto me in heaven and in earth." He has the right to issue orders and expect them to be obeyed. He is but exercising His rightful authority when He gives this command.

It follows, "therefore," that we are also given authority to carry the "Good News" to all the world. We are under His authority, but a certain amount of authority is given us. To you, He said to the disciples, are given the keys to the kingdom of heaven. By faithful preaching we unlock, or lock, the door. The gospel is a savor of life unto life to those who will believe it, and a savor of death unto death to those who refuse to believe. Jesus Himself preached and some believed and some believed not. It would be the same way with the disciples.

When God called Isaiah He told him very plainly that there were those who would turn deaf ears to his preaching. Christ has committed to His church the gospel and the church has the authority to go and preach and teach. Let all who criticize and belittle the church remember that the church has been given authority by the Head of the church. We have our orders directly from our Commander.

Let us notice this command more in detail. Just what is the church to do.

1. Teach, or make disciples of, all nations. The church is to be composed of all who will accept the gospel. This great multitude in the seventh chapter of Revelation is composed

of saved people "of all nations, and kindreds, and people, and tongues."

2. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. All three persons of the Godhead are recognized in baptism.

3. Teaching them to observe all things whatsoever I have commanded you. We come into the church as "babes in Christ." We must grow, and in order to grow we must feed on the Word. Part of the business of the church is to build up Christians in their most holy faith.

II. *Sending out Barnabas and Saul:* Acts 13:1-3.

Antioch, instead of Jerusalem, became the center of missionary zeal. The Holy Spirit said to this church, Separate me Barnabas and Saul for the work whereunto I have called them. Next to the outpouring of the Holy Spirit on the Day of Pentecost, the conversion of Saul of Tarsus was the most important event in the book of Acts. Not only did he (Saul) become the greatest missionary of all time, but the writer of a great part of the New Testament. God had told him that he would send him to the Gentiles and show him how great things he must suffer.

The time is now ripe for the starting of worldwide missionary work. Barnabas had sponsored Saul when the brethren very naturally were afraid of him. He had been sent to Antioch and went to Tarsus and brought Saul to the city. It was natural that these two friends should be chosen to go as the first missionaries. Notice the order is "Barnabas and Saul" but it soon became Saul and Barnabas or Paul and Barnabas, for Saul of Tarsus was "born to be a leader."

The Holy Spirit has a part in selecting and sending missionaries. The church also has a part. We see this plainly in these verses. No man is capable of being a true missionary unless he has been called by the Holy Spirit. I am afraid there have been those who have gone out as missionaries merely for the sake of adventure or novelty or love of the applause of men.

The church has her part. The church set aside these men—ordained them, we would say —as missionaries with fasting and prayer and the laying on of hands. There does not seem to have been any provision for their support. As the church became better organized and stronger this would come as a matter of course. Our missionaries as a rule are backed by the church. There are the great "Faith Missions" like the China Inland Mission, but in most branches of the church we have a Board of World Missions or some similar "board" to see that our missionaries have financial support.

III. *Paul's Declaration as a Christian.* Romans 1:14-18.

In this chapter Paul gives us a "Definition of a Christian" as one who is "called of Jesus Christ . . . beloved of God, called to be saints" and in these verses he gives his "Declaration as a Christian." Cain had said, after he murdered his brother, Am I my brother's keeper? How different is this declaration of Paul, "I am debtor." Paul takes the noble position, I am my brother's keeper. I have something very precious and very powerful which my brother does not have; the Gospel of Jesus Christ. I owe every man, Greek or barbarian, wise or unwise, a debt. I am ready, as much as in me is, to preach that gospel to him. I must tell him the "Good News," that Jesus Christ came into the world to save sinners.

The second part of his Declaration is, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." He was writing to Roman Christians and Rome worshipped power, the power of law and of military might. Paul uses the word from which we get our word "dynamite." The gospel has power to work even as dynamite works; even the power to "turn the world upside down." Has the church forgotten this? and substituted something far less powerful? I fear it has in some quarters. When the gospel is preached in its purity and simplicity it still has the power to completely change men.

This salvation is for "every one"; not simply for a few, to the Jew first and also to the Greek. Paul tried to reach his own people first, for his heart's desire and prayer to God for Israel was that they might be saved. The Jews for the most part turned their backs on Paul and the gospel and so he became the great apostle to the Gentiles.

The power of the gospel rests in the fact that therein is revealed the righteousness of God, as it is written, the just shall live by faith.

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YOUTH PROGRAM FOR MARCH 23

By THE REV. B. HOYT EVANS

Saying Is Easier Than Doing

Scripture—Matthew 25:31-46

Hymns:

"I would Be True"
"Saviour, Like A Shepherd Lead Us"
"O Jesus, I Have Promised"

Suggestions to Program Leader:

(For each speaking part below, ask the speaker to supply a specific situation of his own, illustrating the main point in his talk . . . an instance where a person strengthened the ties of friendship by being thoughtful, etc. The situation may be imaginary. If the illustration comes from real life, care should be taken to change names and places so that there will be no embarrassment to anyone present.)

Program Leader's Introduction:

True friendship is much easier to talk about than it is to practice. It is far easier to make a list of qualifications for friendship, as we did last week, than it is to meet the qualifications in our own lives. Our speakers will suggest some of the ways by which the qualities of friendship may be cultivated in our lives. It is very easy, when considering a program of this kind, to apply what we hear to others. Let us determine to take these suggestions to heart for ourselves and not for our neighbors.

First Speaker:

Real friendship is not a thing into which we just drift. It may be that we have come into the sphere of another's friendship without giving it any thought, but we ourselves do not prove to be worthy friends to someone else as a matter of mere "happenstance." The point we must appreciate is that friendship demands thoughtfulness. A person does not attain the qualities of friendship, which we discussed last week, without doing some serious thinking. It takes serious thought to know how to be really helpful to a friend, and the person who does little thinking is not likely to offer much help. The same thing can be said with regard to encouraging our friends and sympathizing with them. We are not apt to do it very well unless we make it a matter of thought. We know that we ought to share our spiritual experiences with our friends and help them grow in knowledge and love of the Lord, but we fail to do it largely because we do not think about it very often. Some of us will surely have to confess to the Lord and to ourselves that the main reason we spend so little time thinking about how to be good friends is that we spend so much time thinking about ourselves. The first barrier to being a real friend is selfishness. If our friends are as important to us as we say they are, our relationship to them is worth some thought. A small gift which is accompanied by much thoughtfulness and love means far more to us than a costly gift which is given impersonally. True friendship is always the product of careful thought.

Second Speaker:

A person may know all the musical theory there is to know, and he may give it a great deal of thought; but he cannot become a good pianist unless he practices playing the piano. Friendship is also an art which must be practiced. It is good to understand the qualifications of friendship, and it is essential to approach friendship with thoughtfulness, but a man will never be a real friend unless he practices friendship.

We may have noticed that some of our friends are always finding opportunities to prove their friendship to us. We wonder why they seem to be so much more successful at this kind of thing than others. Is it not because they are alert for opportunities to put their friendship into practice? Is it not true that many opportunities are created? The person who waits for opportunities to occur may have to wait for a long time. The person who is accomplished in the art of friendship has learned to develop opportunities. We may be sure that opportunities to be friendly can always be found by those who are anxious to find them. The ability to be a friend grows in proportion to the effort we make to be friendly. Let us determine to practice being friends.

Third Speaker:

We can be real friends only when our hearts are filled by the Spirit of Him Who is the friend of us all. This always calls for heart-searching on our part. We must examine ourselves honestly in the presence of Christ. We must confess the selfishness and the thoughtlessness which we find and ask to be cleansed from it. We must ask for grace and love. We must seek wisdom to see and to develop opportunities to be friendly. We must ask for courage to do the difficult things for the sake of right

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and friendship. We must ask to be made more like Christ, and there must be the willingness on our part to be moulded in His likeness. In short, a true friend must be a person of prayer. When we analyze ourselves with regard to friendship, we recognize how much is wrong with us as we are and how much we are lacking that we cannot supply. The only power that can overcome our shortcomings is the power of God. It is available to those who go to Him through prayer in the name of His Son. The power for friendship is found through prayer.

Program Leader:

We can tell each other what is required for true friendship, as we did last week. We can even suggest ways of going about developing the qualities of friendship, as we have done in this program. What we cannot do is to put friendship into practice for another. The all-important action must be taken personally and individually. I can encourage others to be friendly, but the only person I can make into a real friend is myself. With regard to friendship, "Let us be doers of the word and not hearers only."

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CHILDRENS Page



Little Sister

E.

Maria (8) and Lizzie Lee (6) of Drexel Hill, Pennsylvania, are sisters. They have no pets, but Maria is devoted to her little sister and helps her in various ways. If Lizzie falls, Maria runs to lift her up. That is as it should be. The Bible says, "We that are strong ought to bear the infirmities of the weak". (Romans 15:1). We have two sweet little neighbors, Cassie (10) and Sally (7). They like to skate and ride their bicycles. They are in a contest memorizing Bible verses. Sally learns easily when Cassie goes over the verses with her - sometimes at bedtime. And Sally is going to be very happy to learn her verses and earn the reward which is offered. You remember another sister, named Miriam who was such a great help in saving the life of her little brother Moses who became one of God's greatest servants.



WOMENS Work



Bible Study for Circle Leaders on *"The Church in the New Testament"*

Prepared by Morton H. Smith,

Professor of Bible at Belhaven College, Jackson, Missippi

Lesson 4: A Witnessing Church

THE LESSON IN OUTLINE

Introduction — Importance of Witnessing

I. The Church's Duty — To Be a Witnessing Church

- A. The Prophecy of the Sovereign Lord, Lk. 24:36-49.
- B. The Command of the Sovereign King, Mt. 28:18-20; Mk. 16:15; Acts 1:8.
- C. Implication for the Church — Missions & Witnessing Imperative.

II. The Christian's Duty — To Be A Witnessing Christian.

- A. Example of the New Testament Church, Acts 8:1-4.
- B. By What Power — The Power of God — Mt. 28:18; Acts 1:8; 2:1-4; 47; Acts 4:31; Rom. 1:16.
- C. By What Means —
  1. Prayer
  2. Word
  3. Lives
- D. What Message — The Truth — in particular the Gospel, Mt. 28:20; I Cor. 15:1-4; Acts 2:14-39; 3:11-26; 4:8-12; 5:29-36.

III. Conclusion — Paul as an example of a good and faithful witness.

Introduction

Next to the lesson defining the nature of the Church and that which dealt with the faith required of all who belong to the Church, this is the most important of our lessons. For, as we shall see, the Church has been given essentially one task on earth, namely, to be the "pillar and ground of the truth", (I Tim. 3:15). That is, the Church is to be a witness to the truth. If she fails to do this, then she loses any real purpose for existing. This being the case, it is important that we study with care the Scriptural teaching on this subject, and also that we examine ourselves, our local churches, and our denomination to see if we are faithful witnesses.

I. *The Church's Duty* — To Be a Witnessing Church.

A. Prophecy of the Sovereign Lord — Lk. 24:36-49.

God established the Church first in the Garden of Eden, when He gave the promise to Adam and Eve after their fall of the coming victory over sin. It was not until the time of Abraham that the Church was clearly established as distinct from the world, and yet even then the purpose of the blessing of Abraham was in order that there might be a blessing sent forth into all the world, "in thee shall all the nations of the earth be blessed", (Gen. 12:3). From this we see that from the beginning it was determined that the Church should be "the pillar and ground of the truth" before the nations of the world, to be a witness of all men of God's goodness. The prophets of the Old Testament frequently refer to the time when God's Word would go out to all nations, and yet the disciples did not recognize the significance of this any more than they recognized the teachings concerning the death and resurrection.

Thus it was that Jesus in His Resurrection ministry had to deal with them regarding these two items. It is interesting to see how He goes back to the Old Testament to enforce His teachings upon the disciples at this time. For example in Luke 24:46-48 He says, "Thus it is written that Christ should suffer, and rise again from the dead the third day, and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things." In these words it is clear that Jesus points to the Old Testament as having prophesied not only His death and resurrection, but also the fact of the witnessing of this by the Church to the world. This is not a command or exhortation. It is rather a prophecy. It is the statement of a fact by the Sovereign Lord Himself. He is the One who had caused it to be prophesied in the Old Testament (I Peter 1:10-11), and He is the One who sovereignly now reprophesies the fact that the Church will be a witness to this Gospel, and will proclaim it to the whole world. Just as

surely as Jesus came and died and rose again, so also the Church is to be a witness to the world. It is great comfort to us to realize from such passages that the Lord is in control. We may fail to witness as we ought, and yet He shall have the gospel spread to the uttermost part of the earth. What a privilege it is for us to have a part in this great work which He has prophesied will be done by His Church! May we count it a privilege and be more faithful as His witnesses!

B. The Command of the Sovereign King — Mt. 28:16-20; Mk. 16:15; Acts 1:8.

Not only did Jesus prophesy the witness of the Church, but He also commissioned the Church to carry the Gospel forth to the uttermost part of the earth. We are all familiar with the Great Commission, but have we all realized that this is the only commission that Christ gave His Church to perform. If the Church fails to carry out this task, then she fails to obey her Lord. She ceases to have a valid reason for existence. Notice that it is Christ as the Victorious King who gives this commission to His Church. He is the One who has been given all power and authority in Heaven and on earth. Who are we that we should dare to ignore or disobey His command?

C. Implications for the Church — Missions and Witnessing are Imperative.

The late Dr. Thomas Peck states succinctly the implications of the great commission thus: "The Christian church has always acknowledged, in theory at least, its duty to preach the gospel to the whole world. . . . The charter to which it refers as the origin of its existence, of its rights and its privileges, provides that it shall extend itself until its boundaries shall be commensurate with the boundaries of the world. Upon no other condition can it maintain itself in the enjoyment of its rights and privileges . . . the church . .. must recognize it as her chief end, the end to which all minor ends must be held in the strictest subordination, to glorify and enjoy Him forever; . . . This is the law of the Church's being . . . the very condition of continuing to live is aggression upon the outlying regions of darkness . . ."

Our Church when it first started set this forth in its original establishment of the Committee of Foreign Missions. She affirmed the following regarding the Church: (1) The sole Headship of Christ over the Church; (2) The great end of the Church's organization is to carry out the Great Commission, to be a witnessing Church; (3) Obedience to this Commission is the indispensable condition for having Christ's promised presence with us; (4) Only this sense of mission, out of love for Christ, can arouse the Church to labor for Her Lord as she ought.

When we compare the figures of 1925 with 1958 we may well ask the question of whether our Church still has as clearly as she should the vision with which she started. In 1925 our Church had 457,093 members and 527 missionaries. We have doubled in membership, but have actually decreased in the total number of missionaries. Are we as a Church losing our perspective on missions? Can we even pretend to be the witnessing Church that we ought to be when we have such a record over the past 33 years? May God awaken us as a people, and as a Church to renew our labors in this the most important of all spheres!

II. *The Christian's Duty* — To Be a Witnessing Christian.

A. Example of the New Testament Church— Acts 8:1-4.

It is evident from the figures just quoted that we as a Church do not have the same vision of our fathers. Have we as individuals any responsibility regarding this? Yes, of course we do! We must remember that the Church is composed of individuals, and that we as individuals do share in a corporate responsibility for the actions of the Church. Both the duties and privileges of the Church are ours who belong to the Church.

The New Testament Church certainly recognized that the individuals were responsible to be witnesses to the Gospel. In Acts 8:1-4 the account of the first scattering of the Church from Jerusalem is recorded. It is explicitly stated there that the Apostles remained in Jerusalem, and that "those who were scattered abroad went about preaching the word". In other words the average members of the Church recognized that it was their duty to be witnesses of the Gospel to the world. Not only did they acknowledge it to be their duty but they acted on that principle and became personal witnesses for Christ. Many of us recognize the truth, but are hearers only, and not doers of the Word as well.

B. By What Power — the Power of God — Mt. 28:18; Acts 1:8; 2:1-4,47; 4:31; Rom. 1:16.

One of the most remarkable events in history is the spread of the Christian Church in the first generation of Christians to all the then known parts of the earth. When it is realized that in just three centuries the throne of the Roman empire had capitulated to the Church, without her having raised any other sword than that of the Word, it must be acknowledged as one of the most amazing conquests of history. What was the power of the early Church? A reading of the above passages will indicate that it was the power of God Himself that carried the Church across the face of the earth in such a forceful way. In

Matthew Jesus states that He has all authority in Heaven and in earth, and that He will accompany His Church, even unto the end of the world, as she faithfully carries out His commission. In Acts 1:8 He declares that He will give the Holy Spirit to the Church, and that with this gift will come the power of God that shall carry the Gospel from Jerusalem unto the uttermost part of the earth. As we read the account of the early life of the Church in Acts we cannot but be impressed with the fact that the Holy Spirit filled the Church on many occasions, and that this accounts for her power against all opposition. Finally as the Apostle Paul had himself experienced the power of God in his own conversion, he refers to the Gospel itself as being the power of God unto salvation.

C. By What Means? — By Prayer, By the Word, By Christian Living.

The question may be asked, "Do we still possess the same power that the early Church had?" The answer is that we may have it if we follow the example of the New Testament Church. That Church was first of all a believing Church. She trusted Her Lord and Saviour without hesitation or doubt. How different from the Church today which all too often is filled with questions and doubts. The New Testament Church was a praying Church. Again, how little we pray! She was also a Church that was committed to the proclamation of God's Word. It is most enlightening to study the early preaching in Acts, and the New Testament epistles and see how often it is that reference is made to the preaching of the Word. This was of course the Old Testament. They looked to the Written Word as God's Word, and they proclaimed this Word with authority and power, the Authority and Power of its Author, God. There was no toleration of a critical view towards the Scriptures in the New Testament. This may well indicate one of the weak places in the modern Church, where there are so many who question the infallibility of Scripture.

Finally the New Testament believers witnessed not only by word of mouth but also by deed and action. Deeds of charity such as the selling of property to take care of the poor in Jerusalem, and the gifts from other churches indicate the genuineness of their Christianity. It has been said that the early Church conquered the Roman empire without raising the sword because the Christians, out talked, out lived, and out died those around them. To a very large extent this is true. They went about preaching the Gospel. They lived lives that had been renewed by the power of the Holy Spirit, and if need be they suffered and died for their Lord.

The Greek word for witness is the word "martyr". It was because the New Testament Christians were such faithful witnesses to their Lord, even to dying, that this word has come to us as descriptive of one who suffers or dies for his faith. We have the same means of prayer, of the Word, of our lives to use in witnessing for our Lord. Would that more of us were as courageous as the early Christians, so that we too out talked, out lived, and out died those around us, for the glory of our Lord!

D. What Message? — the Truth — in particular the Gospel, Mt. 28:18-20; I Cor. 15:3-4; Acts 2:14-39; 3:11-26; 4:8-12; 5:29-32.

We cannot conclude our study of the witnessing Church without observing what it is that we are to testify to the world. A study of the above listed passages will reveal that there is one common message in all New Testament preaching. It is that they preached Jesus Christ and Him crucified and risen again, and that through His death and resurrection the forgiveness of sins is offered to all who accept Him. In other words the New Testament Church lived up to the text of being the "pillar and ground of the truth." The particular truth that she set forth is that of the Gospel of Jesus Christ. This and this alone was the message of the Church. How far we have strayed when we have reports of housing, military training, and other social matters taking up the time and energies of our Church, which so valiantly declared at her birth that there was but One King in Zion, and that we were never to mix anything else with His Gospel or His Word! May God call us back to that earlier, more Biblical, position!

III. *Conclusion*

As we have seen the Church as a witnessing Church, may God stir our hearts and minds to new resolve that we too may be faithful witnesses of the Gospel to all those who are around us. May we be given the courage of the Apostle Paul who was such a faithful witness. Truly he sets for us the proper example, when he could say, "I shrank not from declaring unto you the whole counsel of God" (Acts 20:27). The one and only hope for the world today is that the Church would recognize afresh her task of being the "pillar and ground of the truth," and become a witnessing Church in the fullest sense.

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NEWS of CHURCHES around the World

BOARD OF WOMEN'S WORK ELECTS CHAIRMAN

Atlanta, Ga. — (PN) — Mrs. Morrell DeReign, Caruthersville, Mo., has been elected Chairman of the Board of Women's Work. In the annual winter meeting in Atlanta the board named Mrs. DeReign to succeed Mrs. A. R. Craig of Rutherfordton, N. C. Mrs. Craig's term as a member of the board expires with the meeting of the General Assembly in April.

Named Vice-Chairman of the Board is Mrs. W. A. McCutchen of Birmingham, Alabama, who succeeds Mrs. Walter N. Trulock, Jr., of Pine Bluff, Ark., as Vice-Chairman.

Mrs. Paul K. Buckles of Newport News, Va., was elected Secretary of the Board. She succeeds Mrs. H. B. Whitaker of Petersburg, Tenn.

All three newly elected officers are to take office after the meeting of the General Assembly.

Mrs. Jean B. Batchelor and Dr. John Garber Marry

Decatur — (PN) — Mrs. Jean B. Batchelor of Decatur, and Dr. John Garber, Atlanta, were married Tuesday morning, February 18th, in the chapel of Decatur Presbyterian Church.

Officiating ministers at the 11:00 a. m. ceremony were the bride's son-in-law, the Rev. R. Murphy Williams, pastor of the First Presbyterian Church, Wilson, N. C.; Dr. Garber's son, Dr. Paul L. Garber, professor at Agnes Scott College; and Dr. J. Davison Philips, pastor of Decatur Presbyterian Church.

The new Mrs. Garber is the widow of Dr. Alex R. Batchelor, Secretary of the Division of Negro Work of the Board of Church Extension, who died in 1955.

Dr. Garber is pastor of Clifton Presbyterian Church in Atlanta.

The bride has served as field representative of the Board of Women's Work. Besides her daughter in Wilson, N. C., she has another daughter, Mrs. David Seel, wife of a medical missionary to Korea.

Death of Dr. Homer McMillan

Atlanta — Dr. Homer McMillan, widely known Presbyterian Church leader, died February 8, at his home after a long illness.

Funeral services were held at the North Avenue Presbyterian Church with the Rev. Vernon S. Broyles, Jr., the Rev. P. D. Miller and the Rev. Claude Pritchard officiating. Dr. McMillan was 84.

A native of Cedarville, Ohio, Dr. McMillan was a graduate of Cedarville College, and New Brunswick, N. J., Theological Seminary. He was ordained to the ministry in 1900 by the Reformed Church in America. Dr. McMillan served pastorates in that denomination and in the Presbyterian Church, U.S.A., before he came to the Presbyterian Church, U.S. in 1904. He was pastor of Buford and Norcross Presbyterian Churches in Georgia and later served the denomination as secretary of the executive committee of home missions. When he retired in 1948, Dr. McMillan was made secretary emeritus of the executive committee which is now part of the Board of Church Extension.

Dr. McMillan was widely known in Presbyterian circles and was recognized nationally as a leader in the field of home missions administration.

He is survived by his wife, the former Mary Kitchen of Ohio; two daughters, Mrs. Roy Jones and Mrs. Mack Tharpe of Atlanta; two sons, Richard H. McMillan and Hugh F. McMillan also of the city; and a brother, the Rev. Jason McMillan of Norfolk, Va.

GEORGIA

Decatur — (PN) — Marcus W. Buttrill, Jr., an elder in the Alexander Memorial Presbyterian Church here and superintendent of its Sunday School, was named Decatur's "Young Man of the Year 1957" in February by the Decatur Lions Club.

Mr. Buttrill, 29, is a leader in the civic affairs of the community as well as in his church. He is associated with his father in the M. W. Buttrill Contracting Company.

The Rev. J. Davison Philips, pastor of the Decatur Presbyterian Church and one of the three judges who selected Mr. Buttrill for the honor, presented him with a silver tray. Other judges were Mrs. Caroline Clarke, DeKalb County welfare director and Walter McCurdy, attorney.

Decatur's "Young Man of the Year" is selected annually on the basis of character, leadership ability and general attitude toward community affairs. He must be a resident of Decatur and not more than 35 years old. About 200 guests attended the banquet at which Mr. Buttrill was honored.

NEW JERSEY

Atlantic City, N. J., Feb. 5 — The Reverend Paul B. Freeland was elected as chairman of the Executive Committee of Church World Service, National Council of Churches, at tonight's opening session of the annual meeting of the Church World Service Board of Managers being held in Atlantic City Feb. 5-7.

The Church World Service Executive Committee is composed of overseas relief executives of 35 major Protestant denominations which cooperate in overseas ministries through Church World Service and has responsibility for immediate program direction and policy decisions, under the overall review of the Board of Managers.

Mr. Freeland, who is Secretary of Overseas Relief and Inter-Church Aid, Board of World Missions, Presbyterian Church, U.S., with offices in Nashville, Tenn., succeeds Dr. Gaither P. Warfield,

executive director of the Methodist Committee for Overseas Relief, as chairman of the Executive Committee.

Reelected as president of the Board of Managers at the session at Atlantic City this evening was Mr. Harper Sibley, who has served continuously in this post since 1946. Mr. Sibley, a layman of Rochester, N. Y., and a former president of the U. S. Chamber of Commerce, has, with Mrs. Sibley, devoted much of his life to outstanding humanitarian service.

Mr. Freeland, a native of Crowley, La., is a graduate of Davidson College, Davidson, N. C., and Union Theological Seminary, Richmond, Va. He has served pastorates in Louisiana and Oklahoma and has traveled extensively abroad, including post graduate work at New College, Edinburgh, Scotland.

Mr. Freeland began his work with the Board of World Missions in 1950, and since that time has made survey tours in Europe, the Near East, Korea and Japan. During September and October of 1953, he visited the British Isles and Western Europe on a survey tour of church and refugee conditions.

The last of these trips, which was made in 1956, took him to eleven countries of Europe and the Near East, and included attendance at the Second Beirut Conference on the Arab refugee problem and the annual Inter-Church Consultation of the World Council of Churches at Les Rasses, Switzerland.

As Administrator of world relief affairs for the Presbyterian Church, U.S., Mr. Freeland has long served as a member of the Board of Managers and the Executive Committee of Church World Service. He is a member of the Advisory Committee of the World Council of Churches, Division of Inter-Church Aid and Service to Refugees, and of the Department of International Affairs, National Council of Churches of Christ in the U.S.A.

Tuscaloosa (Alabama) Presbytery

To give added emphasis and stimulus to the observance of the World Missions Season in Tuscaloosa Presbytery, the Executive Secretary arranged seven area World Missions Work-Shops from February 2nd through February 9th within the bounds of the Presbytery.

Our Board of World Missions gave full cooperation to the project supplying two Missionaries for each Work-Shop. We were privileged to have the following Missionaries with us participating in the Work-shops at different times: Dr. Bruce A. Cumming of our Korean Mission; Mr. Frank Vandegrift, Industrial Missionary to the Congo; the Reverend J. Marshall Guthrie of East Brazil Mission, and the Reverend T. Heichardt Taylor of our West Brazil Mission.

The program consisted of special addresses from the Missionaries giving "A Review of our World Mission Situation" and the "Missionary Prospects in Japan and Brazil." Specific projects were listed that local churches could adopt. Discussion groups and special addresses to both the youth and adults were interspersed with Missionary devotionals, special seasons of prayer and the showing of a beautiful Sound Color Film which had a challenging message for all - namely - "Decision in Thailand." Strong challenging appeals to the youth for the commitment of their lives to full time Mission Service, as well as the appeal for the dedication of material gifts and much prayer constituted the underlying objective of these area conferences.

The following churches of our Presbytery served as Work-Shop Centers and Host Churches where the area conferences were held: The First Church, Tuscaloosa, the Aliceville Church, the Centreville Church, the Boligee Church, the Livingston Church, the Linden Church, and the First Church, Selma. The conferences began at 5 p.m., and were concluded at 8:30 p.m. The host churches served delicious dinners to all attendants from the area churches. The fellowship at the dinner hour added much to the success of the Work-Shops, and the Pastors, officers of these churches, and the arduous labors of the women and the Missionaries deserve special commendation.

Florida

The Miami Beach First Presbyterian Church was re-activated Sunday, February 9, by a commission of the Presbytery of the Everglades. About four years ago a large number of the membership of this church withdrew and organized the Independent Presbyterian Church. This left our church without a place of worship, without elders and a very small membership.

But through the leadership of several on Miami Beach the work of re-constitution was begun with the result that the church is now in active operation again with the Dev. Daniel Iverson, former pastor of Shenandoah, serving as minister. Two elders were elected, ordained and installed: Mr. Parks Rusk, publisher of the Miami Beach Sun and Mr. Leon McAskill, Public Relations expert and now serving his second year as President of the Miami Beach Chamber of Commerce. The commission included Dr. J. Wayte Fulton, Jr., Chairman, Dr. B. M. Larson, Dr. J. C. Pelgrim, Elders Garland M. McNutt, Morgan S. McCormick, Oliver S. O'Bryan and Murdock Campbell. This church is being reconstituted with the idea of serving the visitors to Miami Beach irrespective of denomination, but especially our Presbyterians.

Central Mississippi Presbytery

On Sunday, February 2, a Commission of Central Mississippi Presbytery completed the organization of the North Park Presbyterian Church with a charter membership of 61, five of whom were received on profession of faith. The organizational commission was made up of the following: Ministers: Dwyn M. Mounger, Chairman, John Reed Miller, J. Moody McDill and J. Merrell Harper; Ruling Elders: Robert McCallum, Sidney Robinson, Jr., and Hal Dale.

The Church is meeting at present and carrying on its program in the Masonic building on Northview Drive but plans are underway to secure a lot and erect the first unit of a building.

This is the fourth new Presbyterian Church to be organized in Jackson and the fifth in the Presbytery in less than three years.

The new officers of the church are:

Elders: John Goodrich, John Blackwell, Dr. Bob Moss and John McDowell.

Deacons: Roy Lawrence, Sam Parrish, Joe Brown, Freeman Evans, Dr. Jim Hatten, Bob Stringer.

Death of Dr. John W. Young

The Rev. John William Young, D.D., member of the Presbytery of Central Mississippi since 1916, died in Jackson, Miss., on February 5, 1958, four days after a heart attack. Funeral services were conducted in Jackson on February 7th, with interment at Grenada, Miss., the community of his birth.

Dr. Young is survived by his wife, Mrs. Ann Graham Young, of Jackson; a son, J. W. Young, Jr., of Greenville, Miss.; a daughter, Mrs. George McCullough of Verna, Miss.; and five sisters: Miss Jane Young, Mrs. S. S. Roane, Mrs. Willye Y. West, Mrs. Ben C. West, all of Grenada, and Mrs. S. L. Rieves, of Weatherford, Texas.

Dr. Young graduated from the University of Mississippi in 1913, and from Union Seminary in Virginia in 1916, and also studied at White's Bible School in New York. He was licensed in June 1916 and ordained in July 1916, by the Presbytery of Central Mississippi, and served his entire ministerial life in this Presbytery. He served the Itta Bena group from 1916 to 1918, then at Greenville until 1938, then for eleven years was field representative of Belhaven College, and then served the Morgan City church for eight years. He closed this last pastorate December 31st, and moved to Jackson to do further work for Belhaven. He received the D.D. degree from Southwestern of Memphis in 1941. He was a charter member of the Kiwanis Club in Greenville, and was a Mason.

Four times a Commissioner to the General Assembly, Dr. Young had also served as Moderator of the Presbytery and Moderator of the Synod of Mississippi. He was greatly beloved, serving his Lord with humility and devotion and effectiveness. At the time of his passing he was Treasurer of the Extension Committee of Presbytery.

North Carolina

Davidson, N. C., Feb. 19 — Davidson College faculty members will receive a substantial pay increase under a new salary scale approved today by the Board of Trustees of Davidson and announced by Acting President C. J. Pietenpol.

The increase, in annual compensation and benefits, which will affect members of the faculty, administration and staff will total $87,000.

Not only will the salaries be boosted by $39,000, but various additional benefits will also be supplemented. A revised insurance program for employees of the college will require an additional $4,500, and $9,500 will go into an additional supplementary retirement fund for non-academic employees of the college.

The $87,000 addition to the college budget to finance the program will be made possible by an increase in tuition fees from $600 to $700 which was also approved by the Trustees at their semi-annual meeting today. This increase will not affect students with limited finances now in residence at the college since $24,000 annually will be added to the student grant-in-aid program, to provide more than $150,000 for this purpose each year.

Change in salary ranges for the various faculty ranks will be as follows:

	Previous Range	New Range
Professors	$5500-$8000	$6250-$8250
Associate Professors	$4500-$6500	$6000-$7200
Assistant Professors	$3500-$5500	$4750-$6000
Instructors	$3000-$4500	$4500-$5200

Davidson College

Davidson — Three new additions have been made to the Davidson College faculty. Joining the teaching staff are Dr. Thomas F. Clark, Instructor in the Bible department; Joel O. Conarroe, Instructor of English; and Judge William R. Pope in Business Administration.

Dr. Clark is a native of Elizabethtown, N. C. He graduated from Davidson College in 1949 and then served for a period as a youth director in Burlington. He then went to Union Theological Seminary, Richmond, Va., and after graduating was assistant pastor in Bluefield, W. Va. He recently received his Ph.D. degree in New Testament at the University of Aberdeen in Scotland and made a trip around the world before returning to his home.

Mr. Conarroe is a native of Bradenton, Florida. During his stay at Davidson as a student he compiled a brilliant academic record and took part in numerous campus activities. He was president of Theta Pi social fraternity and president of the senior class of 1956. He is a member of Phi Beta Kappa and Omicron Delta Kappa. Upon graduation from Davidson he was awarded a Woodrow Wilson Scholarship and a Danforth Foundation Fellowship for graduate study. He has received an M.A. degree from Cornell University and has begun work on a Ph.D. degree there in the field of prose fiction.

A Visiting Professor conducting a new course in the Davidson curriculum is Judge Pope of Mooresville, N. C. A past president of the Iredell County Bar Association, he is teaching Commercial Law.

Davidson, N. C., Feb. 15 — A scholarship program which will bring as many as sixteen foreign students to Davidson College each year for four years, has been made possible by grants from the Richardson Foundation, Inc., and the Mary Lynn Richardson Fund, both of Greensboro.

In addition to tuition, fees, room, laundry, and books, the Richardson Foreign Scholars will receive a grant of $200 for travel in the United States during the summer following their year at Davidson. The students will receive their board through arrangements with Davidson College fraternities and other student groups.

Included in the program are eight tuition grants totaling $4,000 per year to Davidson College to help cover the difference in the tuition paid by students and the actual cost of their education.

Selection of the students to receive the scholarships will be made on a competitive basis with the cooperation of selection committees in each of the foreign countries and the Institute of International Education in New York. Final selection of the winners will be made by the College on the basis of the recommendations of the selection committees.

Vick Chemical Company, operating in many of the countries from which the Richardson Foreign Scholars are expected to come, has offered the cooperation of its foreign representatives in furthering the program.

Richardson Scholarships will be awarded to students from all over the world, with a larger proportion coming from Europe, Latin America, the Near East and the Far East. Applications will come from graduates of Gymnasiums, the higher secondary schools, and in some instances from

Universities. Davidson alumni, affiliated churches, and members of the Davidson faculty and staff will help in the nomination of suitable candidates.

The expanded Richardson Foreign Student Scholarship Program is the result of a successful four-year experimental program at Davidson. Foreign students at Davidson during these years have come from France, England, Germany, Italy, Finland, Denmark, Sweden, Norway, the Netherlands, Ecuador, Peru, Uruguay, Panama, Korea, China and Jordan.

Otts Lectures

Davidson, N. C., Feb. 20 — Dr. Charles W. Ranson will deliver the Otts Lecture Series at Davidson College March 16-18.

The Otts Lectures were founded at Davidson sixty-five years ago when the Rev. J. M. P. Otts, D.D., LLD., gave Davidson an endowment, the income from which was to be used to bring outstanding lecturers to the campus.

Dr. Ranson is the son of a Methodist minister and was born in Ireland. He was educated at the University of Belfast and Oxford University, holding the Doctor of Philosophy degree from the latter.

He was ordained to the Methodist ministry in 1924, and served as a parish minister until 1929, when he went to India as a missionary. He spent nearly twenty years there, several years of that time being spent as Secretary of the National Christian Council of India, Burma, and Ceylon.

Death of The Rev. P. S. McChesney

Roebuck, S. C. — (PN) — The Rev. P. S. McChesney, 76, retired Presbyterian minister, died suddenly Feb. 10, at his home in Roebuck, S. C.

Since his retirement in 1951, he had supplied the pulpits at Glen Springs, Roebuck, and Clifton Presbyterian Churches. Mr. McChesney retired after 44 years of continuous service.

A native of Washington County, Va., he received his education at King College and Columbia Theological Seminary. He was a son of the late Dr. Samuel McChesney and Mrs. Elizabeth Hanby McChesney.

He was ordained in 1908 at Johns Island Presbyterian Church, and served as pastor of Rockville Presbyterian Church as Wadmalaw Island, Kingstree Presbyterian Church, Central Church at Anderson, First Church at Woodruff, and the Reidsville, Antioch and Nazareth Churches.

Mr. McChesney has served as a moderator of the Enoree Presbytery, and as commissioner to the General Assembly.

He is survived by his widow, Mrs. Blanche Townsend McChesney; four sons: Samuel J. McChesney of North Augusta, Hugh S., of Charlotte, N. C., and Paul S. and James W. McChesney of Roebuck; three daughters: Mrs. Mary Bushkovitch of Kirkwood, Mo., Mrs. Claudia Stallworth of Charlotte, N. C., and Mrs. Kate Bolls of Crewe, Va.; and 12 grandchildren.

Funeral services were conducted at the Nazareth Presbyterian Church by the Rev. E. S. Clay, the Rev. H. S. Topham, and the Rev. W. H. Dendy.

SYNOD OF TEXAS

For the first time in history, the Synod of Texas meeting this year will be preceded by a Pre-Synod Evangelism Conference, May 19-20, at the First Presbyterian Church of Fort Worth of which Dr. Robert Jones is pastor.

Inspirational speaker for the conference will be Dr. Harry Denman, General Secretary, Board of Evangelism, Methodist Church, Nashville, Tenn.

The conference will open with a worship service Monday night, May 19, at 8 o'clock.

Following the address by Mr. Denman and the closing prayer, the chapel of the church will be open for private prayer. Those attending this prayer session will be invited to pray specifically for the evangelistic work in the Synod.

Tuesday morning, May 20, at 9 A. M. there will be a season of silent prayer for evangelistic work in churches of the Synod. This will be concluded with sentence prayers. At 9:30 A. M. "Some Facts About Our Own Evangelistic Work" will be presented by the Rev. Al Dimmock, secretary, Division of Evangelism, Presbyterian Church of Tyler, Texas. Mr. Dimmock will speak on the Assembly Wide program of evangelism and Mr. Rice will cover the Synod of Texas program of evangelism.

At 10:15 A. M. the assembly will break up into four interest groups. These include "Evangelistic Preaching," the Rev. John Anderson, Pastor of the First Presbyterian Church of Dallas; "You Too, Are An Evangelist," Mr. Denman; "Organizing the Small Church for Evangelism," Mr. Dimmock; "Evangelism in the Larger Church," the Rev. C. L. King, pastor of the First Presbyterian Church of Houston, Texas.

A twenty-five minute coffee break will be declared at 11:05 A. M.

Dr. Denman will speak at 11:30 A. M.

The conference will reconvene at 2 P. M. with laymen giving personal testimony about their experience in winning people to Christ.

The four interest groups will resume their discussions at 2:30 P. M.

"A Challenge" will be the topic of a sermon by Dr. Wm. M. Elliott, pastor of the Highland Park Presbyterian Church of Dallas at 3:30 P. M. Following the closing prayer, the chapel will be open for private prayer.

Registration for the meeting of Synod will begin at 4 P. M.

Houston — (PN) — The guest speaker at a recent supper meeting of the West End Presbyterian Church here was Hans Martin Siehl from Weinheim, Germany.

Studying at Austin Presbyterian Theological Seminary on an ecumenical fellowship, Herr Siehl has been in Texas since September. Herr Siehl also spoke to a group of Sunday school classes at the West End church on Sunday morning, and assisted the pastor, the Rev. Lawrence M. Correu, with the morning worship service.

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URGENT APPEAL

On Saturday night, March 1st, while the girls were attending a basketball game in the gymnasium, College Hall, the largest dormitory at Montreat College, was destroyed by fire and seventy girls lost all of their books, clothing and personal belongings.

Friends in the entire area rallied within hours and quantities of clothes were provided for the girls. However, there is desperate need for money with which to buy shoes, personal articles and books.

The *Journal* commends this urgent need to its readers in the hope that many can send contributions to enable the immediate purchase of new books, shoes and other personal equipment. Also, there is need for luggage as all of the handbags and trunks were in a store room which was destroyed. Toilet articles will also be most welcome.

Send your contributions to Miss Elisabeth Wilson, Dean of Students, Montreat College, Montreat, N. C.

See pages 16 and 17
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THE SOUTHERN PRESBYTERIAN JOURNAL

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Rev. Wade C. Smith, Associate Editor ..... Weaverville, N. C.

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EDITORIAL

Don't Sell the Gospel Short! ! !

The Gospel is the best news in all the world. But strange to say it is often being sold short.

In recent weeks an automobile company has been running a series of catchy, cut advertisements — the story of the "world's leading low-pressure salesman." The point of the story is that the merits of the car effect its sale despite the ineptitude of the salesman.

In a very real sense no Christian, be he minister of the Gospel or layman from the pew, can adequately present the glorious Gospel of Jesus Christ, either as a message or as a way of life, and where he tries to do this in his own strength and wisdom the results are always a pitiable flop.

But good salesmen will dwell on the outstanding merits of the product they have for sale. Strange to say, in the realm of preaching Christ — by word and by deed — we so often settle for less than the best. And in some cases we leave out the most important elements of the Gospel.

An astute minister recently said: "The great trouble with contemporary American preaching is not what is said but *what is left out.*"

"What is left out"!

What are you leaving out when you preach today? What are we layman omitting as we try to speak and live for Him?

We believe the very *heart* of the Gospel is the part most frequently omitted, that Jesus Christ came into this world to save sinners. The world is full of sinners for whom Christ died, but millions of them do not know it. The average congregation contains men and women who are lost in sin and need a Redeemer but so often they hear moral essays and platitudes having to do with secondary matters, or they are enjoined to live and work for Christ *when they have never had a vital personal experience of salvation.*

Are we not selling the Gospel short by leaving out sin, its effect and its cure?

The Gospel also envisions a task. Our own church has just been passing through a season of world-mission emphasis. The great task of the Church is to go out and make disciples of all nations, beginning with our next door neighbor and never stopping until we have done all we can to make Christ known to the world.

Because of this task we must ever guard against an over emphasis on side issues. This is not to say that the work of the Church is not complex, for it is. But there is always a central task and every program and every activity should be geared into an effective prosecution of that task.

The Gospel is also a great hope. While there may have been some whose thoughts were so centered in the hereafter that they were little use for the present, their number is few. There is grave danger of trying to make the Gospel world-centered, of emphasizing the material fruits and the social implications of Christianity to the point where they seem of primary importance, whereas *eternal life* is God's great gift through faith in His Son. That this life begins with saving faith and that death is but a transition into an eternity to be spent with Christ is a truth which has received far too little emphasis.

There is a good deal of talk today about the "well rounded personality." Fine! Let those of us who are Christians be sure that the Gospel we preach and which we live is also "well rounded" to the point that all of it is preached and lived.

Let us beware lest we sell the Gospel short.

—L.N.B.

Two Cents — A Symbol

As we go to press Congress is in the throes of debate on the issue of raising the postal rates. Passage by the House still means a hard fight in the Senate. Although the Post Office Department has been operating in the red for years; and although the annual deficit continues to mount; and although postal workers need a raise in wages, the debate will wax hot and the pressure of many voters will be brought to bear to defeat this increase in rates if possible.

Who likes to pay more for services received? Who enjoys the increased costs of living? Who does not view with dismay the ever mounting disparity between the average income and the average budget?

But, who has the courage to face the facts of American economics as they need to be faced? For over twenty years we have lived in the fools paradise of governmental spending, often deficit spending, while the national debt has mounted and inflation has eaten away the value of our money and of life savings.

The clamor over two cents is symbolic of a people who think that in some way the government can operate on economic principles which would land the individual in bankruptcy or in jail. It is symbolic of a philosophy which is based on politically-induced folly. The government has no money other than that paid in by taxpayers, unless it adopts the ultimate folly of a printing press currency alone. But we scream to high heaven over a two cent increase in postal rates when to do otherwise means increasing debt. Why not face the post office deficit, and all other deficits, and tighten our belts and adopt sound economic policies before our folly brings our entire economic structure down on our heads?

For several decades America has been plagued by some economic "experts" who have failed to demonstrate even the first priciple of sound economics — paying for the things we get, rather than going further and further in debt.

Politicians have shown themselves woefully weak in facing the issue, for along with short-sighted constituencies they have demanded economics based on wishful thinking and not on reality. Fearing the wrath of voters, politicians have perpetuated the fallacious philosophy of national debt until hardly a voice is raised in favor of sound economics.

There are many ways to destroy a nation. One of them is to advocate and adopt unsound fiscal policies. We have gone far down that road. Whether we have the moral stamina to stop and reorganize before we are swept over the precipice of economic chaos will depend on a strong leadership not now in sight, and it will depend on men and women who accept the biblical principle to owe no man anything but brotherly love and live by it as individuals and demand that we also live by it as a nation.

Two cents can become a symbol — a symbol of economic folly.

—L.N.B.

The "Magic Mirror"

Dr. Boreham

See James 1:23; I *Corinthians* 13:12; II *Corinthians* 3:18

In the second part of Pilgrim's Progress where the journey of Christiana and the children is portrayed, Mercy desires to have the "Magic Mirror."

The Bible is our Magic Mirror.

Suppose we could hang this mirror in the Assembly Hall of the United Nations, and suppose these nations would see themselves as the Ruler of the Universe sees them. There would be, I am sure, some trembling like the trembling of Belshazzar when he saw the handwriting on the wall.

I wish we could hang it up in Washington and in every State Capitol. It would do more good than all the investigating committees which we have, if used.

It ought to hang in every church where the minister and all the congregation can see it.

The Gideons have tried to put it in every hospital and in every hotel where both the sick and the traveler can see it.

We should have it in every home. It is far more important than the many mirrors we have there.

It ought to be a personal mirror; hung in every heart!

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Address Change: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

In the "Magic Mirror" we see ourselves as God sees us.

More than this, however, the Magic Mirror has the *power* to *change* us. Ordinary mirrors only show us what we look like. The Mirror of God is *permeated with Power.* It is used by the Holy Spirit to change sinners into saints, and to change saints into better saints, from glory to glory.

We look into our glass mirrors many times a day, to see if our hair is parted and our face clean. Oh, that we might use our Magic Mirror every day!

—J.K.P.

The Family Altar a Bulwark of Defense Against the Tide of Juvenile Delinquency

Washington — Children are most influenced by the Christian witness of their parents, an award-winning editor and veteran missionary surgeon suggested today.

"In a Christian home probably the greatest single influence on children is a realization that their parents want them to know Christ more than anything else in this world, and set such an example in their own lives," said Dr. L. Nelson Bell in the March issue of Christianity Today, international religious journal of which he is executive editor. (Bell is also the father-in-law of evangelist Billy Graham.)

He said that "the family altar, with daily prayer and Bible reading, is one place where children learn the difference between temporal and spiritual values and where the source of man's ultimate responsibility is centered."

"In the home," added Bell, "young lives are bent, moulded and trained, and they are our citizens of tomorrow." He said that "in very large measure the character of the home determines the character of the nation."

Emphasizing the distinction between a house and a home, he cautioned that "the marvelous gadgets which are a part of house-building cannot of themselves turn that house into a home."

"The spiritual and moral values that make men and nations great," he said, "are to be found within those individuals who turn to God for His divine blessing and help. Such values are an integral part of the Christian home."

Last Saturday the Freedoms Foundation awarded Bell the George Washington Honor Medal and $1,000 as the top editorial award for 1957, the editorial entitled "What of Tomorrow?" having appeared in the *Southern* Presbyterian Journal (June 19, 1957).—News Release.

This Mixed-Up World

Isn't this a mixed-up world? Everything seems to be mixed up. The old accepted forms of government seem to have gone awry. Colleges turn out graduates who are ill-prepared for life. People try to enjoy the fruits of their labor before they have labored and hypothecate the future to the present. Moral standards are being "liberalized" by the "broad-minded," and even right and wrong, those two unmixables, seem about to become mixed up.

Queer thing about right and wrong. If right is mixed with wrong the mixture does not seem to become purified, but if just a little wrong is mixed with even a lot of right, then the right becomes contaminated, and like the proverbial, "one rotten apple in a barrel", the right is usually destroyed.

An enemy of Christianity and of clean living is this new modern spirit of tolerance, of so-called broadmindedness and it should be pointed out that the Christian must be utterly intolerant of modernistic religions, of any breaking down of moral standards, of any departure whatsoever from the strict codes of Christian behaviour which are laid down in our Bible.

The efforts being made in the world today to "liberalize" our thinking on religious matters and to "modernize" the doctrines and standards of our churches are but the devil's subtle efforts to tear down the whole structure by undermining its foundations.

Let's be on our guard. We can detect the wrong from the right by knowing and using our infallible moral and religious yardstick, God's word — the Bible.

—R.L.C.



Flowers That Do Not Fade

The following letter has just been received by the **Journal**:

Atlanta, Ga., Feb. 26, 1958.

Rev. Henry B. Dendy, D.D.,

Editor The Southern Presbyterian Journal,

Weaverville, N. C.

Dear Dr. Dendy:

Please find enclosed check for $25.00 towards the outstanding work that you and your associates have been undertaking to preserve the heritages of our denomination. I am sending this in memory

of our great "Battle Strategist," Homer McMillan, who departed this world on February 8, 1958. Instead of sending flowers, I thought it quite appropriate for you to use this in carrying on the fight that he so enthusiastically championed. It strikes me that some type of notice in the **Journal** to the effect that contributions in memory of individuals would be gratefully received, and letters of sympathy would be posted to the families. Thus, **living trusts** could be created in the place of fading flowers.

Faithfully yours,

Willis M. Everett, Jr.

The **Journal** is honored to thus have a part in perpetuating the memory of this greatly used servant of God. Doctor McMillan served our Assembly's Home Mission Committee for fifty-one years; first as Associate secretary, then executive secretary until 1948 when he was retired, but continued as Secretary Emeritus and counselor, until his death. He was in the forefront of some of our church's greatest campaigns, particularly in the cause of Missions, and wherever he wrought it was with the power of a life fully consecrated to his Lord.

Mr. Everett's thought of expressing sympathy by an investment in living testimony, "preserving our church's great heritage," instead of sending flowers which fade, is commendable to a high degree. The **Journal** will endeavor to make it bear fruit.

THE RICE INSTITUTE

Houston, Texas

February 19, 1958

Dr. Henry B. Dendy

Editor, **The Southern Presbyterian Journal**
Weaverville, North Carolina

Dear Dr. Dendy:

I am currently in the midst of a study of the Presbyterian Church in the Confederate States of America. After contacting many libraries and depositories of materials, I still have not been able to locate complete files of periodicals and newspapers published with Presbyterian backing during the years of 1860 through 1865. Because of the scarcity of complete files, I am trying to piece microfilm files together.

If possible, I would like to enlist your assistance in locating missing numbers of six publications, which might be in the possession of your readers. If anyone has any issues of the following publications for the years noted, and would consent to their being microfilmed, I would appreciate their contacting me:

Associate Reformed Presbyterian, Due West, S. C., 1860-1865. (Also known as both the **Due West Telescope** and the **Erskine Miscellany.**)

Children's Friend, Richmond, Va., 1862-1865.

North Carolina Presbyterian, Fayetteville, N. C., 1865.

Soldier's Visitor, Richmond, Va., any issues.

Southern Presbyterian, Charleston and Columbia, S. C., 1862-1865.

True Witness, New Orleans, La., 1860-1865? (The last date of publication of the **Witness** is unknown.)

Sincerely,

Haskell Monroe
1850 Colquitt
Houston 6, Texas

A Charge

This is the title of an attractive pamphlet reproducing a charge given for the installation of young ministers. It is rich with practical counsel.* Doctor Francis S. Sampson, the author, issued this charge about 110 years ago, and it sparkles with a cogency and freshness pertinent to the present day. He occupied the chair of Oriental Literature at Union Theological Seminary (then at Hampden Sydney). Dr. Benjamin R. Lacy, President Emeritus of U.T.S., in the foreword, states, "His brilliance was early recognized; for a year before his ordination, at the early age of twenty-four, he was elected Instructor in Hebrew at Union Seminary. Here he served until his untimely death at the age of thirty-nine. In addition to his mastery of his subject and his manifest excellence as a teacher, he was also a preacher much in demand throughout the Synod. His personality was characterized by a complete absence of self-display or self-seeking, and by the possession of modesty, disinterestedness, and application to study. Dr. Robert L. Dabney said of Dr. Sampson, 'In his powers of arrangement he was undoubtedly superior to any man we have ever known.' It is from the knowledge and wisdom, the devotion and consecration, of such a scholar and man of God that this message addressed to young ministers over a century ago comes to young ministers in our day."

*This pamphlet can be procured at 10 cents postpaid, or one dozen for 50 cents, from the Presbyterian Journal.



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The Report of the Ad Interim Committee To Study The Biblical Teaching and The Proper Use Of The Lord's Day to the Ninety Eighth General Assembly

FOREWORD

Your Ad Interim Committee, commissioned to make a new study of what the Word of God reveals as to His will for Christians, concerning His Holy Day, reports nothing less than a tragedy in the life of the Church.

We have discovered the necessity for a re-interpretation for our day. We find a terrific divergence between the Biblical teaching in regard to the Day set apart by God, and the attitude of the Church.

The Biblical teaching is positive. God, from creation, planned the Day for man to pause for praise and happy fellowship with Him. Man's tendency through the ages has been, and is today, to emphasize the negative. The Day which God wanted to be a delight has become for many a dull and dreary series of "don'ts."

Our study of the Word of God concerning His Day has made it unmistakably plain that the whole-hearted and regular observance of God's Holy Day is indispensable to a God-pleasing and God-sustained life, a life able to glorify God and enjoy Him forever.

Your Committee has also examined with sincerity and sympathy the actual circumstances which confront men and women in our world today, as they, as Christians, face this indispensable and timeless provision of our loving Heavenly Father for our growth. It is recognized that obstacles to full-hearted obedience to God's will, in this matter, have become especially keen and formidable today.

Your Committee, however, has rejoiced to discover in the Word of God positive guiding principles for the refreshing and fruitful uses of God's Holy Day which make the experience of it both immeasurably dear and immeasurably dynamic in the life of man.

I. Biblical Teaching

In setting forth the *Biblical teaching* concerning the Lord's Day, one must begin with the Old Testament. For, while the New Testament gives to the observance of the Lord's Day a new interpretation, and frees it from the Jewish law, the Christian Sunday is nevertheless a development of the Old Testament Sabbath and cannot be understood apart from it.

1. *The Sabbath in the Old Testament*

1) Whatever its ultimate origins may have been, the Sabbath assumed its unique position in Israel with Moses. *It is included among the Ten Commandments and was thus one of the cardinal stipulations of the covenant which made Israel a people.* (Exodus 20:9-11; Deut. 5:12-15) We may assume that it was accorded an importance equal to that of the other commandments of the Decalogue: to worship no other god, to make no images, not to murder, commit adultery, steal or covet, etc. It is specified that the 7th day is to be kept "holy" (i.e., set apart to God) as a day upon which no work is to be done (cf. also Exodus 23:12). Not even the pressure of plowing time and harvest is sufficient to excuse the breaking of it (Exodus 34:21). So seriously was it taken that the penalty provided for its violation was death (Exodus 31-14f) — though there is little evidence indeed (only such an incident as Numbers 15:32-36) that this was in practice exacted. We have little positive knowledge of how the Sabbath was actually observed in pre-exilic Israel; but it was supposed to be a day of rest from all business — though it was often enough disregarded (Amos 8:5) — and a day of religious observance (e.g. II Kings 4:22f; Isaiah 1:12; Hosea 2:11). In later times with the growing importance of the law, it increased vastly in importance; and the stress continued to fall on abstention from all labor (e.g. Isaiah 58:13f; Jeremiah 17:19-27; Neh. 13:15-22).

Why The Sabbath?

2) *Of greater importance, however, is the Theological basis with which Sabbath observance is provided.* This takes, in general, two forms; and these are best illustrated in the two versions of the Decalogue. In Deut. 5:12-15, after the command that the entire household including animals and servants (slaves) is to rest, the following reason is given (vs. 14b) . . . "that thy man-servant and thy maid-servant may rest as well as thou." *This hints at a humanitarian motive* for the Sabbath rest, and such was no doubt present (cf. also Exodus 23:12). But then it goes on to say (vs. 15): "And thou

shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore, the Lord thy God commanded thee to keep the Sabbath Day." *The Sabbath was thus to be a day of joyous recollection of God's redemptive act by which He released His people from bondage and summoned them to Himself.* The servant is included in the Sabbath rest, therefore, not merely for humanitarian reasons but — as in various passages (e.g. Deut. 12:12; 16:11f,14) which command the entire family together with its servants, strangers and dependent persons to rejoice together before the Lord on feast days — in order that the whole household might participate in the praise of God for what He had done for Israel. *The whole community was to rest from work that it might join in the recollection and recitation of God's redemptive acts.*

In the other version of the Decalogue (Exodus 20:6-11) *the Sabbath is based in creation itself* (vs. 11): As God created all things in six days and rested from His labor on the seventh, so are His people to rest. Reference here is, of course, to the creation story which culminates in Genesis 2:2f. Regardless of the interpretation of that story in detail, its apparent aim is to present *the Sabbath as the final act of the creative drama.* It seeks to say that *not even man is the end of creation, still less is creation an end in itself.*

(1) *The God Who was at the beginning of creation is also its end, and the goal of creation is the Sabbath day of His praise when all creation gives Him glory.* The Sabbath is nowhere presented as a cosmic principle, yet it is conceived of as something inherent in God's scheme of things. The earthly Sabbath is to parallel the Heavenly rest of God. Its rest is not mere inactivity, but a ceasing from work which allows man to praise his Creator. The Sabbath is thus a reminder — to use the words of the Catechism — that "man's chief end is to glorify God."

(2) In one important passage (Exodus 31:12-17) these two theological explanations of the Sabbath are brought together. Here the Sabbath is based both in creation (vs. 17) and in the covenant by which Israel responded to God's redemptive act (vs. 16). It is in fact, *a "sign" of Israel's peculiar relationship to God* (vs. 13) as a people *"sanctified"* (i.e. *set apart*) to Him. *Thus, as Israel kept the Sabbath, she witnessed to the God who was both Creator and Redeemer,* and also *gave evidence of her loyalty to His covenant.* That is, the Sabbath was a sign that *Israel was Israel,* a people set apart to the worship and service of God.

It is clear, then, that in the Theology of the Old Testament, the Sabbath was neither



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an incidental, optional thing, nor yet an end in itself, but a constant reminder of what God had done and of Israel's status as His people.

2. *The Sabbath in the New Testament*

1) As the law gained in importance in the post-exilic period, and especially in the immediate pre-Christian centuries, the Sabbath received an ever greater stress. Indeed the keeping of it was regarded as *a major test of a man's loyalty* to his religion. Since all work on that day was strictly forbidden, the need became acute for a more precise definition of what constituted work and what did not, if the Sabbath was not to be broken inadvertently. This definition the scribes provided through an ever expanding body of rules handed down orally. By the time of Christ literally scores of them had been developed, regulating conduct on the Sabbath to the minutest detail; and to these the Pharisees accorded an authority virtually equal to that of Scripture. While godly Jews found a joy in the keeping of them, the result was that the Sabbath was rigidly circumscribed by law, and the spirit tended to sink behind the letter. *Our Lord's teaching concerning the Sabbath must be understood in the light of this.* Virtually all that He said on the subject is in a polemical context as He disputed with scribes and Pharisees. *He does not, therefore, present us with a rounded doctrine of the Sabbath, but rather with a rebuke of legalistic misuse of it.*

Christ certainly did not repudiate the Sabbath as such. On the contrary, it was His custom to worship in the synagogue, and frequently to teach there on the Sabbath day (e.g. Mark 1:21; 6:2; Luke 4:16,31). He likewise observed the Passover and the other feasts of His people. Never did He suggest that the Sabbath be abandoned; indeed His word: "The Son of Man is Lord also of the Sabbath" (Matthew 12:8; Mark 2:28; Luke 6:5) both *affirms the Sabbath and His Lordship over it.*

But Christ did reject the oral law by which the scribes sought to regulate the Sabbath, and which was to Him no more than the commandments of man. When His disciples were rebuked for plucking grain to eat on the Sabbath (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5) He made it quite clear, citing David as an example, that human necessity takes precedence over the Sabbath law. So does the performance of religious duty, as is illustrated by the fact that the priests go about their tasks on the Sabbath, and are guiltless (Matthew 12:5, cf. John 7:22f). Quoting Hosea 6:6 (Matthew 12:7) He insisted that what matters on the sabbath is "mercy." The Hebrew word is *hesed* which properly signified steadfast loyalty to the covenant, not the external form of observance. And *He sharply rebuked the notion that the Sabbath was an end in itself, as if man was created just to observe it* (Mark 2:27). His various works of healing on the Sabbath (Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11; 13:10-17; 14-16) point in the same direction. His point here is consistently that works of mercy for the alleviation of human need take precedence over the Sabbath rest — a thing granted at least in theory by many of the rabbis. He flatly states *"it is lawful to do good on the Sabbath day"* (Matthew 12:12).

From this it is clear that while Christ rejected any legalistic attempt to regulate the Sabbath by a set of rules, *He urged its observance in spirit and in truth.* He did not see it as a day of dreary inactivity, but as one for the doing of good works, for teaching and preaching the gospel, as well as a day for man's physical and spiritual restoration.

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HEADQUARTERS:

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Dept. SP

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The Triumph of "Grace" Over "Law"

2) *Paul* likewise seems to have repudiated the Jewish Sabbath. Though he often took advantage of it to preach in the synagogues, he did not apparently regard the seventh day as sacrosanct, or have patience with a legalistic observance of it (e.g. Romans 14:5f; Gal. 4:9f; Col. 2:16f). To him, the whole significance of the Sabbath, together with that of the entire Jewish law, had been taken up and fulfilled in Christ. With this last, the New Testament as a whole is in agreement. A classic example is Hebrews 4:1-11, where it is declared that the Sabbath rest of God, the goal both of creation (vs. 3f) and of the Exodus deliverance (vs. 8) has been given in Christ.

Yet, for all that, the Church could not, and did not, dispense with the Sabbath. Partly perhaps to break cleanly with the Jewish law, chiefly because that was the day of Christ's resurrection, the custom took root even in New Testament times of assembling on the first day of the week (Acts 20:7; I Cor. 16:2). The Jewish Sabbath gave way to the Christian Sunday, and this gradually prevailed in the Church.

But this was no abandonment of the Sabbath, but a transformation of it. Legalistic regulation of the Sabbath was abrogated, but the *theology of the Sabbath was given new meaning in Christ. Christ had indeed fulfilled the law of the covenant, but He had not abrogated covenant law. The Ten Commandments remained in force, that of the Sabbath no less than the others, but all were transfigured in the light of what Christ had done.*

On the Lord's Day the Church remembered and recited God's redemptive acts — now no longer the Exodus, but the deliverance in Christ from the bondage of sin and death. It was a day for men to cease mundane employment and, recognizing the purpose and goal of all creation now understood in Christ, to give praise to the God Who had made them — and had now made them a new creation in Christ. *It was a day for the people of the new covenant to assemble themselves as a community* and, *recounting the gracious acts of God, thereby to give witness to the fact that they were the people of God's calling and kingdom.* For the Church, the Jewish law of the Sabbath could never return; but the Sabbath itself, its rest fulfilled in Christ, gained a new and eternal significance as a foreshadowing and earnest of the "Sabbath Rest" of the Christian in the Promises of God (Hebrews 4:1-11).

Here is "freedom" — not to do as we please, nor is it a "freedom" based upon "Thou shalt nots" but *a "freedom" founded on the acknowledgement of the Sovereignty of God.*

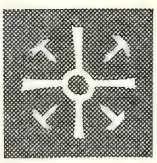
II. Difficulties and Dangers

Christians who seek a wider and more faithful observance of the Lord's Day are confronted by numerous temptations and obstacles, some of which appear to be peculiar to our time.

1) *"There is the increasing complexity of our technological society, with its utility systems, means of transportation and other industrial activities requiring continuous operation and consequently involving large numbers of persons on the Sabbath Day.* There is also the the *tremendous competition of present-day business, straining more and more avidly for the quick profit of Sunday sales, this factor being added to the general rush and tension of modern schedules. In the experience of many, the profit motive takes little or no account of the "One day in seven.'"*

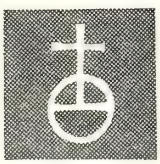
2. *The Problem of Leisure Time: Temptation To Misuse Opportunity For Right Use.*

Attention should be called, moreover, to the problem of increased leisure, with an ever larger



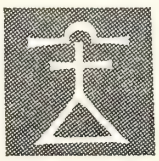
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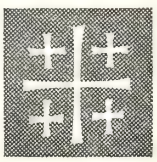
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field of commercial groups making their bid for this extra time. The increasingly longer "week-end," in particular, poses a growing threat as it joins with the current predominance of secular interests and a corresponding breakdown of our sense of the stewardship of life. *One must have high Christian resolve if one is to keep the Lord's Day effectively in the midst of a too-regimented and de-personalized mode of life.* Mass-culture throws its deadening weight against the interests of the Christian Sabbath. *We must have the courage often to go against the stream if we are to remain loyal.*

3. *Who Is To Blame For The Ignorance?*

Most disturbing is the widespread indifference and ignorance *of the church members* in regard to the importance of sacredness of the Lord's Day—this notwithstanding the fact that Sabbath observance is enjoined upon us by one of the Ten Commandments, and kept faithfully in precept and in practice by our Lord Jesus Christ Himself. There is a real danger that modern man might weaken and obscure the authority of the whole Decalogue, by minimizing God's positive Command, "Remember the Sabbath Day, to keep it holy."

4. *The Church Must Confront Her Members With The "Thus Saith The Lord"*

Christians need to be reminded of this further danger: Since, under the Gospel, we are freed from absolute and rigorous control of Jewish Law, and have in its place a higher motive of conduct, we tend to be afraid of seeming to legislate concerning the Sabbath. The frequent result of this is that *we offer no effective standard* in place of the "Law" and the Pharisaic attitude now dethroned. The impression is given that the Lord's Day is optional and unimportant. *Actually, there is for us the law of Christ and the response of grateful love to make us desire to keep His ordinances. The Ten Commandments are not repealed, but rather fulfilled, in the grace and truth of the New Testament.*

Without thought of any detailed legislation, but rather *for the purpose of extending helpful counsel toward a right and Christian observance of the Lord's Day,* we suggest the following positive steps and attitudes *for the people of Christ today*:

III. How Far Can We Go on the Sabbath Day?

To the Pharisee the phrase "a Sabbath day's journey" had a distinctly negative meaning. Dr. Halford E. Luccock has suggested that the same phrase can be used by Christians in a *glorious, positive way. How far can we go on the Sabbath? How much nearer to family and friends, how far out in service to others, how much closer to God?* Jesus has clearly taught us that we cannot legislate concerning the Sabbath, what we shall do or what we shall not do in specific instances. But *there are great guiding principles in the Scriptures that can shape our thinking.*

1) The Sabbath is *a day for the worship of God.* Every day of our lives should include private worship. But specifically *this one day in seven is set aside for* the public worship of God. It is the one time of the week when the congregation can assemble themselves together. It is a time when we give public testimony that man doth not live by bread alone. "Remember the Sabbath day to keep it holy; six days you shall labor and do all your work, but the seventh day is a *Sabbath to the Lord your God.*" (*Exodus* 20:8-10a. See also I Cor. 16:2; Heb. 10:25).

Anything that detracts from the public worship of God, or leaves us less than our best when we come into His presence is to be deplored. It is noted that the Jewish Sabbath began at sundown. *The hours of Saturday can have important bearing on how we present ourselves for worship. Week-ends that leave God out, formal social functions that put pleasure ahead of praise, the failure to prepare our hearts to wait upon God, can prevent the highest fulfillment of this hour.* As it is the privilege of every Christian to be present at public worship, so it is our obligation not to deprive others of this opportunity, needlessly or heedlessly. And it is the responsibility of *pastors and leaders of worship faithfully* to present themselves as instruments of the Holy Spirit to meet the deepest needs of God's people. *Many a half-empty Church might be filled if people were truly finding the bread of life.*

2) The Sabbath has traditionally been *a day of instruction.* The transmitting of our religious heritage from one generation to another has always been a solemn charge to Christian people. Moses taught the Hebrews: "When your son asks you in time to come 'What is the meaning of the testimonies, and the statutes, and the ordinances which the Lord our God has commanded you?' Then you shall say to your son: 'We were Pharaoh's slaves in Egypt, and the Lord brought us out of Egypt with a mighty hand.'" (Deut. 6:20-21) *So we as Christians would instruct our people in the greater wonder of God's redemptive act in Jesus Christ.* Jesus and Paul both went into the synagogues to teach the people on the Sabbath Day. (Luke 4:16; Acts 13:14-15; etc.) So do we in the Church school, in hymns, in the Scriptures and in the sermon which is brought forth out of the Word.

3) The Lord's Day is likewise *a day of rededication.* It is a day when we give *proud*

witness to the world of the covenant God has made with His people. Each Sunday we make our public profession of faith anew as we stand with the congregation to worship Him, even as "the Lord spake unto Moses saying: Speak thou also unto the children of Israel, saying: 'Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you.'" (Exodus 31:12-13)

4) The Lord's Day *is a family day.* The Old Testament put great stress on *the solidarity of the home.* "And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6-7) These words suggest a beautiful picture of the family circle, studying God's word together, taking long walks in the great out-of-doors, kneeling for prayer at the bedside at night. Peter said: "the promise is unto you and unto your children . . ." and when Paul baptized a Christian he included all his house. The Christian Church through the centuries has regarded the home as the chief teacher of our faith, and the Lord's Day as a God-given opportunity for such instruction. Many Christians today can remember the teaching of the catechism, the reading of Bible stories, the singing of hymns, which were a part of every Sunday afternoon.

In these days so full of activity for all the family, the Lord's Day provides the best (and often the only) opportunity to have all of the family together. These occasions need not, and should not, be occasions of dreary discipline. They can and should be happy occasions. The reading of good books, playing games, listening to great music, even the serving of special refreshments can be a glad part of the family's day of rest and of renewal.

It should be especially noted that the Old Testament carefully included all members of the family in the responsibility for the provisions for the Sabbath and other festive days: sons, daughters, manservants, maidservants, the strangers, the fatherless, the widow. (See Deut. 12:12; 16:11,12,14; etc.)

5) The Lord's Day is *a day of rest.* Let it be said again that this does not mean a day of physical inactivity. For many, exercise can be a means of rest. The words "sanctify," "Hallow," "Holy" convey the thought of *setting apart, of making different from all the rest.* It is a time of re-creation, or renewal. Works of necessity and mercy were specifically engaged in by Christ himself. But the rapid spread of Sunday businesses, apparently engaged only in the mad pursuit of profit, finds no justification in the Christian teaching of the Sabbath. "Six days shall you labor and do all your work . . . " (Exodus 20:9)

These questions might well be asked of the activities of this day:
Is it good for my body, mind, and soul?
Is it helpful to my fellow man?
Is the purpose more for service than for gain?
Is it worshipful? Is it to the glory of God?

6) The Lord's Day is *a day of Christian* service. The example of our Lord has forever established this principle. "Is it lawful to do good on the Sabbath day or to do evil? to save life or to kill?" (Mark 3:4). God's Holy Day reaches its highest fulfillment as the love of God which we have experienced in worship, which we have taught our children in the family circle, finds expression in deeds of loving service to our fellowmen. Worship services in needy places, visits to those who are sick, letters to the far off — in these and other deeds our rededication achieves reality.

7) The Lord's Day is *a day of rejoicing.* The worship of God in both Old and New Testaments abounds with the note of praise. "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118:24) "I was glad when they said unto me: let us go into the house of the Lord." (Psalm 122:1) (See Deut. 16:11, 14, etc.) This should be the constant theme of the Christian: "Rejoice in the Lord always, and again I say, rejoice." (Phil. 4:4)

"O day of rest and gladness
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee, the high and lowly,
Through ages joined in tune,
Sing Holy, Holy, Holy,
To the Great God Triune."

Recommendations:

1. That the General Assembly request the Board of Christian Education to incorporate in all our educational literature, at least annually, appropriate material concerning the right use of Sunday; and that this Board be requested to report their intended procedures to the next General Assembly.

2. That the General Assembly direct the General Council to restore to the Church Calendar an annual Sunday of emphasis on Lord's Day Observance. (We suggest a Sunday as near Rally Day as possible.)

3. That the responsibility for an annual emphasis on the Biblical basis and proper use of the Lord's Day, in preparation for this Sunday, be assigned to the Board of Christian Education.

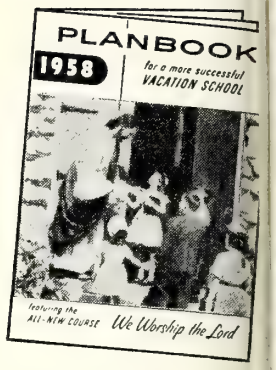
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4. That, in accordance with the action of the 1957 General Assembly, this Assembly authorize that this report be printed in attractive book style format, in a heavy paper-back booklet, and mailed to each pastor in the General Assembly with an explanatory letter.

5. That the Board of Christian Education be requested to design the format and provide for the printing and distribution of this booklet with the understanding that cost of this original distribution will be paid by the office of the General Assembly and thereafter the sale of future copies be arranged between the Stated Clerk and the Secretary of the Board of Christian Education.

6. That in view of the recent improvements in the publications and work of the Lord's Day Alliance your committee recommends that the General Assembly continue its cooperation and support of this organization.

Respectfully submitted,

John Bright
Graham M. Connell
John Deifell
James E. Hayes, M.D.
A. H. Hollingsworth, Jr.
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Do We Have Ecclestiastical Dictatorship in Memphis?

MEMPHIS, Tenn., February 21, 1958 — During 1957 a number of actions and events took place within the General Assembly and Memphis Presbytery which caused considerable concern among Presbyterians living within the bounds of Memphis Presbytery. Among these were the approval of the Christian Relations Council's report FREEDOM - THE CHRISTIAN CONCEPT by the General Assembly, and the holding of an inter-racial conference at NaCome Center conference grounds in April 1957 at which Negro and white young people danced together.

A group of outstanding laymen in the Presbytery, feeling that an overwhelming majority of the members of the churches within Memphis Presbytery would be opposed to these actions if aware of them, decided to bring these matters to the attention of the members of the churches, especially the officers, through the mailing of articles in pamphlet form and the holding of open meetings in which these matters of concern would be discussed. Two open meetings were held last fall, one in the Second Presbyterian Church, Memphis and the other in the Brownsville Presbyterian Church, Brownsville, Tennessee.

A third open meeting was arranged for Tuesday night, January 28th in the Second Presbyterian Church, Memphis. The Session of this church graciously consented to allow the group to use their facilities although the Church had no official connection with the group nor the meeting. A prominent Presbyterian layman was invited to speak at this meeting, and to present some of the disturbing trends within the Southern Presbyterian Church.

It happened that Memphis Presbytery was holding its regular meeting on this same date. The afternoon paper the day before the open meeting contained an article which stated that an overture was going to be presented to the Presbytery the next day asking the Presbytery to express its disapproval of the laymen's group and its open meeting. The following statements are from this article:

> Dr. John Kimbrough Johnson, associate pastor of Idlewild Presbyterian Church, said the Session of Idlewild has, by letter, overtured Memphis Presbytery to "disapprove the non-official lay meeting and any other such meetings." The overture, which will be presented tomorrow, Dr. Johnson said, will ask the Presbytery to "express its disapproval of self-appointed, unauthorized groups not responsible to any church court or subject to its review or control." Dr. Johnson said the overture is aimed at the non-official group that meets tomorrow "and any other group operating outside the authority of the church courts."

The Memphis papers carried an account of the action of Presbytery on this overture under the following heading:

Unauthorized Meetings of Laymen Are Disapproved

> Memphis Presbytery, by standing vote, disapproved unauthorized meeting of laymen seeking to establish an undercurrent of opposition to the rules and order of the General Assembly. The official action follows meeting of some laymen in opposition to the General Assembly's stand on segregation. The Assembly is on record as approving the Supreme Court decision of 1954. The vote to disapprove unauthorized lay meetings registered 51 votes. Those dissenting numbered 31.
>
> The overture expressed objection, among other things, to:
>
> 1. Self-appointed, unauthorized groups not responsible to any church court or subject to its review and control.
> 2. Accusations against the boards and agencies of the church by persons acting outside the system of the church.
> 3. Solicitation of funds in the name of the church by any group not approved and administered by a church court.
>
> Groups referred to in the overture have criticized the endorsement by the General Assembly of the Supreme Court decision on school integration. The overture was signed by W. Morgan Cone, clerk of the Session of Idlewild Church. Dr. Paul Tudor Jones, church pastor, also signed it before a vote was taken.

The contents of this overture, and its approval by Memphis Presbytery constitutes one of the most revealing and ridiculous actions ever taken by a court in the Southern Presbyterian Church. The ministers and Session of the Idlewild Church, along with those ministers who helped to maneuver the overture through the Presbytery, should be called upon to explain their actions to the Members of the Presbyterian Churches in Memphis Presbytery in the light of the following questions:

1. Are they ignorant of the fact that the First Amendment to the Constitution of the United States states that not even

Congress, much less Memphis Presbytery, can make any law which prohibits "the freedom of speech, or of the press, or of the people peaceably to assemble?"

2. Are they ignorant of the fact that there is nothing in our Presbyterian Book of Church Order which gives any court of our Church the legal right to tell any group of American citizens, though they are members of the Southern Presbyterian Church, when and where they can meet, and what they can discuss?

3. Do they mean to say by this action that the various boards, agencies and committees of our Church are above and beyond any criticism from the membership of the Church, whom they are designed to serve and from whom they receive their financial support?

4. Can they name any instance in which this laymen's group in Memphis Presbytery has carried on a "solicitation of funds in the name of the Church?"

5. Are they ignorant of the fact that few of the lay members have an opportunity to attend a meeting of any of our church courts and that the only way they can be informed is through mailings and open meetings?

6. Does this action apply to the supporters, directors and editors of the several independent church papers who are "other groups operating outside the authority of the church courts" and have on numerous occasions expressed their disapproval of certain actions of various boards, agencies and courts of our Church?

The Laymen's meeting was held as scheduled in the Second Presbyterian Church and attended by over 200 laymen and ministers of Memphis Presbytery. It was pointed out at this meeting that this action of the Presbytery was *revealing* in that it showed to what extent the so called "powers that be" in our Church will go to carry out their programs and to suppress any criticism and opposition on the part of the members of the Church.

This action of Memphis Presbytery was ridiculous, in that as far as conforming with our Book of Church Order which contains the rules and regulations by which the Southern Presbyterian Church is governed, it isn't worth the paper it is written upon. It is even more ridiculous in that any group of responsible men in places of leadership would attempt to use such means to intimidate a group of active, enlightened, influential laymen who are well aware of their rights. The members of all churches of Memphis Presbytery should rise up in righteous indignation and condemn this overture and action of the Presbytery to such an extent that nothing like this will ever take place within our Church again.

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CHILDRENS Page



"And A Little Child Shall Lead Them" Isaiah 11:6

At the close of his sermon, the preacher invited any who wished to accept Jesus as Saviour to come to the pulpit and stand. A little girl, 7 years old, came forward along with some older people, and was received into the church on profession of her faith. At close of the service the preacher noticed the little girl standing by her mother - and crying. He went to her and asked why she was unhappy. She said, "Because my daddy is not a Christian and won't come to church with my mother and me." Preacher said, "You love your daddy very much, don't you?" "O yes" she replied. "And does he love you?" "O yes, I know he loves me." "Do you ever kiss your daddy?" "Yes, every day" "Will he be at home tonight?" "Yes, listening to the radio." "Well, when you reach home, put your arms around his neck and give him a big kiss and tell him you have accepted Jesus tonight as your Saviour, and you want him to come tomorrow night and do the same thing; will you?" she said she would, and she did. And he came; the first time he had entered the church in years. And he came forward and gave his heart to Jesus that night. Wasn't it wonderful how God used a little girl to save her daddy!

E.

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LESSON FOR MARCH 30

By THE REV. J. KENTON PARKER

The Sacraments (Ordinances) Of The Church

Background Scripture: Matthew 26:17-29; John 6:35-59; Acts 8:26-39; 16:25-34; Romans 6:3-11; I Corinthians 10:14-22; 11:23-29
Devotional Reading: John 15:1-11

What is a sacrament? A sacrament is a holy ordinance instituted by Christ wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers. If this definition of a sacrament was accepted by all, it would clear up a great deal of confusion. It is not acceptable to a large part of the church, and, instead of two, this part believes in seven sacraments. The Protestant Church as a whole accepts the two sacraments commonly called, Baptism and the Lord's Supper. We can easily see how they correspond to our definition. They are both holy ordinances, instituted by Christ. They both use "sensible signs." In baptism, water is used; in the Lord's Supper, bread and wine. In both the benefits of the new covenant are represented, sealed, and applied to believers. It is true that, in the case of baptism, there were certain "washings" and sprinkling of water and John the Baptist baptized the multitudes that came to him.

We believe that Water Baptism takes the place of circumcision as the initial rite for entering the church and that the Lord's Supper takes the place of the Passover as showing forth His death and our Redemption. Not all Protestants will agree with us in what we believe about Baptism.

Let us now consult our Shorter Catechism.

What is baptism? Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. This is further explained in "A Brief Statement" of our beliefs: "baptism, which symbolizes the work of the Holy Spirit." The water has no power to regenerate and cleanse, but only the Spirit of God; only He can make us children of God.

What is the Lord's Supper? The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace. We believe it is more than a memorial service; that it is real means of growth in grace.

In these two sacraments we have the work of the Holy Spirit represented in Baptism and the sacrificial death of Christ, in the Lord's Supper.

I. *The Lord's Supper Instituted:*
Matthew 26:17-29.

The importance of this sacrament is indicated by the fact that the account of its institution is recorded in Matthew, Mark, Luke and First Corinthians. While John does not give the words of institution as we find them in the other gospels, he gives much that is not recorded by the others. He tells of the washing of the feet of the disciples and the discourses in the Upper Room and His great High Priestly Prayer in chapter 17.

The Passover was the most outstanding feast of the Jews and Jesus seems to have been careful to always observe it. He makes special preparation for this last one He is to keep with his disciples and some very solemn words of warning are spoken to and about Judas, as well as the discourses recorded by John. He sent two of his disciples into the city to make all the necessary preparation. His enemies were determined to put him to death and the chief priests had made their bargain with Judas to betray Him, and were only waiting for an opportunity. They said, not on the feast day, lest there be an uproar among the people. Christ, our Passover, was to be crucified when the hour came in the plan of God.

It was while they were eating the Passover that Jesus took the bread and the wine and used them as symbols of His broken body and shed blood. In this simple and sacred way He would have us remember Him and His death for us. It is a pity that there has been so much controversy over this beautiful sacrament. The very thing which ought to stand for the unity of the church has been

the means of separating God's people into rival and warring factions. In this we see abundant proof of the "devices" or "wiles" of the devil.

It is very, very rich in its application and meaning. It is a Memorial Service, for we do it in remembrance of Him; it is an Examination Service, for Paul says, Let a man examine himself, and there was an examination among the disciples, as they said, Lord, is it I? It is a Communion Service for all are to partake in fellowship; it is a Preaching Service, for we proclaim the Lord's death. It is a Covenanting Service, for we rededicate ourselves in a New Covenant. It is a Prophetic Service; for we show forth the Lord's death "till He come" and look forward to that coming.

II. *Jesus, the Bread of Life:* John 6:35-59

This selection is taken from the sermon which Jesus preached after He had fed the five thousand. The words of Jesus in verses 53-56 have been thought by some to refer to the Lord's Supper, but I agree with Bishop Ryle and a host of others, including Luther and Calvin, that they have no reference to the Sacrament of the Lord's Supper. In verse 53 Jesus says, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you, and verse 54, whoso eateth my flesh, and drinketh my blood, hath eternal life. I wish to quote from Bishop Ryle in his notes on this passage. "I believe that our Lord, both in this text and all through this chapter, did not either directly or indirectly refer to the Lord's Supper; that by His flesh and blood He did not mean the bread and wine; that by eating and drinking He did not mean any bodily act. I believe that by 'flesh and blood' He meant the sacrifice of His own body for us, when He offered it up as our substitute on Calvary. I believe that by 'eating and drinking,' He meant that communion and participation of the benefit of His sacrifice which faith and faith only, conveys to the soul. I believe His meaning to be, 'Except ye believe on Me as the one sacrifice for sin, and by faith receive into your hearts the redemption purchased by my blood, ye have no spiritual life, and will not be saved.' The atonement of Christ, His vicarious death and sacrifice, and faith in it, — these things are the key to the whole passage. I believe this must be kept steadily in view."

If you have, or can get access to, this splendid commentary, be sure to read the very full treatment of Bishop Ryle. In my set these notes are found on pages 400-407 of the volume on John 1 through 10:9.

III. *Philip Baptizes the Ethiopian:* Acts 8:26-39

Philip was sent from his work in Samaria to the desert country which goeth down from Jerusalem to Gaza. After he had joined himself to the chariot of the Ethiopian and preached Jesus unto him, the eunuch said to Philip as they came to a certain water, See, here is water; what doth hinder me to be baptized? He commanded the chariot to stand still and they went down both into the water and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. The picture is plain to my mind. We see the two men stepping down out of the chariot to a little stream by the road side in that desert country. As they stand in the water Philip reaches down and dips up some running water and pours or sprinkles it on the eunuch's head.

IV. *The Philippian Jailer is Baptized:* Acts 16:25-34.

When the awakened jailer sprang in and came trembling for fear he asked the question, Sirs, what must I do to be saved? Paul answered his question and spoke the Word of the Lord to all that were in his home. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway. Again, the picture is clear to my own mind as I see Paul taking some of the water brought in a basin to wash his stripes and pouring it, or sprinkling it on the heads of all the family. Here we have a "household baptism."

V. *Buried and Raised with Christ:* Romans 6:3-11.

This is the baptism of and by the Holy Spirit. Mere water cannot do for us what this baptism does. The Spirit alone can make us dead to sin and alive to Christ. When we are born of the Spirit we can indeed be freed from sin and made alive in Christ Jesus.

VI. *Care in Observing the Lord's Supper:* I Corinthians 10:14-22 and I Corinthians 11:23-29

The Corinthian Christians were observing the sacrament of the Lord's Supper in a careless and profane manner, very much like an idolatrous heathen feast. Paul reminds them that they are dealing with sacred symbols: the cup of blessing stood for communion of the blood of Christ and the bread for His body. Indignantly, he explains in chapter 10, ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. In chapter 11 he says to them, wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself . . . for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself. We must be very careful to observe it properly.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR MARCH 30

By THE REV. B. HOYT EVANS

Which You Is Dating?

Scripture: Colossians 3:12-17

Suggested Hymns:

"Love Divine, All Loves Excelling"

"Give of Your Best to the Master"

"More Like the Master"

Program Leader's Introduction:

Besides being a very enjoyable phase of teenage activity, dating is important to us because it helps to develop character. We want to be sure that our dating serves to develop the right kind of character . . . Christian character. It can work both ways. That is why we are asking ourselves this question: "Which *you* is dating?"

Dating puts us to the test. It may well bring out the best in us . . . or the worst. Perhaps we have noticed in our friends and acquaintances that their good characteristics, and sometimes their bad traits, are more noticeable when they are in the company of other young people of the opposite sex. It is fitting that we bring this series of programs on friendship to a close by taking measure of the kind of friendship we practice on our dates.

First Speaker:

There is in every Christian the desire to be unselfish, but at the same time there is the temptation to be selfish. Is it the selfish or the unselfish you which ordinarily goes on a date? Do you insist on doing the things you want to do and on going to the places where you want to go? Do you ordinarily date only those boys or girls who will give in to your wishes? Many of the columns for teenagers in our papers and magazines indicate that dating activity which is morally questionable is usually the result of someone's desire for a "good time" without regard for the wishes of his date. Undoubtedly some young people are lowering their moral standards as a concession to this kind of selfishness for fear that they will be left out if they do not. All of us need to realize that it is not worth very much to win the favor of such selfish persons. It is certainly not worth compromising our Christian convictions.

Let us hope that when you go on a date, it is the unselfish you that goes. Do you think enough of your date to be genuinely concerned about his or her happiness? Do you consult your date before making decisions about where to go and what to do? Do you really respect your date's wishes regarding conduct and company? Are you careful about honoring your parent's wishes and rules? This refers to your date's parents as well as your own. In our first program on the subject of friendship we said that there is more giving than taking in true friendship. You cannot be a good friend or a good date unless it is the unselfish you that is there. Even the desire to be unselfish should not allow you to do anything or go anywhere that would violate your Christian convictions.

Second Speaker:

It is only natural that when boys and girls who are fond of each other are together that they should try to make a good impression. When you are dating you naturally try to "put your best foot forward." There is nothing wrong with this, but it is important that you try to make an honest and wholesome impression. Sometimes boys and girls are tempted to do almost anything in order to attract attention. Do you ever try to impress your date by being sarcastic or severely critical of others? Have you ever tried to attract attention by being loud and boastful or bossy? Have you tried to appear more mature than you are by speaking lightly of the moral and spiritual convictions of others? Have you ever implied that your parents have more wealth or worldly importance than they really have? Surely we must understand that impressions made under these circumstances cannot be very valuable. The person who could be so easily impressed would naturally be too shallow to be a sincere friend, and then the time would surely come when the false impressions would be brought to light.

Again, let us hope that when you go on a date it is the honest you that goes. Of course, you want to make a good impression on your date, but you want to make that impression by being the kind of person you know Christ wants you to be. Being a Christian, you have

some very fine ideals and standards of conduct. Show your date that your respect for him or her makes you want to live up to those ideals and standards more fully than ever. It is not necessary to pretend that you are "worthless dust" as the ancient orientals did, but be perfectly honest about what you are, what you have, and what you believe. The boy or girl who is attracted to you by such conduct will be worth knowing better.

Third Speaker:

In the ninth and tenth verses of the third chapter of Colossians Paul speaks of "putting off the old man and putting on the new man." The "new man" is our Christian nature, and the "old man" is our unregenerate, or un-born-again, nature. As long as we live on this earth remnants of the old nature are to be found in us, even though we are sincere Christians.

Let us be sure that when we date it is the "new man" who goes and not the "old man." There would never be any question about our dating or our friendships, if we always followed the directions given by the Spirit of our Savior. We need to remind ourselves again that Christ is with us wherever we go, and that He is interested in all that we do. Does Christ go on dates with you? If you are a Christian, He does. You may let the "old man" keep Him hidden, but He is there, if only you will recognize Him and let Him be seen. There is a Christian *you,* that you in which Christ lives and reigns. There is also another *you,* the "old man" you. Which *you* is dating?

Close the meeting with prayer.

NEWS of CHURCHES around the World

Billy Graham and Team Finish Tour of Islands of Caribbean and Central America; Next Major Crusade in San Francisco

SAN FRANCISCO, February 17 — (*Via Direct Wire from Mexico City*) — Evangelist Billy Graham concluded on Sunday his month-long tour of the Islands of the Caribbean and Central America. In the 28 days of the tour Mr. Graham and his Team traveled 6,000 miles, speaking in 21 cities of 17 countries.

The final meeting on Sunday night was a fitting climax to the entire tour. The Mexico Arena, virtually a replica of New York's famed Madison Square Garden, was filled to capacity one-half hour before the start of the meeting with 18,000 persons jammed inside; other thousands filled the streets outside the Arena disrupting auto and trolley traffic. Hastily erected loud speakers carried the message to the thousands who waited outside.

On Saturday night, the first meeting in Mexico City saw the Arena also filled to capacity. Both services marked a new day for evangelistic endeavor in Mexico. A veteran missionary of 47 years experience in Mexico City wept unashamedly and declared that in his memory no similar crowd had ever assembled for a Gospel service.

Thirteen hundred people responded to the invitation on Saturday night and were counselled in the Inquiry Room, and on Sunday night when it became necessary to conclude the invitation because every available space in the front and down the aisles was jammed, more than 1,800 registered decisions for Christ were counted, making a total of 3,100 for the two-day crusade in Mexico.

Speaking directly to 398,950 persons himself, Billy Graham's messages were augmented by those of his Associate Evangelists, who spoke to another 499,630 people with 6,494 recorded decisions for Christ. In the English-speaking communities Grady Wilson, Joe Blinco and Leighton Ford conducted preliminary campaigns which were an integral part of the entire tour and which lasted from 5 days to two weeks in each of the major cities visited. In the Spanish-speaking communities evangelists from the Latin America Mission were in charge.

In nearly every country visited on the tour, Mr. Graham was accorded the honor of an audience with the President, Chief Minister or Governor of that country.

* * *

In a personal interview with a representative of this *Journal* Mr. Graham expressed profound thanks to God for the work of the Holy Spirit in the Carribean tour. He said he had never experienced a greater response, nor had he found greater evidence of the effective work of Christian missions in any field of the world.

He was particularly impressed by the strong leadership in the national churches, the unanimity of purpose by the missionaries, and the heart-hunger of the peoples of that area. Although there was active opposition from the

dominant church in many cities this did not deter the people. One national minister said, "This may land some of us in jail but we have been there before for our faith in Jesus Christ and we are willing to go again."

In the coming weeks Mr. Graham is speaking at Vassar, Princeton University and a number of other places. The San Francisco Crusade begins on April 27th. Readers of the *Journal* are urged to continue their prayers for all phases of this great ministry that we may truly see revival in our time.

First Presbyterian Church of Greenville, S. C. Petitions Enoree Presbytery:

January 2, 1958

Women of the 1st Presbyterian Church attending Montreat Women's Training Conference in July of 1957 reported that the principal speaker of the conference was Dr. James P. Robinson, a Negro, pastor of the Church of the Master, New York City. His topic was "The Other Revolution." Although speakers, particularly those not connected with our church, on occasions of this kind are supposed to bring inspirational addresses, the speaker is said to have neither quoted nor read any scripture; a large part of his time was devoted to discussion of the election of women to the ministry, ruling eldership and diaconate, and urging that the women of the Presbyterian Church demand this right; the balance of the time being consumed in discussing in detail and urging complete integration of white and Negro races in our church.

We understand that the speaker received a rather cool reception and that many of those in attendance on the conference were so incensed they refused to attend the meeting the following night. At this latter service, it is reported, Mrs. McCutcheon, Executive Secretary of the Board of Women's Work, severely criticized the women for the cool reception given Dr. Robinson.

It is also stated that a book authored by Dr. Robinson was very prominently displayed in the Montreat bookstore.

Dr. Robinson knew, or should have known, before discussing such matters that our church only recently overwhelmingly defeated a movement to elect ladies to office, and that repeated actions of various church bodies clearly show that our people are not ready to submit to integration.

Agitation of these matters is an affront to our church. Montreat is maintained by the church as a conference center, where our most interested and active members go for training in their respective work and for inspiration.

We feel that this is not an isolated incident, but rather a part of a plan of a determined few to bring about complete integration of the races in our church.

We believe that the majority of the membership of the church in an effort to avoid controversy have stood idly by and said nothing, over a period of many years, and have allowed those few who want racial integration to proceed with their influence. And these few with others have assumed that our desire for tranquility and our quietness, to be approval, and acquiescence, and have gone beyond what we think to be the best interest of the church.

Therefore: The session of the 1st Presbyterian Church of Greenville, S. C. respectfully asks the Presbytery to carefully and prayerfully, consider the matters herein related, and, if the way be clear, overture the General Assembly:

To direct those responsible for the teaching in our schools and colleges and at all conferences at Montreat or at any other place under the Assembly's guidance, to screen out as far as possible those who would foster or would teach racial integration as basis for Christian living and believing.

By Order of Session.

Respectfully,

Clerk of Session.

Remarks by the Rev. Robert G. Balnicky, Chairman Evangelism, Enoree Presbytery Evangelism Rally

It is encouraging to see this good representation of the Churches of Enoree Presbytery here for this Evangelism Rally to revive the cause of person to person Evangelism.

The events of the past few years ought to stir us to action for our Lord Jesus Christ. Never have we faced such uncertainty as we face in this hour. Since 1945, when the first atomic explosion took place at Alamagordo, New Mexico, the forces and power of scientific weapons have increased tremendously.

That first bomb was said to be the equivalent of 20,000 tons of TNT. The tower used to explode the bomb was made of ten inch railroad rails, weighing 90 pounds to the square foot. Yet when the bomb exploded, it generated one million degrees of heat. The steel tower was turned into a cloud of steam and was thrown seven miles into the air. Where the tower stood there was a hole in the ground six feet deep and almost a mile wide. For more than three miles in all directions the ground was boiled, fused and melted into glass.

On August 8, 1945, at 8 o'clock in the morning an atomic bomb was set off on Hiroshima, Japan. The city of 350,000 was leveled to the ground and set on fire by the terrific heat of the second atomic explosion. But in the few years since that time much progress has been made in these destructive weapons. The modern atomic bomb now has an equivalent of not 20,000 tons of TNT but 500,000 tons of TNT.

Then there is the Hydrogen Bomb which is many times more destructive than the atomic bomb. Whereas the atomic bomb touches ten square miles the hydrogen bomb touches 300 - 400 square miles.

Then there is the new bomb, the terrible cobalt bomb. It is many times more destructive than the hydrogen bomb because of the intense radiation of cobalt. The cobalt bomb is capable of rendering great sections of the earth utterly uninhabitable for many years. And the sad part is that Russia is far ahead of the United States and Britain in the production of these super cobalt bombs.

Today we see an entirely new destructive power coming upon the earth with the launching of Sputnik No. 1 and No. 2 by the Russian Government and now our own made moon — called by some Latenik. Already we are living in an age of guided missiles that can travel thousands of miles through space to hit with accuracy the desired city or country. And now we have anti missiles — soon — anti anti missile missiles.

What kind of a future are we facing? It is inevitable that another war is coming. Conflicting ideologies are at work and both are determined to gain the victory.

Now then, while Godless people are boldly promoting their program, are we to sit back and say nothing? No, these are days when God's people MUST take action. Must wake to their responsibility before God. The battle today is one between the forces of righteousness and the most wicked, godless forces the world has ever seen. The Lord is speaking to our nation. Our hope and our trust must NOT be placed in our governments. The hope of our land is in the righteous who take their stand for God and for right no matter what the cost.

I close with a quotation from a French Communist paper called "Paix and Liberte" which ought to stir all of the Lord's people to action in the cause of Evangelism.

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful, and you Christians are numbered by the million. But if you remember the story of Gideon and his 300 companions, you will understand why I am right.

"We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary; and we give the rest for propaganda purposes.

"To this propaganda we all consecrate all our free time and part of our holidays. You Christians, however, give only a little time and hardly any money for the spreading of the Gospel of Jesus Christ. How can anyone believe in the supreme value of the Gospel if you do not practice it? And if you sacrifice neither time nor money for it?

"Believe me, it is WE who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you Christians are afraid to soil your hands."

Beloved, as fellow Evangelists the question that faces us tonight is — What will you do with the Lord Jesus and His Gospel? May God bless and use YOU ONE and ALL!

Kirkpatrick Elected to Broadcasting and Film Commission

New York, N. Y. - (PN) — Dr. Robert Kirkpatrick, professor of Union Theological Seminary, Richmond, was one of two persons elected to membership of the Broadcasting and Film Commission of the National Council of Churches, at the Commission's annual three-day meeting here, February 18-20. He is special consultant for the ad interim committee on Mass Communications this year, a committee of the General Assembly, Presbyterian Church, U.S.

The Meeting of the Broadcasting and Film Commission of the National Council of Churches, brought together nationally known professionals in television, radio, films, television workshops, and publications. Members of the Commission are elected to serve for three years.

A total budget for 1958 of $1,095,560 was approved by the Board of Managers at the Commission's business sessions. Included in expenditures are the programming, film distribution, broadcast training, audience mail and solicitation, and research and administration. Anticipated earned income for 1958 is $254,970.

Besides Dr. Kirkpatrick's election, Dr. Wilbur Saunders, president of Colgate-Rochester Divinity School, a member of the American Baptist Convention, was elected to Commission membership.

Of members representing 24 constituent denominations of the National Council, five non-constituents, eight National Council units, councils of Churches and United Church Women, a majority was re-elected for the next three-year terms.

Scholarship Available for Interdenominational School for Rural Leaders

Garrett Biblical Institute - Evanston, Illinois

June 23 - July 25, 1958

Dr. Rockwell Smith, Director of the Interdenominational School For Rural Leaders has offered two scholarships for the 1958 school (June 23 - July 25) to our denomination. A college degree is a minimum requirement, but he prefers those with a seminary degree.

Among the courses offered will be **Rural Sociology** and **Agricultural Economics for the Rural Minister.**

Pastors, or others, who may be interested should write to me, or to Dr. Smith at Garrett Biblical Institute in Evanston, Illinois.

341-B Ponce de Leon Avenue, N.E.,
James M. Carr,
Atlanta 8, Georgia

ALABAMA

Birmingham — (PN) — Dr. Ernest Somerville, pastor of First Presbyterian Church in Philadelphia, Pa., returned to Birmingham for a week of special Lenten services at the Episcopal Church of the Advent here.

He went to the Philadelphia Church pastorate from Central Park Presbyterian Church in Birmingham in November, 1956. He spoke every noon at the Church of the Advent services the last week in February.

Board of Church Extension

Atlanta, Ga. — (PN) — The Board of Church Extension, at its regular meeting in Atlanta, February 12-13, ordered that the Division of Homes and Christian Welfare be set up at the July meeting of the Board after new Board members have been appointed.

The Board has secured the services of Dr. Alan Keith-Lucus, professor in the School of Social

Work at the University of North Carolina, as professional advisor in the specialized areas in which the new Division will work. Dr. Keith-Lucus will not be a member of the staff of the Board of Church Extension, but will serve completely in an advisory capacity, on a part-time basis during the remainder of 1958. He will continue his teaching at Chapel Hill while serving as advisor to the new Presbyterian Division. The Board hopes that a Secretary of the Division may be obtained before the end of the year.

Dr. Claude H. Pritchard, Secretary of the Division of Home Missions and Negro Work, reported that 125 requests, totaling $807,000, have been received for building projects and property purchases in 52 presbyteries. These askings were more than 2½ times the amount available. Requests were studied in considerable detail, and all available funds were allocated to specific projects throughout the Assembly.

Mr. Hal Hyde, Secretary of the Urban Church Department, in his report of the results of the One Day's Pay Program during Extension Season in October of last year, said that approximately $725,000 was raised then for the building of new churches and for the strengthening of existing home mission opportunities. This was on a 20%-80% basis — 80% was retained by the presbytery, and 20% was sent to the Board for redistribution to those presbyteries needing specific aid. The 20% amount that has been received by the Board was slightly short of the entire 100% that the Board received in 1957. Board members at their February meeting approved a request to the 1958 General Assembly for the same plan for this year.

It was the last meeting of the Board for three of its members who will automatically retire after years of service. The three, Dr. George Mauze, pastor of the First Presbyterian Church, San Antonio, Texas; Dr. E. T. Thompson, professor at Union Theological Seminary, Richmond; and Mr. Ralph Huie, vice-president of the First National Bank in Atlanta and ruling elder at Central Presbyterian Church of that city, have been members on the Board of Church Extension since its organization.

Mr. Huie holds the distinguished record of having been on the Executive Committee of Home Missions, and later on the Board of Church Extension for a total period of fifteen years and has never missed attending a meeting of either of these groups during that time.

Seven Sunday School Extension workers were present at the Atlanta meeting and were introduced to Board members. The seven women, all serving under the Town and Country Church Department, who were presented, were Miss Marion Caldwell from the Synod of Alabama; Miss Bessie May Stribling, the Synod of Appalachia; Miss Margaret Hunter, Arkansas; Miss Mabel Hall, Florida; Miss Lois Calhoun, Kentucky; Miss Marie Gibert, Mississippi-Louisiana Synods; and Miss Blanche Garrett, the Synod of West Virginia.

At the suggestion of the Executive Committee, the Board was directed to write a statement on the life and work of Dr. Homer McMillan, for inclusion in the official minutes. Dr. McMillan, who died in Atlanta, February 8, served for a number of years as Secretary of the Executive Committee of Home Missions and upon retirement, became Secretary Emeritus of the Board of Church Extension's Executive Committee.

Dr. Ben Lacy Rose, professor at Union Seminary in Richmond, and chairman of the Board, presided over the two-day session.

Atlanta — (PN) — A new idea for laymen in the church is rapidly taking hold in popularity at the Glenoak Presbyterian Church, Atlanta. The approximately 250-member church has "Laymen's Night" on the third Sunday of each month, at which time members of the congregation — men, women, or young people — plan and conduct the entire worship service.

It is believed that few, if any, other Presbyterian churches have initiated the services of the laity for regularly-scheduled programs in this way before, according to a statement by the Rev. Hugh M. Jefferson, pastor of Glenoak Church.

Mr. Jefferson, who came to Glenoak July 1957, started the new Sunday night worship programs at the beginning of this year.

The first such program was conducted by the Seniors in Glenoak Church. Under the direction of their leader, Mrs. James Addy, about fifteen young people took part, telling about their own activities.

The second Laymen's Night was conducted by a group of the Men of the Church. Taking part in this service were James Cooper, president of the Men of the Church, who brought the evening's message; W. H. Briscoe, T. Hershel Ellington, and Elder W. T. Newman, only one taking part who was an officer of the church-at-large.

A significant part of the men's program was the presentation to the church, of a formal organizational charter of Glenoak Men of the Church. William L. Sims, president of the Men's Council of Atlanta Presbytery, made the presentation.

The speakers and participants for Glenoak's Laymen's Night are contacted by the church's Worship and Music Committee, and the participants are responsible for planning and presenting their own programs.

Presbytery of Augusta-Macon

The twenty-seventh Stated Session was held in the Presbyterian Church at Perry, Georgia, January 21, with all resident ministers except two present and twenty-eight churches represented, in addition to two of our chaplains and various visitors and alternates.

The pastoral relation existing between the Rev. J. Boyce Nelson and the Tatnall Square Church was dissolved as of April 5, 1958. The Presbytery recognized with appreciation Mr. Nelson's book, "Papa Remembers Me." The Rev. William C. Sistar was received and arrangements made to install him as pastor of the Warner Robins Church. Mr. James Malone, of the Perry Church, was received under care of the Presbytery as a candidate for the Gospel Ministry. Plans were approved for the purchase of property in Augusta for future expansion as well as plans for an effort to establish a Larger Parish in the Presbytery. Approval was given for the use of a summer worker from A.T.S. as well as for participation in the use of a Synod Area Worker. Dates for the Pioneer summer Camp were set for August 4-9 and for the Senior Conference, August 11-16, these to be held at Camp Stephens, Crawfordville. A special committee reported on the proposed Revision to the Book of Church Order and the recommendations forwarded to the appropriate Assembly's Committee.

Various reports presented showed a very good year for the Presbytery, particularly in the field

of Stewardship. The total of $172,000 to benevolences represented an increase of 24% over the previous year and the total to budgeted causes reached 102%.

Dr. W. L. McLeod was elected Moderator in nomination and the invitation of the First Church, Macon, was accepted for the next meeting to be held April 22, 1958.

H. D. Earnest

LOUISIANA

Camp Alabama — The 39th annual meeting of the Layman's Association of Red River Presbytery was held at the historical Alabama Church at Camp Alabama February 22 which has been the date of the spring rally for years.

Dr. Edward Grant, director of Louisiana State institutions, and Dr. David Stitt, president of Austin Seminary, were the speakers, two of the greatest in the Southern Presbyterian Church.

James K. Sehon, Delhi, was elected president. District vice presidents were Walter Platt, Shreveport J. C. Billingsly, Homer; Dr. Rayburn Smith, Monroe. John P. Graham, Ruston, was elected secretary-treasurer; Rev. Lloyd O'Neal, Ruston, minister advisor.

The annual Synod of Louisiana men's conference will be held at Camp Alabama May 24 and 25. B. B. Romine, Shreveport, Synod council president, said the principal speakers will be T. Mack Blackburn, Knoxville, Tenn., president of the Assembly Men's Council; Dallas Smith, Richmond, Va., director of department of Christian Vocation; Col. Francis Pickens Miller of Virginia; Dr. William H. Hall, Shreveport, Bible class teacher, and Dr. Manford Gutzke, Columbia Seminary, Decatur, Ga.

Registration at the Red River Presbytery rally was 229 and 300 are expected at the Synod conference.

LOUISIANA

New Orleans — (PN) — The Rev. Walter D. Langtry, pastor of the Church of the Covenant in New Orleans, was elected president of the Greater New Orleans Federation of Churches at the 12th annual meeting of the organization February 22.

The following day he presided at ceremonies for the laying of the cornerstones of the Church House of the Federation, which now has 80 member churches.

Dr. J. D. Gray, outgoing president of the Federation, installed the new federation officers at the Saturday meeting and was guest speaker at the dedication of the Church House. He is pastor of the First Baptist Church of the city.

Dr. John S. Land, pastor of St. Charles Avenue Presbyterian Church, gave the invocation when Mr. Langtry was installed as president. Guest speaker for the installation night program was Tom Q. Ellis, clerk of the Supreme Court of the State of Mississippi.

NORTH CAROLINA

Charlotte — (PN) — Dr. Charles Morgan Boyd, Presbyterian minister to hospitals in Charlotte, died here February 25, at age 82. He had served in the ministry for 55 years.

A native of Cayce, Miss., Dr. Boyd served Associate Reformed Presbytery Churches in Prosperity and Anderson, S. C., before coming to the ministry of the Presbyterian Church, U.S., in 1910. From 1910 to 1931 he was pastor of the First Presbyterian Church in Tuscaloosa, Ala., and professor of church history at the University of Alabama. He came to Charlotte in 1931 as pastor of Westminster Church, now Covenant Presbyterian. He became minister to hospitals in 1945.

He was given the degree of Doctor of Divinity at Davidson College in 1920.

Dr. Boyd had served several times as commissioner to the General Assembly of the Presbyterian Church, U.S., and was a trustee of the Assembly from 1933 to 1952. He was president of the Carolinas Spastics Association from 1948 to 1951. From 1920 to 1931, Dr. Boyd was a trustee of Columbia Theological Seminary at Decatur, Ga.

Surviving are his wife and a brother, Will Boyd, of Covington, Tenn.

Davidson College

Twelve Davidson College students have been elected to Phi Beta Kappa and will be initiated on April 25.

Ten seniors and two juniors have been tapped for membership in the national honorary scholarship fraternity. The seniors have maintained an average of B plus or better throughout 3½ years of college studies.

Six are from North Carolina: David S. Bradford and Ross J. Smyth of Charlotte, Bill C. Colston of Rocky Mount, J. Mike Martin of Davidson, S. Curtis Patterson of Cramerton and William E. Thompson of Spencer.

Others are Fairman P. Cumming of Nashville, Tenn.; George H. Gilmer of Hampton-Sydney, Va.; Tom F. Thrailkill of Hapeville, Ga.; and Willard W. Wolfe of Gainesville, Ga.

The two members of the Junior Class elected have maintained A average for 2½ years or 5 semesters. They are Richard F. Brubaker of Macon, Georgia, and W. Laurens Walker, III, of Spartanburg, S. C.

Presbytery of Orange

Orange Presbytery's Stated Clerk, Rev. C. Linwood Cheshire, Jr., has just released the vital statistics for 1957. The membership is now 21,214 —an increase of 3.85%. During the year 744 were added by profession of faith. There were 454 adult and 425 infant baptisms. The total contributions were $1,947,770.00, which is an increase over last year of $135,068.00 or 7.5%.

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Albemarle — Four members of the First Presbyterian Church of Albemarle have been signally honored by the Junior Chamber of Commerce and the Junior Woman's Club by being selected as the community's "Citizens of the Year" for 1957. Rev. Ben F. Moore, pastor, and the entire congregation are mighty proud of this fact.

From left to right in the enclosed photo are: Bill L. Hartsell, "Jaycee of the Year"; Miss Helene Klingbeil, "Junior Woman of the Year"; William J. Page, "Man of the Year"; and Mrs. Maude Osborn, "Woman of the Year". Mr. Hartsell and Miss Klingbeil were named by their respective clubs while Mr. Page and Mrs. Osborn were selected from nominations submitted by the general public.

Death of Rev. E. E. Gillespie, D.D.

Rev. Ernest Eugene Gillespie, 88, an honorably retired minister of Orange Presbytery, died in his home in Greensboro, N. C., on February 22nd and his funeral service was held in the First Presbyterian Church on the 23rd. Burial was in the family plot in Green Hill Cemetery. Dr. Gillespie, a native of Greensboro, was born October 4, 1869. He attended Guilford College and was graduated from the University of North Carolina in 1894. At the University he was elected a member of the Phi Beta Kappa honorary scholastic fraternity. In 1897 he was graduated from the Union Theological Seminary of Virginia. Presbyterian College of South Carolina conferred upon him the honorary degree of Doctor of Divinity in 1913.

His ministry has been in the Synods of North and South Carolina. His first work was in Ashe County, N. C., from which he was called to become Superintendent of Home Missions in the Synod of North Carolina. His one pastorate was in the First Presbyterian Church of York, S. C. - 1905-1924. From 1924 - 1948 he was called for the second time to be Superintendent of Home Missions for the Synod of North Carolina. Upon retirement he was presented with a volume of letters from his friends, bound in a handsome red leather binding with gold edges, expressing to him their gratitude for his love and labors. In 1912 he was moderator of the Synod of South Carolina and in 1935 he was similarly honored by the Synod of North Carolina. He was the founder and editor of The Presbyterian News.

Practically every facet of the work of the Southern Presbyterian Church has felt the impress of his personality and zeal. Primarily a Home Mission statesman and executive he has given much time and thought and effort to evangelism, Church Extension, the educational institutions, Defense Service Council and stewardship. He was the president and moving spirit of the Board of Trustees of the William Black Home at Montreat. He was the friend of churches and ministers. His sympathy, understanding, passion for lost souls and his tireless working made him the model and inspiration for many ministers.

He was married to Miss Mattie Lee McIver, of Gulf, N. C., who with their two children, Mrs. Clarence Ford, Jr., and Mr. John M. Gillespie, all of Greensboro, survive him.

The funeral service was conducted by Rev. W.M. Currie, Rev. Harold J. Dudley and Rev. R. H. Stone. Twenty seven ministers were honorary pall bears.

SOUTH CAROLINA

Columbia — Camp Congaree, the projected 183-acre camp and conference ground to serve the 33 churches of Congaree Presbytery is a long step nearer realization.

A contract has been let for construction of an eight-acre lake around which most of the camp's buildings will be located. The landscape architect and the building architect for the project is making a contour survey of the entire area.

The camp, to be located at Longtown which is 23 miles from Columbia, will cost about $150,000 to complete. It is planned to accommodate 150 campers. It is being designed for year-round use, and will be used for camps and conferences for children and young people, retreats and study groups, church picnics, Boy and Girl Scouts, and Rallies.

Churches of the Presbytery have already contributed $8,000 toward a goal of $10,000 for the first phase of development of the site. This phase includes building an earthen dam, clearing the lake area, planning for water and sewerage and other survey work. Plans call for a spring start on the construction of the camp's buildings which are to include a dining room - kitchen and assembly building, and bunk-house cottages around the lake.

The first 23 acres of the camp site were given to the Presbytery by the Longtown Community Association. An additional 163 acres of land were purchased by the Presbytery for $3,500.

Six of the Synod's eight Presbyteries already have camps as going concerns or are well underway with their building programs. Camp Congaree will be the seventh, and Charleston Presbytery has recently started planning for a camp and conference site, completing the list.

The Congaree camp committee is headed by the Rev. F. B. Mayes of the First Presbyterian Church, Columbia; and is assisted by other committee members including: W. J. Zeller, the Rev. Fred Debele; the Rev. Arthur Martin; Graham Reynolds; Mrs. Legare McIntosh; the Rev. Robt. Smith; Erskine Clarke; Richard Strachan; Henry Garratt; and D. E. Bowen.

Presbyterian College

Clinton, S. C. — Four new officers of the Presbyterian College Alumni Association have been named in a special election which also brought approval of the mail-ballot system of voting.

Announcement came today from Ben Hay Hammet, director of public relations and alumni office, who said close races were waged in the balloting open to all alumni. These men were elected:

Alumni representative to the PC board of trustees—James Wilson, Fayetteville, N. C., lumberman and member of the class of 1934, replacing J. Ferdinand Jacobs of Clinton who last fall was named a trustee by synod.

Vice-president of the alumni association—John Montgomery '29 of Columbia, managing editor of The State newspaper, succeeding Francis Hart of Anderson.

Alumni director for Georgia—O. A. Dunlap '31 of Atlanta, president of the Grant Company, to succeed George Ewing of Augusta.

Alumni director for South Carolina—Dr. Duncan C. Alford '21 Spartanburg physician who replaces Dr. William Peter Beckman of Columbia.

The officers of president and of secretary-treasurer of the PC Alumni Association were filled last year for two-year terms. J. Edward Means, Jr. '30 of Greenville serves as president; and A. Bynum Poe '27 of Rock Hill, as secretary-treasurer. J. J. Cornwall '25 of Clinton earlier this year was renamed president of the Walter Johnson Club, alumni athletic organization.

The hundreds of alumni who participated in the most recent elections gave almost unanimous approval to the proposed by-laws change authorizing the use of mail ballots in voting for officers.

TENNESSEE

Fountain City — A new educational building, to cost $130,000, has been approved by the congregation of Fountain City Presbyterian Church and plans have been drawn.

The three-story building will be erected in the rear of the sanctuary and chapel. The first floor will have space for the crib, nursery, and kindergarten departments. The second floor will have rooms for primary classes, church offices, choir rooms, and the pastor's study. Pioneers and Juniors will be located on the third story.

John Crabtree, chairman of the finance committee, said the expansion is necessary because the "Sunday school has grown by leaps and bounds. Classes have been divided and subdivided until all available space is occupied." Dr. Don R. Brandon is pastor of the church.

TEXAS

Kingsville — The First Presbyterian Church, Kingsville, Texas, has been the host church for three special meetings within a month's time.

The South Texas Presbytery held its First Stated Meeting at the First Church, Kingsville, on January 21st and 22nd. The Reverend A. T. Dyal of Bay City was the convener for this meeting and was also elected as its first Moderator. Highlights of the meeting included a visit to the Presbyterian Pan-American School for a barbecued-chicken dinner and two sermons by the guest preacher, the Reverend John W. Lancaster, pastor of the First Southern Presbyterian Church of Austin, Texas.

The Women of the Church of District Six in South Texas Presbytery held two meetings at the Kingsville Church in February. On Sunday February 9th the Evening Circles of District met to hear a Bible study by Mrs. S. H. Reisner and a survey of Missions by Mrs. H. D. Haberyan.

On Tuesday February 11th the Day Circles of District Six met in Kingsville for a program and luncheon. Mrs. Reisner and Mrs. Haberyan were speakers of this meeting also together with the Reverend G. W. Crofoot, executive secretary of South Texas Presbytery.

VIRGINIA

Richmond — Dr. Marshall C. Dendy, executive secretary of the Board of Christian Education, will represent the Presbyterian Church U.S., this summer at the World Institute on Christian Education to be held in Japan.

Dr. Dendy will be one of 300 leaders from 36 nations at the two-week institute, scheduled to begin July 19 at Seiwa College in Kobe, Japan. He will also attend the 14th World Convention on Christian Education in Tokyo from August 6 to 13.

As part of his tour, Dr. Dendy will visit educational institutions connected with the Presbyterian Church in Japan, Korea, and Taiwan. His trip was announced by the Board of Christian Education at its regular February meeting here.

Board members also approved plans to change the **Earnest Worker** to a quarterly publication from its present monthly format. The editors will strengthen sections of background and methods for teachers of primary, junior and youth groups.

The new **Earnest Worker** format, to be introduced in January, 1959, will contain less general editorial articles and illustrative material. The editors also plan to omit printing the Scriptural text, since teachers will have their own Bibles to consult.

The **Adult Uniform Quarterly,** a lesson guide for adult students, will become more of an adult magazine with general articles under new editorial plans. In January, 1959, the editors will also bring out a new quarterly called **Uniform Lessons for Youth.**

A new post on the staff was created when the Board was authorized the securing of an assistant to the executive secretary.

The Higher Education division reported spending more than $102,000 in challenge funds during 1957 to stimulate activity and match other funds by local Presbyterian groups in eleven areas of higher education. More than $80,000 in challenge funds for 1958 were also allocated.

A slight increase in receipts from benevolences for 1957 was noted. These amounted to $442,248 —about $10,000 more than the church contributed in 1956.

Norfolk — In a tremendous and moving drama, more than 300 persons will present on March 14 the story of the first Methodist and Presbyterian missionaries to go from this country to Africa, 125 years ago.

The "missionary drama" is entitled "Heralds of Christ," and was written by the Rev. Ernest K. Emurian of Elm Avenue Methodist Church, Portsmouth, Va. It will come as one of the climactic events in a two-week commemoration of Norfolk's role in the beginning of the modern missionary effort of the two denominations.

Heroes of the drama, both in real life and in the pageant which will be presented March 14 in Norfolk Arena, are the Rev. Melville Cox, Methodist, and the Rev. John B. Pinney, Presbyterian.

The two missionaries, the first ever to go out into foreign fields from either denomination, were to have sailed together from Norfolk on Nov. 1, 1832, with a third young minister, the Rev. Joseph Barr, Presbyterian. Mr. Barr's death from cholera disrupted his partner's plan, so that Mr. Pinney did not sail with Mr. Cox, but left Norfolk January 1, 1833. Even so, because the Jupiter, on which the Methodist sailed for Liberia, went by way of European ports, and the Roanoke, on which the Presbyterian sailed, went directly to Monrovia, Liberia, the Presbyterian missionary was already in Africa to welcome the Methodist when he arrived March 7, 1833 .... 125 years ago.

The story of these first missionaries, and of the support given them by all the Christians of Norfolk is unfolded in "Heralds of Christ." Poems, songs, and actual quotations from these first missionaries are used in the drama. More than 100 are to be in the cast, and a chorus of 200 voices will provide a background for the drama.

The pageant will be but one of many observances planned in Norfolk and throughout the surrounding area. On March 9, Methodist and Presbyterian pastors of more than 60 Norfolk-area churches will exchange pulpits and preach sermons on world missions. Missionaries now serving both denominations will visit the city and speak to church groups, civic clubs and schools during the period March 9-16. A mass meeting of women of the two denominations is planned. And on March 16, Dr. Walter Judd will address a mass meeting in Norfolk Arena, when bronze tablets commemorating the sailing of Mr. Cox and Mr. Pinney will be unveiled. Norfolk City Council is cooperating in the placement of the plaques near the site from which the Jupiter and the Roanoke sailed.

Boards of missions of the Presbyterian Churches, U.S., and U.S.A., and of the Methodist Church have cooperated in development of the pageant and the observing of the anniversary. Archives of Norfolk, record books of Norfolk churches, and files of the Historical Foundations of the Presbyterian Churches, in Philadelphia, Pa., and Montreat, N. C., provided information on the early missionaries.

A Joint Committee, representing the two denominations and the officials of Norfolk prepared the commemorative program, under the leadership of Dr. Frank A. Brown, retired missionary of the Presbyterian Church, U.S. Ten thousand copies of a commemorative booklet, entitled: "Norfolk Remembers — Carrying Christ to Africa," have been printed and are being distributed.

Dr. Brown, in reporting on plans for the United Missionary Rally on March 16, pointed out that this is the second time in 125 years that the Methodists and the Presbyterians have so cooperated in Norfolk. The first was held October 27, 1933, when a large audience gathered in "the Presbyterian Church of the Burrough of Norfolk" to bid farewell to ten outgoing missionaries, five each from the two denominations.

One of these ten was again the Rev. John Pinney, who had returned to America to report the death, from tuberculosis, of the Rev. Melville Cox just three months after his arrival in Africa. Five of these ten also died within a year, and Pinney himself was forced to retire from the missionary field in 1837, broken in health. But the missionary fervor and vision inspired by Cox and Pinney had already caught the imagination of Methodists and Presbyterians, and the modern missionary movement in those two denominations was launched. Thousands have followed in their path. It is this beginning which the Norfolk celebrations are commemorating.

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BOOKS

ECUMENISM AND THE EVANGELICAL. J. Marcellus Kik. Presbyterian Reformed Publishing Company. $3.50.

Students of church life are forced to evaluate contemporary ecumenism in the light of Scripture. The evangelical has been sadly remiss, says Mr. Kik, in showing forth the teaching of Scripture on the unity of the church. For this reason he must take part of the blame for the confusion that exists. The Bible has a concept of ecumenism, observes the author, that does not correspond to the contemporary movement. Due to this fact, New Testament teachings on unity and the nature of the church must be studied afresh. It is therefore the duty of the evangelical to give Biblical content to the term ecumenism.

But who is an evangelical? A definition is required. The author points out that historically the word evangelical designates one who holds to the absolute supremacy of Scriptures as the rule of faith and practice and to justification by free grace through faith. An evangelical may be recognized by the fact that he holds firmly to the sola scriptura and sola gratia of the Reformation.

The Associate Editor of Christianity Today recognizes the need for the manifestation of greater visible unity, but insists that it should conform to the teachings of the Bible. He exegetes relevant passages of Scripture to show the Biblical position on unity and the real nature of the church. The author gives the following content to the word ecumenism: "Ecumenism is the movement in the universal visible church upon earth by which under the influence and guidance of the Holy Spirit the church comes in the unity of the faith and of the knowledge of the Son of God unto the measure of the stature of the fullness of Christ." In presenting this definition the author notes the absence in New Testament teaching of the necessity of one visible organization under central human control. The New Testament stresses faith and knowledge.

One of the most illuminating chapters is on "The Councils." He explains that the World Council of Churches has a statement of faith that is good as far as it goes but it is entirely too inadequate. Furthermore there seems to be a tacit agreement that one may interpret the statement at will. He avers that actually no good reason exists why the World Council and the National Council cannot include a statement on the authority of Scripture in faith and life.

The author possesses a judicious mind and has given us here a real contribution to contemporary ecclesiology. Here is a valuable volume for Christian workers and leaders who are looking for sane guidance on church relations in the light of Scripture.

—J.R.R.

MELANCTHON. Clyde Manschreck. Abingdon Press. $6.00.

The author is a Reformation scholar. He serves as associate professor of religion at Duke University. He spent 9 years in the research required for the writing of this biography of Melancthon.

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For 300 years after his death, Melancthon remained in obscurity. Only in recent years has modern Protestantism become aware of the Reformer's greatness. The author finds in Melancthon the combination of two historical movements — the Renaissance and the Reformation. He believes, however, that Melancthon cannot be explained in terms of either, for he transcends both.

Although Melancthon was never ordained to the ministry, he frequently preached. He was an ardent believer in regular church attendance. He maintained that regular church attendance was something that all people need if they are not to become swine and devils. On one occasion he wrote, "You are not to act in so brutish and impertinent a manner as to think it does not matter if I do not go to church, for it is nothing but popery and superstition. No, but it is barbarism to neglect these privileges. There is no more beautiful sight than orderly and holy assemblies in which men are instructed of God and where they unite in prayer and thanksgiving. We have here a type of eternal life where we shall sit in the presence of God and His Son and hear the Son of God instructing us in reference to the greatest wonders." In a eulogy following his death, Heerbrand noted that Melancthon was anxious to frequent public worship, not only to set a good example but because he knew that the Holy Spirit exercised His power through the Word of God and that the Son of God was present.

This volume is an important addition to our understanding of the Protestant Reformation and furthermore a contribution toward a deeper understanding of evangelical Christianity.

—J. R. R.

SOME GOLDEN DAYBREAK. Lee Roberson. Zondervan. $2.00.

The 17 brief sermons in this volume deal largely with the subject of eschatology. The author is a pre-millenarian and answers questions in this field from the pre-millenarian point of view. The messages here were first delivered to the mid-week prayer service of the Highland Park Baptist Church at Chattanooga.

HERE AM I. Alba Reik Anthony. Greenwich Book Publishers. $3.00.

Widowed and partially paralyzed by a stroke, Mrs. Anthony has found happiness in the Lord's service. The high part of her life was her trip to Hawaii where she was sent by her church. This volume is a Christian auto-biography of a splendid Christian character.

ABRAHAM TO THE MIDDLE-EAST CRISIS. G. Frederick Owen. Eerdman's. $5.95.

The aim of the writer is to picture the tides of humanity, point out the ebb and flow of ideas and so interweave sacred and secular history as to form a thread of consecutive thought that in the light of modern archaeological research would constitute a readable account of the principal events which have transpired in or near Palestine during the past 4,000 years — from Abraham to the Middle-East Crisis.

The author's story begins at the white city of Ur when God said to Abraham, "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee and I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing and I will bless them that bless thee and curse them that curseth thee and in thee shall all the families of the earth be blessed."

There is a sound scholarly background behind this volume but it never detracts from the readability of it. Under the author's capable hands, the fascinating account of centuries of conquests by Romans, Greeks, Arabs and Christian Crusaders, the archaeological discoveries unfold like a novel. The many photographs add interest to the dramatic story. Of special timeliness is the concluding chapter on "Israel and the Middle East Crisis." Dr. Owen tells us "Final peace terms have never been signed between Israel and its neighboring states. The spirit of hatred and revenge perpetually fanned, constitutes a veritable build-up for the fateful, faithful, frightful and culminating Battle of Armageddon."

—J.R.R.

THE EPISTLE TO THE HEBREWS. Gleason L. Archer, Jr. Baker Book House. $1.50.

The purpose of this study manual on the epistle to the Hebrews is not to be a commentary in the usual sense of the word, but rather to serve the needs of a pastor, a Bible teacher, or even a college instructor in English Bible who desires a handy guide to the systematic exposition of the pivotal New Testament book in a form well adapted to the average student or parishioner. The main stress is laid upon the careful and elaborate outline showing the logical progression of the thought of the epistle from the standpoint of the central theme: the superiority of Christ to the angels, prophets and priests of the Old Covenant.

DETERMINED TO LIVE. Brian Hession. Doubleday & Co. $3.50.

Several years ago a group of doctors told Brian Hession that he had only 3 days to live. They said he had cancer and could not possibly be operated on successfully. He found a doctor who would operate and he is alive today. He returned to his native Britain and has resumed his career as a producer of religious films with an enlightened and burning desire to help others. This book consists of thoughts about his own life, the love he and his wife shared, the goodness he has found in work and friendships and service. It is essentially the story of one man's victory over death and disease. It is a story that touches each of us and one from which all can draw inspiration and courage and the determination to live life to the full. We are told here that the will to live and the faith to hang on to God are essential to the surgeon's knife and the doctor's skill.

LEARNING TO KNOW THE OLD TESTAMENT. Ada W. Smith. Abingdon Press. $1.00.

This is a Junior Vacation Church School manual to be used by teachers. Much of this material is of doubtful value. It is written with the assumption that the higher critical views of the Bible are correct.

GOLGOTHA. Andre Parrot. Philosophical Library. $2.75.

In this volume Professor Parrot discusses some of the archaeological problems connected with the sites of the crucifixion and the entombment. This book contains much information about the topography of Jerusalem in Herodian times and the tombs which were in use then. There is an interesting chapter on the history of the Church of the Holy Sepulchre.

SACRAMENTAL TEACHING AND PRACTICE IN THE REFORMATION CHURCHES. G. W. Bromley. Eerdman's. $1.50.

The divergent interpretations of the sacraments have occasioned much bitter strife through the centuries of Christian history. This seems strange since the sacraments are extremely simple. But because they are so simple in essence, Dr. Bromley states, we must not suppose that there has been any unanimity in interpretation of them. Perhaps it is a simplicity which carries with it great profundity rather than mere superficiality. But he insists, the fact remains that some of the greatest battles have been and are being fought over sacramental administration and understanding. The author of this volume is concerned primarily with the sacramental practice and interpretation as they are found in the Reformation churches. There are 8 helpful chapters in this book. Four are devoted to baptism and four to the Lord's Supper. The author deals with these sacraments with skill and clarity.

A FAITH FOR THE NATIONS. Charles W. Forman. Westminster Press. $1.00.

This book presents a keen look at the world situation today and the need of peoples of all nations to establish unity on firm foundations. Dr. Forman finds the necessary basis for the true unity in religious faith. The author also finds in Christian missions the visible expression of this deepest form of human unity—foreshadowing eventual unity of mankind. The main question the author deals with is, "How do we meet this world that is rushing in on us?"

THE DOOR THAT WALKED AWAY. G. T. Neumann. Wartburg Press.

This volume contains 10 stories for children by the professor of English at Wartburg College. Although he teaches literature to upper classmen, he has the ability to write stories which appeal to the children. His gift of fantasy is apparent from the stories in the Door That Walked Away.

IN SEARCH OF CHRISTMAS. James E. Fogartie. John Knox Press. 50 cents.

The thought conveyed in this booklet is that there is no new Christmas story. There never will be one. There is no reason to strive for novelty. The wondrous story of the Babe of Bethlehem is continuously new.

SUPREME TASK. Paul B. Smith. The People's Press. 50 cents.

For a quarter of a century, the author has attended the missionary conventions in the People's Church. The great principles that he has learned through these missionary conferences he has set forth in this book. He holds that these are not ideals that cannot be realized because he has seen the same principles introduced in many other churches and they have been revolutionized as a

result. The author states that many of the things said in this book have been set forth in a variety of his father's writings but they have never before been gathered together in one book and have never been presented in quite the same fashion. The ten chapters in this little book could be of real value to any church's missionary program.

ALBERT SCHWEITZER. The Story of His Life. Jean Pierhal. Philosophical Library. $3.00.

Albert Schweitzer is a versatile man and has contributed in the fields of theology, musicology, medical science, and sociology. This new authorized biography describes Schweitzer's childhood experiences, his researches and travels, and makes interesting reading. While recognizing that Schweitzer has lived an unselfish life as a medical missionary to Africa, one must also recognize that many of his ideas are out of harmony with the Scriptures.

COMMUNIST MENACE, THE PRESENT CHAOS AND OUR CHRISTIAN RESPONSIBILITY. Arthur Boobus. ETSE. $1.25.

The author has written this book to show the Bolshevist danger that exists today. He says there is a strange indifference which characterizes modern Christianity to this danger. He calls to the attention of the reader many things about Communism that Christians should know in our day.

PAUSE FOR POWER. John E. Huss. Zondervan. $2.00.

This book is the outgrowth of the devotional column written by the author for a weekly publication in his city. It consists of devotional thoughts for men and women.

TECHNIQUES OF TORCH-BEARING. E. J. Daniels. Zondervan. $2.50.

This veteran evangelist brings out here his wealth of 25 years experience in soul-winning. The substance of this volume was first given as the 1956 Bob Jones University Lectures on Evangelism. One of the most helpful chapters in the book is on "Promotional Plans." The author concludes by saying, "We must pray and have faith as if all depended on God; and then plan, promote, preach and work as if all depended on us."

HEICHER FILING SYSTEM. Merlo K. W. Heicher. Baker. $2.00.

This book furnishes a simple and workable system for the filing of articles, clippings and page references to information and discussions, religious and current subjects, and books and magazines. It is particularly designed for ministers, missionaries, church school teachers and other church workers. The system was developed by Dr. Heicher and has been used by him for years in gathering material for the Minister's Manual of which he is editor.

THE TWO CITIES. John A. Hutchison. Doubleday & Co. $3.50.

Starting with the social structure of the ancient Greek and Hebrews, Dr. Hutchison traces the development of economic and political philosophies up to the present time. He outlines for the reader the historical development of the more important modern religious viewpoints. The author raises and answers such questions as ,"Are religion and politics incompatible?" "Should the Church and State be separate?" "Can the ideal of love be applied to economic relations?"

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This volume represents the last important writing of Dr. Griffith Thomas before his death. The material originally appeared in the weekly magazine "The Christian of London." The first chapter is a study on the great principles and fruitful methods in learning more about the Bible. The second chapter is a brief introduction to the Old Testament, the New Testament and the Pentateuch. Five excellent chapters are given to each of the books of the Pentateuch, including an introduction to each. This volume will bring a fresh blessing to all who love the Holy Scriptures.

MISSIONARY MAMMA. Ruth Seamands. Greenwich Book Publishers, Inc. $2.75.

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THE COMMUNICATION OF THE CHRISTIAN FAITH. Hendrik Kraemer. Westminster Press. $2.50.

The first chapter sets forth a fundamental theology of communication stressing the difference between "communication between" and "communication of", a distinction that must be kept in mind when dealing with the problem of communicating the Christian message. The second chapter treats the historical aspect of communication and the way in which the church came to terms with the world into which the gospel entered. Chapter 3 discusses the psychological, sociological and cultural factors involved in communication. In chapter 4, Dr. Kraemer analyzes the causes and character of the breakdown of communication and suggests that the difficulty in overcoming it is partly caused by the mistaken assumption that it can be solved merely by language and method. He points out that the problem of evangelism is to find an answer to the deeper question: How to recover for the church and its message a place of relevance and genuine authority. The concluding chapter discusses the possibilities of restoring communication.

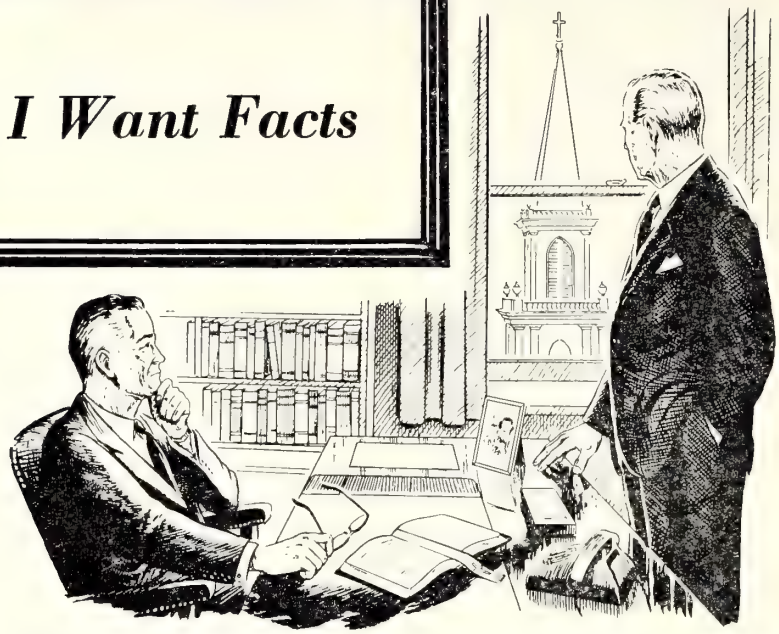
The author stresses again the point that in spite of the importance of language, the main issue is not that of using more intelligible language nor of devising methods and programs as primary needs. It is rather that the church in fearless self-criticism and self-examination should recover again a new consciousness of its true nature and calling and change its ways accordingly—to reflect the truth that "judgment must begin at the House of God."

The messages in this volume were first given in 1956 as the Laidlaw Lectures at Knox College, Toronto. The main thrust is that it is difficult to communicate the Christian faith and we must learn how the communication between men which was broken through the fall may be restored. This is a timely volume.

—J.R.R.

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EDITORIAL

"God Alone Is the Lord of the Conscience"

Irrevocably entwined in our Presbyterian heritage is the truth that God alone is the Lord of the conscience. Let Christians guard this truth with all their might for it lies at the very heart of our Protestant faith.

That this needs guarding in our day is evident on every hand. Anxious to *enforce* the deliverances of courts and assemblies there are those who would place such deliverances on an equal basis with Holy Writ.

Several years ago a prominent churchman in a sister communion made the flat statement that when the General Assembly has spoken, God has spoken. He was not adequately challenged and this philosophy is slowly permeating the thinking of many good men who have not considered its implications.

There are those today who would be happy to *enforce* every deliverance of every General Assembly as though it was the inviolable law of God. We all would be wise to read again these words in our Confession of Faith:

> "All synods or councils since the apostles' times, whether general or particular, may err, and many times have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both."
> Chapter XXXIII - III

This does not low rate the councils of the Church but it does keep things in their proper perspective. One of the doctrines of Romanism from which Protestantism revolted was the doctrine of the infallibility of the Church and her leaders.

In these days when the witness of the Church is impaired because so many Christians fail to live as they should, there is an increasing emphasis on *Christian living.* This is good, provided it is designed to help Christians and not for the purpose of making non-Christians live like Christians. But the grave danger is that it shall be assumed that in every avenue of life there is but one course of action. Wherever this has transpired, confusion has resulted, not spiritual maturity, for God does not lead all of His children alike.

For that reason the deliverances of church courts must be accepted as worthy of prayerful study, but where they impinge on matters of the Christian conscience the final authority must be between man and his God.

Two illustrations will suffice to make this point. Many of us feel that in view of the present increase in alcoholism and all of the moral and social implications of alcohol today Christians should altogether refrain from its use. Or, due to the mounting evidence of the effect of excessive smoking in predisposing to lung cancer, some feel strongly that smoking is unwise.

Now let us suppose the General Assembly should take action advising all members of our church to refrain from smoking and drinking: while some of us would truly thank the Lord for a clear-cut statement on this matter we would unite in saying that this is beyond the realm of General Assembly responsibility; it is a matter of the conscience of man with his God. That he would be wise to follow the admonition of Paul - *"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"* - seems self-evident. That he should be faced with ecclesiastical pressure from a church court is an entirely different matter.

Today, with increasing enthusiasm for a greater social emphasis within the program of the church; the obvious need for Christians to live more worthily of their calling; and confronted with a secularizing impact from organi-

zations which no longer emphasize the need for personal regeneration and which have therefore turned to basically social programs for the Church, we all need to keep our thinking straight and our hearts and wills fixed on our Lord.

He must be the Lord of our conscience and He must also be the Lord of our daily living.

As Protestants and Presbyterians we yield supreme allegiance to none other.

—L.N.B.

The Lamb of God

The Baptist twice points to Jesus as the Lamb of God, John 1.29,36, while Acts 8.32, citing Isa. 53.7, and I Pet. 1.19 compare Him to the spotless lamb by Whose patient suffering and vicarious dying His people are redeemed. The term roots in the OT, in the suffering servant of Isaiah 53, Cf. Jer. 11.19, in the paschal lamb, cf. I Cor. 5.7; John 19.36, and in the daily offering of lambs in the Temple. God provides this lamb, Cf. Gen. 22.8, to take upon Himself, to bear, to carry up to the tree, I Pet. 2.24, that is, to make propitiation and take away the sins of the world, I John 4.10; 3.5; 1.17. As the suffering servant, the Lord laid on Him the iniquity of us all, as the Passover lamb He redeemed His Israel from the bondage of sin and Satan. He loved us and gave Himself up as a sacrifice to God for us, Eph. 5.2.

Using a variant Greek word, *arnion,* Revelation describes the heavenly Lord twenty-eight times as the Lamb. As such, on the one hand He is fully identified with the lamb that was slain in sacrifice, Whose blood expiates the sins of the redeemed, 5.6,9,12; 7.14; 12.11; 13.8. On the other hand, and here Enoch 89-90 is suggestive background. He is also the Lamb Who has overcome death and received the horns of power and the eyes of the Spirit, 5.6, so that He enters the heavenly counsels and rules the world, 4-5, and opens the seals 5.7, brings those written in His Book to salvation, 7.9,17; 13.8; 14.1; 21.27, conquers the powers of Satan, 17.14, and judges the wicked, 6.14; 14.10. As the triumphant Lamb, He is the Lord of lords and the King of kings, 17.14; 19.16, Who is enthroned with God to receive divine worship and reign forever, 22.1,3; 11.15.

—W.C.R.

As to the Devil

Regarding a goodly number of subjects, mankind easily develops mistaken notions. In cases of ignorance, it is proper to seek light from dependable sources. For the child, parents presumably stand in the place of authority. Later, and sometimes to the embarrassment of the parent, the teacher in the public school becomes Sir Oracle. The consensus of sound judgment may be very helpful on occasion; or private opinion, based on careful reading of presumably judicious writers or witnesses, may provide the necessary answers. Long ago the settled conclusion to which we came is that no one, no matter what his learning, standing, reputation, or position, or even his degrees, is to be accepted solely on his own authority, particularly as regards matters of spiritual nature, unless he squares with the Scriptures. "To the law and the testimony, - if they speak not according to this word . . . "

This brings us to the subject of the Devil. Some folk seem unwilling to believe that there is a personal Devil, - an attitude that likely pleases no one but the Devil. In Mark Twain's *Joan of Arc,* the heroine and other children at the outskirts of the village where they lived, claimed that the Devil was quite near. Not that they had ever seen him, but they had smelled him! Art has grossly misrepresented the Devil. Forked tail and threatening horns are in pictures only, as adjuncts of the Devil. The Book rather advises that he approaches man transformed as an angel of light. This sounds suspiciously like personality. Indeed, a possible explanation of demoniacal possession in the times of the Lord lies in the thought that the Devil, always an imitator, took on visible appearance to attempt duplication of the Lord's incarnation. At least so some have suggested.

It seems indubitable that the Bible gives unequivocal stress on the unquestionable fact that the Devil is a person. How else can there be explanation of a number of passages in the Book? The Lord's temptation by the Devil is one such, and particularly the Devil's use of quotations from the Bible, employing them as a person does. An influence speaks only through a figure of speech. Or again, the Saviour plainly said of certain evil folk: "Ye are of your father, the Devil." Also, from Peter, we read: "The Devil goeth about as a roaring lion seeking whom he may devour." And the Apostle Paul

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denominates him "the prince of the power of the air." Such passages certainly have a personal ring to them.

What can we understand the Lord to mean if not personality, when the New Testament quotes Him as saying: "I beheld Satan as lightning fall from Heaven"? None would suppose that the writer James thought otherwise than that the Devil is a person when he advises: "Resist the Devil and he will flee from you." In the Book of Job he acts as a person, and speaks as a person. Witness also the Lord's: "Simon, Simon, Satan hath desired you that he may sift you as wheat."

The Devil is repeatedly referred to in such terms as clearly imply if they do not absolutely demand personality regarding him: "adversary," "angel of the bottomless pit," "prince of the world," "prince of darkness," "sinner from the beginning," "accuser," "deceiver," "liar" and "murderer," "tormentor," "god of this world." We have "wiles of the Devil," "beware of the Devil," "the Devil is come down to you, having great wrath," and Michael "contending with the Devil." Indeed one can hardly imagine anything more to be said to show plainly that the Devil is a person, though there is much more in Scripture on the point. Reasons for believing in the personality of the Devil are almost parallel to those which warrant belief in the Saviour as a person. They are the same in kind. And if the Devil is not a person, the Bible seems then to present a very mistaken notion of him.

One who refuses to accept the plain and multiple statements in the Bible regarding the personality of the Devil, should be concerned lest he himself be an object of demoniacal delusion. One of the chief wiles of Satan is the persuasion that he is merely an influence or a myth.

—R.F.G.

Prayer

The great untapped source of power is not that locked within the atom but that which is inherent in the God of the Universe and which is released by men and women who ask according to His will and in the name of His Son.

Prayer is such an amazing thing; it is the means whereby man has direct communication with God. The implications of that one statement are awe-inspiring and prompt man to cry out: *"What is man that thou are mindful of him?"*

We do not deserve this privilege but it has been given to us and one of the mysteries of human experience is that we do not avail ourselves of the privilege as we should.

Within the heart of man there is an instinctive reaction to crises which causes him to cry out: "God help me," but while that is prayer it is prayer in its crudest form for it is the cry prompted by an emergency and not of fellowship and devotion.

There are so many aspects of prayer that space permits consideration of but a few. It would be profitable for all of us to remember that prayer should, among other things, include thanksgiving, adoration, praise, petition and submission.

It is an amazing fact that God sees fit to release His almighty power because of the prayers of His children. Why, we do not know. It is but one of the multiplied evidences of His love and grace. Millions will rise up to call Him blessed and to bear testimony to the fact that in response to prayer God has done marvelous things for which there is no human explanation.

One profitable method of demonstrating the power and efficacy of prayer is to make a list of individuals, institutions and situations for which divine blessing and guidance are needed. Do not be deterred by problems or difficulties. But, be sure that God's holy will and the glory of His name are recognized and honored in it all. Then, as you pray, watch God proceed to work.

The answers will often surprise you for they will come in ways and from directions you had not anticipated. *But they will come,* and as they do your faith will be strengthened and the joy and urge of your prayer life will grow.

In speaking a good word for prayer, that marvelous privilege God has placed in the hands of His children, the best advice of all is found in four words . . .

Just try and see!!

—L.N.B.

"Today"

(*See Hebrews, chapters* 3 *and* 4)

Five times in these two chapters we are urged to do certain things "today": the Holy Spirit says, Today.

I am sure that all of us can think of many reasons why we should heed this admonition. What are some of the things we should do today? We can find four of them in these chapters.

I. *Deal with sin today.* Sin is like cancer; the longer we delay, the worse it gets.

There are two facts about sin that should make us deal with it now. The first is that *sin hardens*: it hardens the heart, the conscience,

the will. The second fact is, that *sin deceives.* These two facts make it dangerous for us to put off having our sins forgiven and our hearts cleansed. Be made free from sin *today!* The Great Physician is both able and willing to heal your sin-black soul.

II. *Enter into our Possessions Today*: The Israelites could not enter in because of unbelief.

We, too, have a Promised Land: salvation makes us possessors of all things. It is not like an insurance policy which is payable only at death. The unsearchable riches of Christ are ours right here and now. Build with gold and silver and precious stones; grow in grace and in the knowledge and likeness of Christ; lay up treasure now; go work today in the harvest field; all things are yours, and ye are Christ's, and Christ is God's. By faith lay hold upon eternal life, *now.* You can begin a "Happy Eternity" today.

III. *Help Others Today*:Exhort one another today.

Tomorrow may be too late. A boy who had broken his father's heart was converted and came back to bring the good news, but he came too late; his father was dead.

We can encourage and comfort and help our fellow Christians today, and they need our help. Make that visit today; give some flowers now. We can perhaps save some lost soul, if we tell them about Christ today.

IV. *Come to God Today*: "Come", when spoken by our Maker, is both an invitation and a command.

But we should come today. Someone has said that many of those who plan to come at the 11th hour die at 10:30.

Come today into the ark and be safe; come today to the feast and be satisfied; come now and be forgiven; come, all who labor and are heavy-laden, and find rest; come, leave all, take up the cross, and follow Him who leads the way; come, for all things are now ready; the Spirit and the bride say, Come; let him that heareth say, come; and whosoever will, let him take the water of life freely: *Come!... Come Today!*

Come to the throne of grace today!

—J.K.P.



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Reconciliation

Reconciliation means a change of personal relations between human beings, I Sam. 29.4; Matt. 5.24; I Cor. 7.11, or pre-eminently between God and man, Rom. 5.1, 10-11; 2 Cor. 5.18f; Col. 1.20,22; Eph. 2.16. This change or exchange is from a state of enmity or separation to one of peace and fellowship, with love and joy.

In the matter of God and man, reconciliation is the act of God's grace, the miracle of His love for His enemies. It is not a case of equal adversaries reconciling each other, but all things are of God Who did reconcile us unto Himself. He sent His Son to accomplish reconciliation, He established the ministry of reconciliation, He placed men before the decision of reconciliation, He shed abroad His love in the hearts of men and brought them to accept the proffered reconciliation.

"It is decisive that men do not reconcile God but that God reconciles Himself with men" (Michel).

God wrought this reconciliation for us in Christ so that in Him and His work for us God is to us what He is not apart from the Reconciler. We were "reconciled" to God through the death of His Son, Rom. 5.10, "reconciled in the body of His flesh through death," Col. 1.22, or "by the cross, having slain the enmity in it," Eph. 2.16, and having "made peace through the blood of His cross," Col. 1.20.

Moreover, in both the classical passages, Rom. 5 and 2 Cor. 5, justification strictly parallels reconciliation. In Romans 5.1 justification brings peace, which means that as Christ died for the ungodly, so are we justified by His blood and reconciled by His death. In the Second Corinthians, reconciliation means that instead of imputing their sins to the world God made Him Who knew no sin to be sin for us that we might become the righteousness of God in Him. Thus reconciliation primarily signifies justification, the removal of guilt, the pardon of sins.

Reconciliation deals with the enmity which man has toward God, Col. 1.21; Rom 8.7f, but it is not less true that our rebellious opposition to God has called forth His holy enmity toward man, I Cor. 15.25f, Rom. 11.28, Jas. 4.4, His curse, Gal. 3.10, His wrath, Rom. 1.18, 2.5, 8-9; 3.5; 5.9; Eph. 2.3; 5.6; Col. 3.6, and His judgment Rom. 1.24-32:2.3,16; 3.6,19; 2 Cor. 5.10. This wrath of God in the final judgment occurs in immediate connection with the enmity which is removed by reconciliation in Rom. 5.10, even as it also stands in the background of reconciliation in Romans, in Second Corinthians, in Ephesians and in Colossians. Accordingly, reconciliation means that God so

acted in giving His Son to be made sin and a curse for us that His Wrath may be averted, *hilasterion* Rom. 3.25, and His righteousness shown forth in forgiving sinners, vv.25-26. The revelation of God's love in Christ does not destroy the wrath of God, but it gives the believer confidence in the grace of the Lord Jesus Christ now and in the consummation of Divine wrath in the final judgment. "Only the man who knows the Divine wrath, takes the grace of God seriously" (Michel).

This reconciliation is made effective by the Spirit shedding abroad in our hearts the love of God. Its outreach is thus broader than justification. It brings man from self-seeking rebellion into grateful loving obedience. God brings His rebellious creature back to the loving arms of his heavenly Father, to live for Him Who died for us, and to pour out our lives in the ministry of reconciliation. It issues in reconciliation of Jew to Gentile, that is, of man to man in the family of the Son of God's love.

—W.C.R.

Where Is Paul's Peer?

By George S. Lauderdale

As the apostle Paul was an example for the elders of the church at Ephesus in serving God and feeding His sheep, he is our pattern also. He was not proud, but in his concern for others, wept over sinners; even though wicked men tried to kill him he continued faithfully preaching the Word of God publicly and from house to house; he was not covetous, but worked with his own hands to support himself.

In reminding the elders of the Ephesian church of these truths Paul sounded like Samuel, who summed up his service in Israel thus: "Behold, here I am: witness against me before the Lord . . . Whom have I oppressed?" 1 Samuel 12:3. Because Paul had been blameless as the minister of the young church at Ephesus, the believers would have no excuse for following false teachers who would creep in to destroy the flock following the apostle's departure.

LOYAL TO CHRIST

Christ purchased the church with His own blood and in person commissioned Paul to witness of Him to the nations. The Ephesian elders had been appointed by the Holy Spirit to feed God's sheep. To be true to the divine charge is to be willing to lay down life itself in the cause.

Paul was not moved at the idea of death for Jesus' sake as he left Ephesus for Jerusalem. "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God," he declared. Acts 20:24.

PAULS NEEDED NOW

Where are men today like the apostle? True, God does not need writers of the infallible Bible, this being part of Paul's office; the Word is complete. But the question remains, where are ministers of the Word who sow in tears? Where are those who preach in public and from house to house day and night with a horror of having the blood of unwarned sinners on their hands? Where are the preachers so fearless that they can assert, "I have not shunned to declare unto you all the counsel of God"? Acts 20:27.

Paul perhaps displayed calloused hands as he reminded the elders of the Ephesus church that he had earned wages so as not to be a burden to others and that Jesus' words are true, "It is more blessed to give than to receive." What reader of Acts 20 will respond and imitate Paul?

From the Fields: Writes Rajah Stephens from India to International Gospel League headquarters: "I wish to state for the glory of God that our work has, in recent days, progressed very well. That is, many souls have been saved through our open air meetings, tract distribution work, and by our one-by-one bands. Our churches . . . are full . . . There are hundreds of open doors."

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Bricks Without Straw

By L. Nelson Bell

Within Christendom there are two philosophies which are so widely at variance that we must ask whether they are complementary or mutually exclusive.

The evangelical believes that preaching of the Gospel and its accompanying reception by man involves a divine order of salvation. Any attempt to violate this divine order inevitably brings chaos.

The evangelical believes that the *first step* in salvation is individualistic, a personal encounter with Jesus Christ, in which man recognizes himself for the sinner that he is and turns to Christ and his redemptive work, accepting him as Saviour. The evangelical further believes that such an individual must then identify himself with the Church and in that fellowship with other believers work for the glory of God and for the advancement of his Kingdom. For this reason the evangelical makes a *clear distinction* between personal salvation, which is a transaction between an individual and Christ, and "joining the church," which is the next step in God's plan, and which he does because he has accepted Christ, and not that he might be saved.

But the liberal thinks differently. Writing in *The Christian Century* (March 5 issue) Dr. Charles Clayton Morrison says:"There is no support in New Testament Christianity for this individualistic, moralistic, subjectivistic and mystical conception of salvation. *Christianity is not primarily an individualistic experience*" (italics ours).

If this is true, the entire book of the Acts will have to be rewritten. Peter, on the day of Pentecost, affirmed that "whosoever shall call on the name of the Lord shall be saved," and continued: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins . . . for the promise is unto you and to your children. . . . Save yourselves from this untoward generation." In this record we find that whether Peter or Paul is preaching, the message is to *individual* sinners who need a *personal* Saviour. That regenerate believers were then immediately united to form the Church belongs to the sequence of events.

Dr. Morrison is even more explicit. He goes on to say: *"Christianity is primarily a corporate religion"* (italics ours). Much as we regret this statement, we are thankful that this philosophy is openly stated.

What is the greatest trouble with the churches today? Is it not that within their ranks there are so many who have never experienced regeneration? Does not the weakness of the churches stem in large measure from those who have "joined the church" but have never met Christ?

That intelligent and responsible Christian leaders should decry the absolute necessity for an "individualistic experience" before there is an effective corporate witness is to demand the impossible. No man can live like a Christian until he *is* a Christian and the act of affiliation with a church is not the means of salvation—it is only a right and necessary sequence to a personal surrender to the Lord Jesus Christ.

We deplore the necessity of taking issue with a distinguished Christian scholar and leader, but we must accept this challenge as one the Church must face. To deny the basic necessity of personal regeneration, so clearly affirmed by our Lord, and to substitute for this personal experience the act of incorporation into the life of the Church whereby some form of spiritual osmosis is supposed to take place, is to do violence to the biblical revelation.

To insist on personal conversion as the first step in the Christian faith does not lessen one whit the biblical doctrine of the Church. Nor does it in any way reflect on the importance and place of the Church in God's economy. The Church is the body of Christ. She is the Bride of Christ and it is in this fellowship of the redeemed that Christians work for the ongoing of God's Kingdom.

Does not a true ecumenical spirit require that we recognize *all* believers as a part of the Church? We believe that is so and her banners wave wherever believers are found. But to assume that the Church consists only of the major ecclesiastical groups, and to those ecumenically active, is as absurd and as unecumenical as is the attitude of some Fundamentalists who affirm that they alone remain as defenders of the faith.

Controversy is unpleasant, but controversy has nonetheless alerted the Church against error through the centuries. Dr. Morrison has fired the first shot. He speaks of "Fundamentalist evangelism" as "distorted, shallow, inflated and an unbiblical conception of Christianity."

Strange to say, the "truncated" gospel against which the article under discussion inveighs is part of the same gospel of God's redemptive work for lost sinners for which the Church has stood historically. One can but wonder if the strictures against this resurgence of evangelism do not center in a rejection of the biblical message itself? The need to apply Christianity to the contemporary scene must not be made the

occasion for rejecting the vital Christian message itself.

Dr. Morrison deplores the phrase: "The Bible says," and exclaims: "What a travesty of the Christian faith this idolatry of a book called the Bible has been."

Can this be answered? Ask the men and women who have made this Book their companion, who in simple faith have taken it as their guide and stay. We have never seen a person who has made an idol of the Bible, but we have seen Christian leaders who, lacking faith in both the integrity and authority of the Scriptures, spend their time and energies in secular rather than spiritual emphases. There are theologians who have lost their confidence in the Word. But many laymen are beginning to look at them much as they would at soldiers who have lost their weapons on the field of battle.

Dr. Morrison demands that "Protestantism should take its evangelism out of the hands of fundamentalism and project an evangelism that truly represents the Christian faith." A good suggestion, already tried by a few liberals. Liberal "evangelism" may appeal to the pride of intellect and to the esthetic sense, but it is as helpless before lost sinners as a shorn Samson was before the Philistines.

Here is a challenge. Protestantism can well profit from a modern Mount Carmel. Let all the prophets of a humanized Christ, a bloodless redemption and an expunged doctrine of the new birth, along with a demythologized Bible, prepare for their "evangelism" in any form they may desire. Let them prepare their altar, lay on their sacrifices and call out to heaven from early morn until late at night.

Let those who believe in the blood-bought redemption of Calvary, the ugly fact of man's sinful nature and the necessity of a personal experience with the living Christ, take the sword of the Spirit, which is the Word of God, and with the message of that Gospel preach to lost sinners.

Let the Holy Spirit do his work and let the world see on which message the fire of revival will fall! We will accept the verdict.

—From CHRISTIANITY TODAY
Issue of March 17, 1958

"Our Penalty Became Christ's Penalty"

By J. David Simpson, Tuscaloosa, Alabama

Scripture: Galatians 2:20 — *"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."*

Many sermons have doubtless been preached upon this verse to set forth the theme of consecration of Christian life, such as being crucified against the lure of worldliness or the lusts of the flesh. Such a subject often needs to be presented from the pulpit by the Minister, but it so happens that this verse Galatians 2:20 and the whole context about it was intended to convey primarily the theme of Christ's atonement for our sins. This text says — "I am crucified with Christ" — What does crucifixion with Christ mean? To properly understand what is meant here, one has to see the penalty of sin which is spiritual death placed upon the human race. Christ in assuming that penalty for lost humanity carried a humanity for which He came to redeem up to the cross with Him to die in the death that He suffered for us. Not that we died, but His death answered for us in assuming the spiritual death due us. Therefore, all who belong to Christ, having received and rested upon Him for Salvation can say with Paul — "I am crucified with Christ," since Christ assumed their spiritual death in His death upon the cross, and His atoning sacrifice has been made efficacious unto them. But to all that do not claim this great sacrifice of Christ on their behalf, this substitutionary vicarious atonement is of none effect unto them. The Divine Law could come to Christians following Christ's death and say — "I have come to collect Spiritual death as the penalty to satisfy Divine Justice for your sins," but the Christian can quickly answer - "Law you cannot collect *twice,* you have already collected *once,* for I have already died in Christ, my penalty or my debt of death has already been paid by Him. No, Law, you will have to go to those out of Christ, who have refused to accept His substitutionary sacrifice for them, to collect this penalty of death. To collect it from Believers on Christ would be to collect it twice." Dr. Phillips translation carries this thought perfectly and is as follows: "For under the law I died, and now I am dead to the law's demands so that I may live for God. As far as the law is concerned I may consider that *I died on the cross with Christ.* And my present life is not that of the old 'I,' but the living Christ within 'me.'" Gal. 2:19-20.

Years ago it is said that a white man ran from a raging prairie fire and tumbled into an Indian village. He was surprised to see the Indians take fire and burn a wide circle around the village. On being questioned their answer was: "The fire cannot come where the fire has already been." So may we say the "Fire of the law's demand of spiritual death cannot visit again where it has already been." As Paul said: "There is therefore now no condemnation to them who are in Christ Jesus."—Romans 8:1.

Following this satisfaction of the demands of the divine law or divine justice, we begin in Christ to live unto God when we have received Him and rested upon Him alone for Salvation. As Christ moves in, the old man, under the law moves out, and the new man in Christ Jesus begins to live. Therefore, Paul says: "I live, yet not I, but Christ liveth in me." It has been said that if someone had tapped on the door of Paul's abode after his experience on the road to Damascus, and had said: "Who lives here?" Paul would have said: "Once Saul lived here, but Paul lives here now, and yet even Paul does not live here anymore, but rather Christ lives here in me."

Sometimes in a moment of shallow thinking, we are prone to be tempted to think that after all the death of Christ was a mere martyrdom of a good man for a good cause, and nothing more. If Christ was only a mere man and only a martyr to a good cause, then we are still in the shackles of unforgiven sin and in the grip of spiritual death as a penalty for those sins. No mere man as a sinner can atone for other sinners. It takes the sinless to atone for the sinner, and only Christ could as the Son of God, both human and Divine, fill that requirement.

Does the cry of Christ in the Garden of Gethsemane - "Father, if it be possible, let this cup pass from me, nevertheless not my will, but thine be done," sound like a mere man martyr going to his death. Many were martyrs before Christ, and following Him, and they rather rejoiced at the thought of being privileged to die for a cause. They sang and rejoiced as the hour of death approached. But how unlike the death of Christ to these martyrs. It was no fear of death that agonized Christ, when great drops of blood as of sweat fell from his brow in His Gethsemane prayer. It was the crushing weight of all the guilt of lost mankind and the combined sufferings in Hell of lost mankind which faced Him as His ordeal to bear as He was to hang on that cross on Golgotha's Hill.

You may wonder how even Christ could take the penalty and sufferings of a lost world in Hell upon Himself. Perhaps you will say that no man in his humanity is capable of assuming such sufferings. You are correct in saying that no mere man could assume them. But we are dealing with the Son of God, both Divine and human in nature, with his humanity given a stature of such value and dignity from His Divinity as to make His capacity for sufferings infinite. Therefore, beware of making a comparison of Christ with mere man, which is tantamount to comparing the infinite sufferings of Christ with the finite endurance of man.

The statement in the Apostles Creed - "He descended into Hell," is a true statement if you apply it to the sufferings of Christ for us on the cross. It is untrue if you mean to imply that Christ suffered in Hell for us following His death on the cross. When Christ said: "It is finished" on the cross, it was finished right then and there. His wail - "My God, My God, why hast thou forsaken me?" shows that spiritual death was experienced by Him in having the torments of Hell come upon him because of the greatness of the iniquity and sin of the world with which He was clothed in His agony upon the cross. There is no need for Christ to descend into any abyss of suffering following His death upon the cross, for it was all heavily resting upon Him in its bitterest intensity representing all for whom He died on the cross.

What is Spiritual death? After all, that is the only death. Physical death cannot be properly labeled as death, since it is at best only a temporary separation of the soul from the body until the resurrection. But spiritual death is a separation for all eternity of both soul and body from God. The lost human race for all time had that kind of penalty imposed upon it, and we call this spiritual death "Hell," and that is what it is. To show that Christ experienced this spiritual death for all for whom He died, Christ expressed for the first time a broken fellowship with His Heavenly Father upon the cross. His cry - "My God, My God, why hast Thou forsaken me" manifested to the world that there was no fellowship between Himself and His Father during those dark agonizing hours upon the cross. He was in the throes of Hell, and so were all the sufferings of Hell upon Him for everyone for whom He died, as a broken companionship and fellowship existed between Him and His Father comparable to eternity for all for whom He died, yet to the mere passer-by it was only for a few hours. It has been well expressed that Christ took upon Himself the form of a serpent during those awful hours of broken fellowship between Himself and His Father. The serpent is the figure of sin, and Moses in the wilderness held up before his people a brazen serpent, and all of his people who had been bitten by a serpent or a venomous reptile could look upon that brazen serpent and live. But if one

was bitten and refused to look upon the serpent he died. The serpent held up by Moses was the figure of Christ on the cross to be fulfilled many years later as the eradicator of the poison of sin within the individual. And later Christ Himself refers to its fulfillment in Him when He says - "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. This lifting up of Christ enshrouded and cloaked in the sins of others, but He Himself not having committed their sins, took upon Himself the form of sin which was the serpent that came between Him and His Heavenly Father. That which came between Him and His Father being sin in the ugly form of a serpent caused His Heavenly Father to have a broken companionship with Him and broken fellowship during those agonizing dark hours upon the cross. This brought forth "His Forsaken Cry" to His Father. A few hours of such atoning sacrifice and infinitude of agonizing sufferings for all for whom He died were stepped up to the equivalent of an eternity of sufferings which was due us but which he assumed for us. God not being able to look with any pleasure upon that awful sight of a serpent enshrouding His Son, instead of being able to look upon His sinless and stainless Son, let sin invoke its vengeance upon His innocent Son and cloud Him from the view of His Father. This was the price that Christ paid for you and me, and the price that the love of God was willing to give, that we might be redeemed and set free from sin and live eternally with Him.

Overtures to the Ninety Eighth General Assembly

I

The Presbytery of St. Johns respectfully overtures the General Assembly of the Presbyterian Church in the United States to rule as to whether the Baptism of the Roman Catholic Church should be honored, when members, formerly affiliated with that Church, are received into the fellowship of our Presbyterian Church.

II

The Presbytery of Charleston overtures the General Assembly of the Presbyterian Church in the United States to make an **in thesi** deliverance on the following subjects:

1. Shall an elder who is on inactive status due to the limited service plan be elected to the Board of Deacons? If so, what is his status as an Elder?
2. When a person on inactive status as either Elder or Deacon is again elected to active status, shall he be re-examined before his installation or not?
3. We ask that the General Assembly plan to make whatever Constitutional changes that might be necessary in the light of the above, since they do not appear in the Planned Revision with the above answered.

III

Whereas, Candidates for licensure and ordination are often in need of guidance in determining the fundamentals of the Westminster Confession of Faith, which they are required to accept, and

Whereas, The Length and form of the Confession render it difficult to present clearly and persuasively to prospective elders and deacons, and

Whereas, For the same reasons, the Confession is of limited use in instructing laymen who are increasingly desirous of learning the beliefs of our Church, and

Whereas, Piecemeal modification of the Confession is not a feasible way of meeting the needs indicated, and

Whereas, The brief statement adopted by the 1913 Assembly and bound with the Confession and Catechisms by the order of the 1931 Assembly is no longer fully adequate for the needs indicated above, and

Whereas, A Committee of the Presbyterian Alliance, with which fruitful communication might be established, is at present working on a brief statement of the Reformed Faith, and

Whereas, Our Church is looking forward to the observance of a Centennial in which we shall seek to relate our heritage constructively to the future.

Therefore, be it resolved that the Presbytery of Hanover overture the forthcoming General Assembly as follows:

1. That the Assembly create an ad interim committee, not exceeding 15 in number, composed of persons loyal to our tradition, competent in theology, and gifted in addressing the lay mind, to draw up a brief statement of faith.

2. That this statement be presented for adoption by a subsequent Assembly, not as a standard of the Church, but for purposes of guidance and instruction.

3. That the Assembly delegate to its Nominating Committee the responsibility of selecting and appointing the persons to compose the proposed ad interim committee.

4. That the ad interim committee be instructed to present progress reports to each succeeding Assembly and a final report, if possible, to the 1961 Assembly.

IV

Whereas, in the Presbytery of Winchester there are 44 Churches comprising 16 fields, and this makes for multiple representation with reference to Ruling Elders at Presbytery, and

Whereas, our system of government is that of representation, our present system of representation does not appear quite equitable where larger congregations are concerned; for example, these figures are the sum of communing members served by one Pastor with the number of Ruling Elders representing them at Presbytery: 225 by 3, 153 by 3, 245 by 3, 212 by 3, 144 by 3, and 85 by 4.

Therefore, the Presbytery of Winchester respectfully overtures the General Assembly to amend the Book of Church Order, paragraph 70, to provide for a more equitable representation for larger churches, as the present ratio does not appear equitable.

V

The Presbytery of Brazos respectfully overtures the General Assembly of the Presbyterian Church in the United States to amend the Confession of Faith by approving the deletion of Sections III, IV, and VII from Chapter III.

VI

Whereas, the Presbyterian Church in the United States proclaims a Gospel that is universal and not regional in its application; and

Whereas, the Commission of the Church is to proclaim the Gospel wherever and in whatever place there may be persons who have not received Jesus Christ as Saviour; and

Whereas, Presbyterians not only number less than 2% of the total population of these United States, but also exhibit a far smaller rate of growth than many other Evangelical denomination: now therefore;

Be it resolved, that the Presbytery of Louisiana does respectfully overture the General Assembly of the Presbyterian Church in the United States to appoint an interim committee to study the feasibility of enlarging the territorial boundaries of the Church.

VII

Resolved, that the Synod of Georgia overture the General Assembly that, if the way be clear, it erect for the Negro Churches of Georgia, a separate presbytery known as the Presbytery of Georgia which shall be a presbytery of this Synod.

VIII

The Presbytery of Savannah overtures the General Assembly of the Presbyterian Church in the United States as follows:

The Presbytery of Savannah overtures the General Assembly to suspend the change in the book of Church Order (Par. 107, Book of Church Order), if it becomes the law of our Church, in regard to the Independent Presbyterian Church of Savannah, Georgia, so that this church may be regarded as a church of the Presbyterian Church in the United States as far as its Candidates for the Ministry are concerned. (If this be done, young men of the Independent Presbyterian Church, Savannah, may be taken under the care of Savannah Presbytery without changing membership to one of our churches).

IX

The Presbytery of Central Mississippi adopted the following overture to the 1958 General Assembly:

Take such steps as are proper to see that agency secretaries and others in places of leadership in the conduct of its affairs uphold the dignity and sanctity of our Church.

X

Whereas, we, the Presbytery of North Mississippi, have discussed the Report of the Council on Christian Relations entitled "Freedom—the Christion Concept," we sincerely believe that the solution to all problems lies in the conscience of each person and that that conscience will grow, develop, and mature as the individual person learns the truth about God:

Whereas, we believe that by far the greater majority of our members would agree that it would be better for such reports to be in the hands of commissioners and receive as wide a circulation within our denomination as possible **before** coming to General Assembly for action; and

Whereas, we are certain that such previous information would make the task of every conscientious commissioner an easier one;

Therefore, we, the Presbytery of North Mississippi, respectfully overture General Assembly to REQUIRE all reports of such nature to be included in the Blue Book, and to consider the possibility of publishing the Blue Book in two sections, the first to contain material of the character which by its nature calls for mature, sustained consideration and deliberation, and that this section be published and circulated at a date early enough to be in the hands of the commissioners at least before the spring meeting of the various presbyteries; the second, to contain all of the detailed reports of the various agencies, and which cannot well be prepared until after the close of the church year.

XI

The Presbytery of Mississippi respectfully overtures the General Assembly to change the method of setting up Chairmen of each of the Standing Committees from appointment by the retiring moderator, to appointment by a committee consisting of the retiring moderator as chairman, the Stated Clerk of the Assembly, and the Chairman of the Permanent Committee on the Office of the General Assembly.

XII

The Presbytery of Greenbrier overtures the General Assembly of the Presbyterian Church in the United States as follows:

In view of the greatly increased cost and inconvenience of holding the meetings of the General Assembly in various cities, we request the General Assembly to confer with the administration and trustees of Montreat College to the end that arrangements be made which will make it possible for the General Assembly ordinarily to hold its stated meetings at Montreat, the conference site of our church.

XIII

The Synod of Texas overtures the General Assembly to create an Ad Interim Committee of capable and apt persons to study the feasibility and desirability of -

a. Maximum reserves required and/or permitted to be held by each agency.

b. Distribution of existing reserves, as determined to exceed the maximum quantity defined in section (a) above.

c. The creation of a central investment agency for endowment funds and the operation of a Presbyterian Mortgage Agency.

d. A plan of more fully equalizing receipts among General Assembly's Agencies and a Central Treasurer to handle such funds.

e. Uniform practices of auditing and accounting for all agencies.

f. Separation of the business activities, such as printing and annuities, from the program phase.

g. Restrictions upon the Boards concerning the transfers of undesignated funds to endowment funds.

XIV

The Presbytery of Central Mississippi overtures the General Assembly of 1958 to take the following action:

Take all needed steps to see that the agencies of the Church abide by the standards of our Church in literature and plans presented to our churches.

XV

A PETITION TO THE PRESBYTERY OF CENTRAL MISSISSIPPI by the Session of Central Presbyterian Church, Jackson, Mississippi, September 30, 1957.

A Word of Explanation to the Central Congregation

The members of this church know that we have been deeply concerned about certain prevailing attitudes and conditions in our Southern Presbyterian Church. The Elders of this church have endeavored to give this whole matter the most mature consideration. They believe the solution to this problem should be sought through the official channels of the Church. Therefore, the following petition will be sent to the Presbytery of Central Mississippi with the request that it be forwarded to the General Assembly as an overture. Your Elders have endeavored to speak the truth in love and moderation. It is hoped that, at least for the present, this congregation will let the matter rest with this communication and that we may have the mind and spirit to proceed with the work of our local church in the fullest way.

The Petition and Overture

The Session of Central Presbyterian Church earnestly requests the Presbytery of Central Mississippi to send the following petition as an overture from this Presbytery to the General Assembly.

The concern of this petition is for "the peace, unity, edification, and purity" of our local church and all others in the Assembly.

The Session of the Central Church in making this petition to the Presbytery seeks to have its voice heard through this proper and official channel of communion between a local church and the General Assembly.

In the making of this plea we want to reaffirm what we trust is recognized as being true of this church — namely, that under no condition are we willing for any message in the Word of God to be silenced. Our earnest plea is for a continuing opportunity to live and serve as a congregation under a true and balanced interpretation of God's Word.

We do want it understood that we are not trying to speak for any other church. We believe that others share our present concern, but we do not presume or infer that we speak for them.

Our major concern consists of three elements, on each of which we have endeavored to take a constructive and Christian approach. These matters of our concern are as follows:

1.

Our concern is for A RETURN TO CHRISTIAN PERSUASION AND MODERATION.

The power of Jesus over men was, and has always continued to be, the power of persuasion. History teaches that when the church has departed from Christ's example it has lost its unity, its purity and its spiritual power.

The practical meaning of this Christian attitude of persuasion and moderation has been expressed in these words: "We cannot make living things grow with a sledge hammer no matter how hard we pound."

We believe that since the General Assembly took its original action on the race question in 1954 there has been a growing tendency to pressure the Church to accept the integration of the races, and as time has gone on, culminating in 1957, the efforts to have the churches accept integration have been carried to the extreme. We realize that we are a part of the deep south where the attitudes toward the race question run deep with much feeling, but the subject of this petition is not what should be done about the race problem but the ways and means that are being used in presenting this controversial issue.

In behalf of understanding on our part and in fairness to the Boards and Agencies of the General Assembly, we remember that over three years ago the decision was made to have a special emphasis each year in the program of the church. So three years ago the emphasis of Christian Citizenship was scheduled for the year 1957. It is clear that those responsible for promoting Christian Citizenship this year did not hastily and impulsively determine to promote Christian Citizenship at this particular time of crisis.

However, with the former declarations of the Assembly and with the incorporation of that material into many of our church publications, plus the materials for the emphasis this year on Christian Citizenship, plus the report of the Council on Christian Relations on "Freedom — the Christian Concept"—all of which, when added together, have had the practical effect, we believe, of pressurizing beyond the full limits of Christian persuasion and moderation.

We understand that the emphasis for 1958 is on the Church. There is ample evidence to believe that we stand in great need of a truer and fuller understanding and appreciation of the nature and the function of the church. We make a plea that this emphasis on the Church be so presented that this study may not be resisted and neglected because of the constant injection of the race problem, and in doing so we will not miss the mark of Paul's appeal: "Let your moderation be known unto all men."

2.

Our concern is for CERTAIN REVISIONS IN OUR CHURCH SCHOOL MATERIALS.

The Central Church believes that our Church School materials should be the best available for our spiritual growth, and we are making a sincere effort to use our Presbyterian materials throughout our Church School. But these materials have become more and more objectionable and less adequate. We believe that the Word of God is being shifted from the center toward the circumference and that our Presbyterian doctrines are not receiving the historic and proper emphasis. We believe that our people must be trained to live and serve in a modern world but we cannot see how this is to be done if the by-products and the circumference benefits are to occupy the primary focus in our Church School literature.

To us the most objectionable and least adequate of our Church School materials are the PIONEER TRAILS and PRESBYTERIAN YOUTH, and for these we are given no option as they are the only publications for this part of the training of our youth.

As it happens our whole attitude toward our Church School materials, including our spirit of "brotherly love and affection," has been stated in a splendid way by the Elders of the Trinity Presbyterian Church of Montgomery, Alabama, in their communication to the Board of Christian Education. And we ask that this Trinity Church statement, a copy of which is attached hereto, be considered as supporting evidence for this petition.*

3.

Our concern is that WE BE GIVEN THE OPPORTUNITY TO CONSERVE THE GOOD IN OUR CHURCH.

Under God's blessing we have been given a church with a worthy degree of unity, purity, and consecration and we believe it to be our duty to conserve those God-given gifts. We have believed and continue to believe in living according to our Presbyterian principles in great devotion and loyalty to the Assembly and its causes and programs. We are concerned about the preservation of this kind of a church. We are fearful that as we live under the conditions indicated above that the wheat will be destroyed with the tares and we will lose many of the gains that we have made. A very wise man has asked this question in his exposition of the parable of the tares: "When has the church undertaken to uproot her heresies without uprooting also her gentleness and her courageous quest for truth?"

If we are not given a better chance to conserve the good of our Church certain inevitable consequences may fall upon us.

Specifically, we mean this: Our loyalty to the General Assembly in the minds and hearts of our people may be shaken; our confidence in our Church School literature may be so weakened that we will have no choice but to turn from it, even though we do not know of an adequate substitute; the stewardship of our possessions may be so jeopardized that our contributions to the Assembly's causes will fall far below a worthy standard of giving; and with all of this, we too may lose our "gentleness and our courageous quest for the truth," thus becoming a part of that which we now strive and plead against.

With the greatest devotion for Christ and His Church, we have made a sincere effort to state our loyalties, hopes, fears and needs. We make our plea to the General Assembly and to the Boards and Agencies of our Church to give due consideration to us that we may continue to work together one for all and all for one in and for the Church of our Lord.

Since our sole aim and purpose is to find a good solution to our problem we are not zealous for any particular method so long as it is tempered with love and fairness to all. However, in so far as we can see, it would be the part of wisdom for the services of the General Council to be called upon since the General Council, with its position among the Boards and Agencies and its knowledge of Assembly matters, is in a position to give great assistance in bringing about some corrective measures in the near future.

Therefore, the Session of Central Presbyterian Church of Jackson, Mississippi earnestly requests that the following overture, with the preceding petition attached, be sent from the Central Mississippi Presbytery to the General Assembly:

> Resolved, that the Central Mississippi Presbytery respectfully overtures the General Assembly that the General Council be authorized and instructed to proceed at the earliest possible moment to a study of the matters mentioned above and other related matters, and to bring about as soon as possible any corrective changes mutually agreeable between the General Council and any Board or Agency in so far as the changes agreed upon lie within the framework of the standards and authorizations placed upon said Board or Agency by the Assembly, and that the General Council report to the General Assembly at its 1959 meeting the changes that were agreed upon and executed, and recommendations to the Assembly for additional changes agreed to by the General Council but not approved by the Board or Agency concerned. And also, that the General Council study the functions of each Board and Agency concerned in these matters and make such recommendations, if any, for needed changes in their respective functions as formerly approved by the General Assembly. And further, that in the fulfillment of this task that the General Council be authorized to secure help from others who are not members of the General Council in any way that it may see fit.
>
> Respectfully submitted,
> The Session of the
> Central Presbyterian Church
> Jackson, Mississippi

* Mimeographed copies of the Trinity Church's letter to the Board of Christian Education may be secured in the Office of Central Church.

XVI

The Presbytery of Central Mississippi overtures the 1958 General Assembly as follows:

Whereas, the General Assembly in its meeting at Orlando, Florida, in 1951, adopted a procedure for "equalizing" the benevolence causes of our Church by diverting 5% of the funds from their original causes into an Equalization Fund (M.G.A., 1951, pp. 88-89); and

Whereas, we do not believe that it is proper to divert funds from their original causes and to redistribute them; and

Whereas, we believe that this procedure has worked to the detriment of certain causes; (in 1956 World Missions contributed $152,381.16 to the Equalization Fund, and Annuities and Relief contributed $28,976.89, and received nothing back; while the other Boards and agencies received back much more than they contributed.)

Therefore, the Presbytery of Central Mississippi respectfully overtures the General Assembly to

abolish the Equalization Fund as a means of financing the causes of the Church which are behind in their budget receipts.

XVII

The Presbytery of Mississippi overtures the 1958 General Assembly as follows:

Whereas, the General Assembly in its meeting at Orlando, Florida, in 1951, adopted a procedure for "equalizing" the benevolent causes of our Assembly by diverting 5% of the funds from their original causes into an Equalization Fund (G. A. Minutes, 1951, pp. 88-89): and

Whereas, we do not believe it proper to divert funds from their original causes and to redistribute them; and

Whereas, we believe this procedure has worked to the detriment of certain causes; (in 1956 World Missions contributed $152,381.16 to the Equalization fund, and Annuities and Relief contributed $28,976.89, and received nothing back; while the other agencies received back far more than they contributed.)

Therefore, the Presbytery of Mississippi respectfully overtures the General Assembly to abolish the Equalization Fund as a means of financing the causes of the Church which are behind in their budget receipts.

XVIII - XXVII

The Presbyteries of Birmingham, Florida, Suwannee, Westminster, Athens, Guerrant, New Orleans, Albemarle, Bethel and Hanover overture the General Assembly as follows:

Whereas, Industry in the South has been growing at a tremendously rapid rate in recent years, and all indications point to an even greater industrial growth in the future; and

Whereas, This industrial growth means a corresponding increase in the number of industrial workers in the South, for whom the Presbyterian Church, U.S., is responsible through the Commission of Christ our Lord; and

Whereas, The Presbyterian Church, U.S., is by and large failing to provide such a ministry; and furthermore is ill-prepared and untrained, and generally is unaware of the need, for reaching this great segment of our population for Christ;

Therefore, we ask the General Assembly to request the Board of Church Extension

(1) to undertake immediate action of such a nature as will lead our Church, and guide its ministry, in effectively reaching the great numbers of Southern workers in industry who are generally untouched by the present ministry of our Church; and

(2) to take steps looking toward the establishment of a Division, or Department, in the Board's executive organization for the purpose of providing that full-time, competent staff assistance which even now is greatly needed.

XXVIII

The Presbytery of Brazos overtures the General Assembly as follows:

Whereas, Industry in the South has been growing at a very rapid rate in recent years with a corresponding increase in the number of "laboring people" in the South, for whom the Presbyterian Church, U.S., should feel a direct and definite responsibility; and

Whereas, the Presbyterian Church, U.S., has lagged in reaching this segment of the population because of a lack of understanding, a lack of information, and a lack of concern for these potential brothers in Christ:

Therefore, The Presbytery of Brazos respectfully overtures the General Assembly of the Presbyterian Church, U.S., to request the Board of Church Extension:

(1) to undertake immediate action of such a nature as will lead our Church, and guide its ministry, in effectively reaching the great numbers of Southern laboring people who, as yet, are generally untouched by the present ministry of our Church; and

(2) to take steps looking toward the establishment of a Division, or Department, of Industrial Relations, in the Board's executive organization for the purpose of providing that full-time, competent staff assistance which even now is greatly needed can be made available.

XXIX & XXX

The Presbyteries of Kings Mountain and Montgomery overture the General Assembly as follows:

Whereas, Industry in the South has been growing at a tremendously rapid rate in recent years, and all indications point to an even greater industrial growth in the future, and

Whereas, this industrial growth means a corresponding increase in the number of "laboring people" in the South, for whom the Presbyterian Church, U.S., is responsible through the Commission of Christ our Lord; and

Whereas, the Presbyterian Church, U.S., is in many places failing to provide such a ministry

Therefore, we ask the General Assembly to request the Board of Church Extension

(1) To undertake immediate action of such nature as will lead our Church, and guide its ministry, in effectively reaching the great numbers of Southern laboring people who, as yet, are generally untouched by the present ministry of our Church.

(2) To take steps looking toward the establishment of a Division, or Department, in the Board's executive organization for the purpose of providing that full-time, competent staff assistance which even now is greatly needed.

XXXI

The Presbytery of St. Johns adopted the following overture:

Whereas, industry in the south has been growing at a tremendously rapid rate in recent years, and all indications point to an even greater industrial growth in the future; and

Whereas, this industrial growth means a corresponding increase in the number of "laboring people" in the South, for whom the Presbyterian Church, U.S., is responsible through the commission of Christ our Lord:

Therefore, the Presbytery of St. Johns respectfully overtures the General Assembly of the Presbyterian Church in the United States to request the Board of Church Extension to:

1. Undertake immediate action of such a nature as will lead our Church, and guide its ministry, in effectively reaching the great numbers of Southern Laboring People who, as yet, are generally untouched by the present ministry of our Church.

2. Take steps looking toward the establishment of a Division or Department, in the Board's executive organization for the purpose of providing that full-time, competent staff assistance which even now is so greatly needed; and

3. Request the supporting Synods of our four Theological Schools to urge our Seminaries to consider directing field work in industrial areas, training classes for students, and the establishment of a chair on the Industrial Ministry.

XXXII

The Presbytery of South Texas overtures the General Assembly as follows:

Whereas, Industry in the South has been growing at a tremendously rapid rate in recent years, and all indications point to an even greater industrial growth in the future; and

Whereas, This industrial growth means a corresponding increase in the number of "laboring people" in the South, for whom the Presbyterian Church, U.S., is responsible through the Commission of Christ our Lord; and

Whereas, The Presbyterian Church, U.S., needs a structure for preparing, training and reaching this great segment of our population for Christ;

Therefore, the Presbytery of South Texas respectfully overtures the General Assembly to request the Board of Church Extension to undertake immediate action of such a nature as will lead our Church, and guide its ministry, in effectively reaching the great numbers of Southern laboring people who, as yet, are generally untouched by the present ministry of our Church.

XXIII & XXXIV

The Presbyteries of Lexington-Ebenezer and Mecklenburg overture the General Assembly as follows:

(1) to undertake immediate action to lead our Church and guide its ministry in effectively reaching the great numbers of Southern laboring people who, as yet, are generally untouched by the present ministry of our Church.

(2) to take steps looking toward the establishment of a Division or Department, in the executive organization, for the purpose of providing the full-time competent staff assistance which is even now greatly needed.

XXXV

Recognizing the rapid industrial development within the bounds of our Church, and realizing that the ministry to the industrial workers of the South is an increasing and challenging part of our Home Mission work, the Presbytery of Lexington respectfully overtures the General Assembly to request and authorize the Board of Church Extension to give increased guidance to our churches in this ministry, particularly through a Department in the Board, with staff leadership which would be equipped for this important service.

XXXVI

Believing that the industrial development within the area served by our General Assembly presents an opportunity and a challenge to extend the work of the Church into these areas, and that such an undertaking can best be planned, promoted, and carried out from the Assembly level, the Presbytery of Charleston overtures the General Assembly to authorize a "Department of Industrial Church" within the organization of the present Board of Church Extension.

XXXVII

The Synod of Mississippi in session in Memphis, Tennessee, June 18-20, 1957, took the following action, which is duly reported in the minutes of that meeting, Volume X, Number 9, page 646:

"The Synod of Mississippi overtures the General Assembly to ask its Board of Christian Education to seek ways and means of more effectively teaching the catechisms."

XXXVIII

Whereas, the Board of Annuities and Relief is the custodian of vast sums of money for our Church which must be conservatively invested and held against the day of claim; and

Whereas, congregations in every part of the Assembly are continually borrowing funds for construction and expansion; and

Whereas, it would appear to be mutually helpful for the Board to derive a higher rate of interest from loans than it is now getting from investments, and for congregations to be able to borrow money for construction purposes at a lower rate of interest than now charged by banks;

Therefore, the Presbytery of Holston overtures the Ninety-eighth General Assembly to direct and instruct the Board of Annuities and Relief to take the necessary steps for the establishment of a Loan Department through which a portion of the funds held in trust can be made available to churches for construction purposes with such securities required as may be needed to safeguard the funds.

XXXIX

The Presbytery of Charleston respectfully overtures the General Assembly of the Presbyterian Church in the United States to remove the Division of Christian Relations from under the Board of Church Extension.

XL

The Presbytery of Florida, in session in Panama City, overtures the General Assembly to take such steps as are necessary to separate the Department of Church Relations from the Board of Church Extension.

XLI

The Presbytery of Harmony respectfully overtures the General Assembly of the Presbyterian Church in the United States to dissolve the Committee on Christian Relations of the Board of Church Extension.

XLII

The Presbytery of Central Mississippi adopted the following as an overture to the 1958 General Assembly:

Whereas, the Ninety-Seventh General Assembly of the Presbyterian Church in the United States approved a report entitled "Freedom — The Christian Concept," prepared by the Council on Christian Relations; and

Whereas, said report was not published in the Blue Book for commissioners for that General Assembly so as to give said commissioners an opportunity to study same before being called upon to approve said report; and

Whereas, said report purports to speak for the Church on current social, political and economic matters, about which individual Christians, exercising the right of private judgment, may conscientiously and sincerely differ; and

Whereas, such deliverances by the Church are expressly prohibited by Chapter XXXIII, Section IV of the Westminster Confession of Faith, as follows:

"Synods and Councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate;" and

Whereas, such deliverances by the Church are also in direct conflict with Section XII of the Brief Statement of Beliefs drawn from the standards of the Church, as same appears in the bound volume of said Confession of Faith, wherein the mission of the Church is set forth as follows:

". . . The church exists to bring to Christ those whom the Father has given Him and to establish the Redeemer's kingdom. The mission is spiritual, and its work is to witness to the truth of God to the ends of the earth and to preach the gospel to all men in every generation. We believe in the separation of church and state . . "; and

Whereas, the Council on Christian Relations is an agency of the Church which is a source of unnecessary friction and strife within our Church, and one which is harming our Church more than it is helping it;

Now, therefore, the Presbytery of Central Mississippi respectfully overtures the Ninety-Eighth General Assembly:

1. That necessary steps be taken to insure that in the future no reports of Church Boards, Councils or Agencies, requiring action thereon by the General Assembly, shall be eligible for consideration by such General Assembly unless such reports are published in the Blue Book for commissioners to that General Assembly, so that the commissioners will have an opportunity to read and study such reports before being called upon to vote for the approval of same.

2. That it (the General Assembly) go on record as disapproving the action of the Ninety-Seventh General Assembly wherein it approved said report "Freedom — The Christian Concept."

3. That the Assembly abolish the Council on Christian Relations.

XLIII

The Presbytery of Mississippi meeting in an adjourned session at Brookhaven, Mississippi, February 11, 1958, overtures the General Assembly meeting at Charlotte, N. C., April 24, 1958, to abolish the Council on Christian Relations, for

Whereas, this council has embarrassed the good name of our Church, and by its radical departure from the separation of Church and state has entered into the field of socialism and politics and has used pressure on matters in which there is considerable disagreement as to the teaching of the Word of God; and

Whereas, the Presbyterian Church in the United States should not take action with reference to current social, political, and economic problems, but that said Church should confine itself to its mission as set forth in Section 12 of the Confession of Faith which provides as follows:

". . . The Church exists to bring to Christ those whom the Father has given Him and to establish the Redeemer's kingdom. The mission of the Church is spiritual and its work is to witness to the truth of God to the ends of the earth and to preach the gospel to all men in every generation. We believe in the separation of Church and state . . . "

The Church's mission is more specifically set forth in Chapter XXIII, Section IV, which provides as follows:

"Synods and councils are to handle and conclude nothing but that which is ecclesiastical and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience if they are thereunto requested by the Civil magistrate."

Whereas, this Council keeps our Church stirred up in a most distressing manner and is dividing our Church and hurting the different benevolent causes of the Assembly (this is proved by overtures sent to Presbytery stating "the Session of this Church feels that it will be at liberty to withhold any portion of the Assembly's benevolences which might be used to provide support for said Council on Christian Relations, until such further time as the Assembly may see fit to abolish said Council on Christian Relations.")

Whereas, our General Assembly in committing our Church to deal with such political, social and economic matters not only violates the spiritual mission of the Church, but has virtually denied the right of the private and individual judgment to its members and thus under the pretext of defending and protecting freedom in undertaking to bind the consciences of the members of the Church with these man-made opinions and judgments;

The Presbytery of Mississippi believes that for the peace and purity and harmony of our Church this Council must be dissolved and the Church allowed to move "Forward with Christ."

XLIV

Whereas, the report of the Council on Christian Relations to the Ninety-Seventh General Assembly dealt solely with the so-called social gospel, and making no reference to the Gospel of Redemption, and

Whereas, this Council through its Secretary continues to circularize the church with literature for the evident purpose of over-riding the conscience and up-rooting Christian principles of long standing, and

Whereas, a recent pamphlet entitled "Freedom —The Christian Concept" has been sent to the Women of the Church which advocates integration as a Christian duty, together with study books, many of which deal with social, economic and political questions primarily, and

Whereas, the use of our Assembly literature by all organizations of the church is mandatory, and

yet the source of much of this literature comes from such institutions as Yale, Harvard and Columbia, rather than from those of our own Assembly who are well grounded in the faith and historic principles of our own Church, and

Whereas, not only the funds of our own Church are used in these divisive tactics, but thousands of dollars from an outside organization whose ideologies are antagonistic to the principles which have guided our Church for almost a century, and

Whereas, if this Christian Relations Council is allowed to continue in its well-fixed purposes, a rift in the life of our Assembly will become irreparable, and much of the efforts needed in all the important work of evangelization will be dissipated in ill-will and useless strife, therefore

Be it resolved, that the Presbytery of Tuscaloosa, in no uncertain terms, records our displeasure and disapproval of the actions of this committee and its Secretary, and

Be it further resolved, that we hereby humbly and respectfully urge all others of our Church at large not to remain silent and submissive, but to raise a voice of protest against this unwarranted interference with what we believe to be the spiritual convictions of a large majority of the membership of our Church, and

Be it further resolved, that we request that the General Assembly completely dissolve its Division of Christian Relations of the Board of Church Extension.

XLV

Because of the broad scope and controversial nature of the issue arising out of the relationship of the races in our Southland with its close ties to so much of our Christian heritage and present life, and

Whereas, during the past few years there has been a rising level of controversy on matters of this nature, and more particularly last year at Montreat our leadership permitted a speaker the privilege of addressing the Women's Conference on an issue of this nature, and the speaker disregarded and ignored the views of a number of those present, with a lack of normal courtesy.

Be it resolved, that we the Presbytery of Enoree overture the General Assembly as follows:

That the Assembly take proper steps to instruct the Executive Secretaries of its several boards to use extreme care and diligence in selecting its speakers and developing its programs in order to insure a high level of Christian harmony within the Church.

XLVII

Whereas, the General Assembly of 1954, and of each subsequent year, has taken action supporting the ruling of the Supreme Court of the United States, which declared unconstitutional the maintenance of public schools segregated on the basis of race, and

Whereas, in order to circumvent the ruling of the Supreme Court, citizens in some areas served by the Presbyterian Church in the United States have proposed the use of church buildings to conduct private segregated public schools, supported either by private or public funds, and

Whereas, the Book of Church Order, paragraph 60, states, "Every Court has the right to resolve questions of doctrine and discipline seriously proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity or progress of the Church,"

Therefore, the Presbytery of Lexington respectfully overtures the General Assembly, for the guidance of pastors and sessions facing this issue, to rule as to whether or not it is proper for member churches of the Presbyterian Church in the United States to permit the use of their buildings and facilities for schools designed to circumvent the Supreme Court ruling through the maintenance of segregation on the basis of race.

XLVIII

The Presbytery of Potomac respectfully overtures the General Assembly to record opposition to the use of any facilities owned by a congregation of the Presbyterian Church in the United States for the establishment of schools, public or private, supported as a whole or in part by state or community funds for the purpose of evading decrees of the Courts of the United States relative to segregation of the races in the public schools, such usage being contrary both to the Assembly's deliverance on segregation and to the historic tradition of American Presbyterianism regarding the separation of Church and State.

XLIX

Whereas, the General Assembly in 1954 affirmed "that enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics and that the Church, in its relationship to cultural patterns, should lead rather than follow"; and

Whereas, the General Assembly in 1954, having in mind the then recent decision of the Supreme Court of the United States concerning segregation, commended "the principle of the decision" and also urged "all our people to lend their assistance to those charged with the duty of implementing the decision"; and

Whereas, these basic positions have been consistently reaffirmed by each subsequent General Assembly; and

Whereas, in some areas of our church groups of citizens have proposed the use of church buildings and facilities for private schools, supported either by private subscription or by public funds, whose primary purpose would be to circumvent the decision of the Supreme Court that segregation in the public schools on the basis of race is unconstitutional:

Therefore, the Presbytery of Montgomery respectfully overtures the General Assembly to answer the following question:

"Is it in accord with the policy and position of the Presbyterian Church in the United States for its member congregations to allow the use of their church buildings and facilities for private schools, supported either by private subscription or by public funds, whose primary purpose is to circumvent the decision of the Supreme Court that segregation in the public schools on the basis of race is unconstitutional?"

L

Whereas, increasing cooperation between the Presbyterian Churches, U.S. and U.S.A., is now taking place in many of our Synods; and

Whereas, some of the U.S. and U.S.A. churches are grouped together in larger parishes, so that it is necessary for the U.S.A. ministers to perform pastoral functions in certain U.S. churches; and

Whereas, the performance of these functions is seriously hindered by present provisions of the Book of Church Order;

Therefore, the Synod of Missouri respectfully overtures the General Assembly to amend the Book of Church Order as follows:

Add to Paragraph 62: In certain exceptional cases the Presbytery authorize a minister of the Presbyterian Church U.S.A. to supply a church and have authority to act as moderator of its Session, without the right to vote.

Add to Paragraph 149: In cases where Presbytery has authorized a minister of the Presbyterian Church U.S.A. to supply a church, the congregation shall be permitted to elect him to moderate congregational meetings, without the right to vote.

LI

Whereas, the General Assembly has transmitted to the Presbyteries for study and comment a rough draft of a revision of The Form of Government of this Church, and

Whereas, The Presbytery of Tuscaloosa has given consideration to the same, and

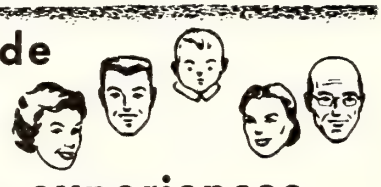
Whereas, from the face of the proposed revision it is readily apparent that many changes of greater or lesser significance are proposed, and

Whereas, the peace of the Church will be better served by a submission of the proposed changes separately rather than by a submission of the same as a whole: now,

Therefore, be it resolved by the Presbytery of Tuscaloosa that it is earnestly and respectfully urged and submitted to the General Assembly, that the proposed changes be considered by the General Assembly, separately, and not as a whole:

To the end that such changes may be submitted to and considered by the Presbyteries either singly, or in appropriate groupings of related changes, thereby permitting the Presbyteries to approve changes that are good, and to reject changes that are bad, without the necessity of rejecting desirable changes because they are inseparably connected with changes which are not acceptable.

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THE CHILDREN'S PAGE

The story told on the Children's Page of this issue, also the one in last week's issue, are both true. They were incidents in two evangelistic meetings in Arkansas Presbyterian churches some years ago, conducted by the writer. It was interesting that the school teacher was the first convert in one of them; she joined a Methodist church six blocks distant from the little girl's church.

—W.C.S.

CHILDRENS Page



Judy Won Her Teacher

The Preacher said that even a little child could be used of the Lord to win a soul to Christ. Judy, (7) wondered about that as she and her mother went home from night service. She thought of her school teacher, Miss White, living across the street from her home. Her parents had said Miss White was not a member of any church. "Mother," she said, "if the light is shining in Miss White's window, may I run in and speak to her?" Her mother consented, saying she would wait at the gate. There was a light in Miss White's window. She was grading examination papers. When she answered Judy's knock, Judy greeted her, and said, "Miss White, I can't come in, mother is waiting, but I wanted to ask you to take Jesus for your Saviour, will you?" Miss White patted Judy's cheek and thanked her, but made no promise, and Judy ran back to her mother. But Miss White could not get her mind back on the examination papers, nor could she sleep that night. Judy's invitation took possession of her. Next morning she sought the pastor of a church nearby. She was saved. God used Judy's simple effort to win her. Acts 1:8.



LESSON FOR APRIL 6

By THE REV. J. KENTON PARKER

The Church's Assurance Of Victory

Background Scripture: John 20:24-31; Ephesians 1:15-23; Revelation 7:9-12
Devotional Reading: I Peter 1:3-9

I would like to start with the promise Jesus made when Peter, speaking for the disciples, made his great confession of faith: Thou art the Christ, the Son of the living God. Jesus said to him, Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. Jesus calls the church, "my church." The church is His: a Purchased Church, purchased with His own precious blood; a Protected Church, the gates of hell shall not prevail against it; a Purified Church, and a Presented Church, for He will present her without spot or blemish, as His Holy Bride. These facts guarantee victory for the church. Her assurance of victory, as we shall see as we study this lesson, lies in this basic fact: The church is *His Church,* and is bound to be victorious.

Peter, in our Devotional Reading, speaks of the "living hope" which is ours because of the resurrection of Jesus Christ from the dead. The Head of the church has *conquered death,* our last great enemy, and since He rose triumphant from the grave, we may have the assurance of victory for us. Our inheritance is incorruptible, undefiled, and does not fade away, but is reserved in heaven for us. Our earthly inheritance will pass on to others when we die, but our heavenly inheritance is kept for us; it cannot be taken from us.

Peter also tells us that we will have "manifold temptations" or trials of our faith, while on earth. These things are but "for a season," and if we stand true, will be found unto praise and honor and glory at the appearing of Jesus Christ, whom, having not seen, we love, and rejoice with joy unspeakable and full of glory. Peter and Paul both have a great deal to say about the trials through which we must pass. Paul tells us that we are "more than conquerors through Him, that loved us." Complete and full salvation is ours. We are assured of this since the church is *His Church* and we belong to Him.

I. *Victory Through Faith:* John 20:24-31.

These verses tell us of the assurance which came to Thomas of the resurrection of our Lord. Thomas had not been with the others when Jesus appeared to them, and when they told him the amazing news, he said, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Eight days after His appearance to the other disciples, He again comes into their midst, Thomas being present. He is thoroughly convinced and cried out, My Lord and My God. Then Jesus pronounces a blessing upon him, and upon those who should believe, even though they did not see Him.

Then, in verse 31, John gives us the purpose of his gospel: But these are written, that ye might believe that Jesus is the Christ; and that believing ye might have life through His name. This is the victory that overcomes the world, even our faith. The Church's assurance of victory is not in her millions of numbers, or millions of money, or her power, but solely in our faith in Him. He that hath the Son of God, hath life; and he that hath not the Son of God, hath not life. Life, eternal life, is assured to all who are in Him.

I am afraid that sometimes the church bases her assurance of victory upon herself rather than upon Him. We count our members and our adherents. We look at our cathedrals and splendid church buildings and we are tempted to trust in ourselves rather than Christ. When we are tempted to do this, we should read His letter to the church at Laodicea. This church was rich and increased with goods, and in their own estimation, had need of nothing. The truth was that she was wretched, and miserable, and poor, and blind and naked. Her need was Christ. He was on the outside rather than on the inside. Our only assurance of victory is Christ; faith in our risen Saviour.

II. *All Things Under His Feet:* Ephesians 1:15-23.

Paul is thankful for the faith and love of the Ephesian Christians and utters one of his great prayers for them. In this prayer he is exalting the Lord Jesus Christ as head over all things to the church. Paul prays for "big

things," so big that we are overwhelmed by them. He prays that God may give them the spirit of wisdom and revelation in the knowledge of Him. To know and believe the truth about Jesus Christ assures us of victory. Those who look upon Christ as merely a great and good man, have no such assurance. Other great and good men have failed to assure victory. It is only as we know Christ in the glory of His Deity that we can have real assurance. As Jesus said to Peter, flesh and blood does not reveal this to us, but only God, only the Father of glory.

He prays that the "eyes of their understanding" (or heart) may be enlightened. There are people who say, "seeing is believing." When the blind man believed and went on his way, his eyes were opened. It is by faith that the "eyes of our heart" are opened and we, as Moses, see the invisible. *"Believing is seeing,"* Dr. Jowett says.

When our eyes are thus opened, there are several things that we see: (1) the hope of his calling. He has called us to life and glory. (2) The riches of the glory of his inheritance in the saints. The church is "his inheritance" God has given it to Him. He will not be cheated out of "his inheritance." No man can pluck us out of His hand, or the hand of the Father Who has drawn them to Him. (3) The working of His mighty power, which He wrought in Christ when He raised Him from the dead. and set Him at His own right hand and put all things under His feet and made Him to be the head over all things to the church, which is His body, the fullness of Him who filleth all in all.

Could we imagine a firmer ground of assurance than we have in this marvelous prayer? When we have our spiritual eyes opened; then we see what the Father has done through and for His Son, then we have the full assurance of victory. This is no little triumph that God has planned for His Son. Read Psalm 2 and see what God says there about His Son: Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth as thy possession. The saints are His inheritance, and this inheritance will never be taken from Him. He is "making up his jewels" and these jewels will not be stolen. He goes forth conquering and to conquer and His name shall be above every name and every knee shall bow to Him.

Our victory is assured because He is head over all, and all things shall be under His feet. Our assurance is in Him, not in ourselves. The Captain of our Salvation leads only to victory.

III. *"A Great Multitude, Which No Man Could Number:* Rev. 7:9-12.

He shall see of the travail of his soul and shall be satisfied, said Isaiah. How many souls will it take to satisfy the sorrow and pain and agony of Gethsemane and the cross? He poured out His soul unto death. Will His victory be worth all it cost? This passage from Revelation answers this question.

Who compose this "great multitude whom no man can number"? "All nations, and kindreds, and peoples and tongues". They are coming in from the East and West and North and South. They are the saved of earth. They have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

They are celebrating the victory of the Lamb, the One who has washed them from their sins and made them kings and priests. They are engaged in the greatest "worship service" the world ever witnessed. They are singing one of the numerous *"Doxologies"* which we find in the book of Revelation: Amen, Blessing, and glory and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

They are entering upon a career of service which will be a joy to them. I often wonder just what the saints will be doing as eternity rolls on and on. I am sure that it will be a delightful service. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. The Lamb will be their Shepherd and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. To get a fuller view of this blessed estate read the concluding chapters of Revelation. There will be a city that hath foundation, a city without sin. There will be a river of the water of life, clear as crystal. There will be the tree of life. Over the entrance to that city there hangs a Welcome Sign. "Whosoever will, let him take the water of life freely". I *want to go there;* don't you?

THE VERDICT OF THE YEARS

The wise man of the Bible gave this as the verdict of the years: "The statutes of the Lord are true and righteous altogether; more to be desired are they than gold, yea, than much fine gold. Moreover by them is thy servant warned, and in the keeping of them there is great reward."

And when Sir Walter Scott felt the sentence of death on him, he summoned his son-in-law and biographer, Lockhart. When he came into the room, Scott said to him: "Lockhart, I may have but a minute to speak to you. My dear fellow, be a good man. Be virtuous, be religious; for nothing else will give you more comfort when you come to lie here."

—C. E. Macartney, First Presbyterian Church, Pittsburgh, Pa.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR APRIL 6

By THE REV. B. HOYT EVANS

Walking With The Savior

Scripture: Luke 24:13-48

Suggested Hymns:
"Christ The Lord Is Risen Today"
"The Day of Resurrection"
"O For A Closer Walk With God"
"O Master Let Me Walk With Thee"

Program Leader's Introduction:

One of the basic meanings of the resurrection is that we can walk with Christ. We do not worship a dead hero of another era, but a living, spiritual person whose presence all of us can share. We cling not merely to the memory of one who lived gloriously and died bravely, but we enjoy the companionship of the one who said, "Lo, I am with you alway, even unto the end of the world." The Emmaus incident is a beautiful illustration of this truth. The disciples who were traveling to Emmaus had resigned themselves to having lost Jesus forever. To them death was a very final thing, and the horror of the crucifixion reinforced its finality. The reports of the women that the grave was empty and that Jesus was alive had done little to shake the conviction of these two that the Lord was permanently dead. So sure they were that He was dead that it took a long time for them to recognize Him after He joined company with them. When it did finally dawn on them that Jesus was with them, how thrilled they were. Their whole outlook on life was changed.

Christ still walks with those who love Him and believe in Him just as surely as He walked with those two disciples on the road to Emmaus. Our speakers will indicate some of the blessings and opportunities that come to us when we walk with the Saviour.

First Speaker:

When we walk with Christ it means that we have forgiveness of sins and eternal life. Men cannot have fellowship with God as long as sin is present in their lives. God is light and sin is darkness. Light cannot have fellowship with darkness. Before there can be any real fellowship between man and God, something must be done to eradicate man's sin. Man cannot do it himself, so the action must originate with God, and it did. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I John 4:9-10. When we accept by faith what God has done for us in Christ, our sins are forgiven and we receive eternal life. "He that believeth on the Son hath everlasting life." John 3:36. When we receive Him by faith as Saviour we begin our walk with Him.

Second Speaker:

When we walk with Christ we receive knowledge of His will for us. We learn what He would have us do day by day and how He would have us to live. We also learn of His plan and purpose for our lives. Sometimes the Lord reveals great sections of His plan for us all at once, but usually it is a gradual unfolding as we have closer and closer fellowship with Him as the days go by. The person who walks with the Saviour finds these words very meaningful: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3:5,6. The one who walks with the Lord has learned to practice this advice and to realize this promise. The Emmaus disciples understood the things of God only after they had walked with the Saviour.

Third Speaker:

Walking with Christ means that we shall find grace and strength to do His will. As we delve into the Christian life, we find that the Lord has great things for us to do. If we should try to live by our own strength, we would surely be defeated at every turn. Just before Jesus promised His disciples to be always with them He had said that all power in heaven and earth was given unto Him. This is the power which He channels into our lives as we walk with Him and put our trust in Him. As we study the life of Paul we wonder how one man could have accomplished so much important work. He gave his secret of success when he said, "I can do all things through Christ which strengtheneth me. Phil. 4:13.

The same Christ who supplies power for accomplishment also supplies strength to overcome temptations. Temptations are sure to come, because the Devil is the enemy of Christ and of all who bear His name. Peter describes

the situation graphically: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Peter 5:8. In the face of such a threat we have a comforting promise from our God: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13. The sure way of overcoming temptation is to walk with the Saviour.

Fourth Speaker:

Walking with the Saviour means that we shall have opportunity to serve Him. After the Emmaus walk Christ revealed to His disciples that they were to be His witnesses. They were to serve Him by bearing testimony to the Gospel, the "good news" about Him. We are indeed witnesses as we walk with Christ. By our walk with Him we show the world that we identify ourselves with Him, and we demonstrate in our own lives the wonderful things He has done for us. The value and power of our witness will be determined by the closeness of our relation to Christ. The closer we walk to Him, the more of His glory we have to show to the world. As we walk with Jesus we shall share in the experience which John had and which he described in these words: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." I John 1:3.

Program Leader:

The Emmaus disciples experienced unspeakable joy because they had one walk with the Saviour. We can hope that they had many more hours of fellowship with Him after that. We need to remember that we can have the same joy they knew in that first walk, and we can have it every day. Christ Jesus still lives in a very real way, and He will walk with us each day, if we ask Him in faith to do so. Let us seriously rededicate ourselves to walking more closely with our Saviour. (You may close the meeting by offering a prayer yourself, or by asking the young people for sentence prayers.)

NEWS of CHURCHES around the World

CHANGE OF ADDRESS: Rev. R. M. Hamilton, (H.R.) to Fernandina Beach, Florida.

BOARD OF CHURCH EXTENSION

Report of February, 1958

Budget for 1958	1,965,965.00
Receipts to date	88,967.22
Percentage of Annual	4.53%
Balance needed for the Year	1,876,997.78

CHARLES HERBERT WEBSTER

March 15, 1882 . . January 21, 1958

The Reverend Charles Herbert Webster was called to his eternal rest January 21, 1958. He was a man of great learning and wide experience in the field of Christian leadership, yet a man "easy to be entreated," who never lost "the common touch." He lived a long, full and useful life, and we are confident that he has heard his Master's voice, "Well done." His passing is sure to be mourned by many loved ones and friends in many places throughout our land.

A native Alabamian, Mr. Webster was born March 15, 1882, at LaPine, where he also lived following his retirement, occupying the old family home. His father was the late Mr. Charles Hardy Webster, his mother the former Miss Anne Asenath Norman. Mr. Webster himself was never married.

His BA degree was received from Southwestern University, Greensboro, Alabama, in 1904; his BD degree from Vanderbilt University Divinity School in 1910. He did post graduate work at Union Theological Seminary, New York., 1910-11; University of Chicago Divinity School, 1914-15. He served as pastor of the Methodist Episcopal Church, South, Montgomery, Alabama, 1911-13; as a professor in Woman's College, Montgomery, 1913-14; and as pastor of the First (Congregational) Church, Memphis, Tenn., 1915-18.

In 1930, Mr. Webster transferred to the Presbyterian Church, U.S., and served as Stated Supply and Pastor of the Clio-Pea River group, 1931-46, from which field he was honorably retired in 1947. He afterwards served as Temporary Supply in the Good Hope Church, Benton, Alabama, 1949-50, and about the same time, he served the Providence church at LeGrand

Mr. Webster is survived by one sister, Mrs. Mattie B. Stoddard, LaPine, and her two sons, Charles, at Luverne, Alabama, and George, at Winter Haven, Florida. We pray that they may know the peace of Christ, and be blessed by the heavenly Father.

GEORGIA

Atlanta — (PN) — At the winter meeting of the women of the Church in the Presbytery of Atlanta, the Atlanta Presbyterial marked its first Annual Business Session with the election of officers.

This meeting was the Fifty-first Annual Session of the Women of the Church of the area, but due to the reorganization last year which

called for an annual business session each year and convocation every third year, it was also the First Annual Business Session. The new plan created three area groups within the main organization, the East, Central, and West Areas.

Sixty-five churches were represented at the 1958 meeting when the following officers were elected: East Area Vice-president, Mrs. Otis Baskette; Central Area Vice-president, Mrs. L. L. Deck; West Area Vice-president, Mrs. Lamar Potts; Treasurer, Mrs. H. Gordon Hersh; Historian, Mrs. W. H. Berry; Stewardship, Mrs. Lewis Walters; Homes, Mrs. Haywood Hill; Christian Education, Mrs. J. S. Morrison; World Missions, Mrs. H. M. Smith.

Appointed as District Chairmen for three year terms were: Mrs. B. B. Crisp and Mrs. George Allen for East Area; Mrs. R. M. Sollar for Central Area; Mrs. W. J. Smith and Mrs. J. F. Hay, West; and Standing Committee Chairman Mrs. R. T. Sykes.

Mrs. Van P. Enloe, Chairman of Atlanta Presbyterial Executive Committee, was presented an Honorary Life Membership pin by Mrs. J. K. Orr, past president of the Synodical of Georgia.

The Rev. T. A. Fry, pastor of Druid Hills Presbyterian Church, Atlanta, spoke on the topic "I Believe in the Communion of Saints" from the Apostle's Creed.

Mrs. J. Swanton Ivy, present Synodical president, gave a message on "A Challenge" based on the nature and mission of the Church. Dr. Janie W. McGaughey, former executive secretary of the Board of Women's Work, conducted installation of the new officers.

LOUISIANA

New Orleans — (PN) — The Future of Christianity in Asia was the topic chosen by Dr. Hollington Tong, ambassador to the United States from the Republic of China, when he spoke to an audience March 2, at the Presbyterian Church of the Covenant.

Dr. Tong, introduced as a "devout Presbyterian, together with his family," stated that "the Western world will be wise to ponder the meaning of the events which are now taking place in Asia. They are signposts to the danger which is confronting the whole Christian world."

Dr. Tong explained that the future of Christianity in Asia is linked with the future of the free world. "If there is to be no future for the free world, Christianity's future in Asia would be doomed," he said. "Where Communism prevails, there is no place for Christianity." He added "There is no place for Christians in the Communist scheme of things."

Dr. Tong asked, "What should Christian men and women do to assure the future of Christianity not only in Asia, but in other parts of the world?

"The only answer is to destroy Communism and promote the coming of the Kingdom of God."

Dr. Tong was on a two-day visit to New Orleans, his first trip to the city. His stay included a visit to the Chinese Presbyterian Church, March 1st, at a banquet as the honor guest of the Chinese colony of New Orleans. There he was presented a certificate of honorary citizenship and keys to the city of New Orleans.

SOUTH CAROLINA

Clinton — Thirteen is a lucky number for Presbyterian College.

President Marshall W. Brown has just completed his 13th year as PC's 13th president. During this time the institution, under his direction, has realized its greatest achievement—and all marks point to loftier heights ahead.

Endowment has increased four-fold in this period. Academic standards have been steadily raised. Individual faculty salaries stand at more than twice their previous scale. A program of construction is underway which already finds two large new buildings added to the campus plant and a third one to be started this spring.

And the overall development of Presbyterian College is being projected forward in all of these spheres so that this institution may meet squarely the crucial challenge now being posed for higher education.

These are the highlights of the record Dr. Marshall Walton Brown has etched across PC's historic plaza since he assumed the presidency at 4 p.m. on February 27, 1945. That's when the board of trustees tapped him to succeed the late Dr. William P. Jacobs II (then returning to private business after leading Presbyterian College through the financial depression and World War II).

In selecting Dr. Jacobs' own personal choice as his successor, the board recognized 19 years of outstanding service already rendered Presbyterian College by Dr. Brown.

Young 25-year-old Marshall Brown had come to PC in 1925 as a professor of history under the administration of Dr. D. M. Douglas. Three years later, he stepped into the chair of dean. In each capacity—from teacher to president—he received the accolades of fellow associates.

TENNESSEE

Memphis — (PN) — Dr. Anthony W. Dick, leader in the Presbyterian Church, U. S., and for the past 11 years pastor of the Second Presbyterian Church in Memphis, died at his home March 4.

Dr. Dick several months ago had suffered from severe exhaustion and had taken a rest for several weeks. He had returned to his pulpit for three consecutive Sundays, missing the one just prior to his death, because of flu.

Dr. Dick was moderator of the Synod of Tennessee, chairman of the Synod's Council of Tennessee, and a member of the Board of Church Extension in Atlanta. Before coming to the Memphis pulpit, he served at the First Presbyterian Church, Spartanburg, S. C., for nine years, and served pastorates in West Point, Ga.; Moultrie, Ga., and at the First Presbyterian Church, Fayetteville, N. C.

He was a graduate of Presbyterian College, Clinton, S. C., from which he later received the honorary Doctor of Divinity degree; the University of South Carolina, receiving the Master of Arts degree; Columbia Theological Seminary in Decatur, Ga., where he received the Bachelor of Divinity degree; and Princeton Theological Seminary from which he held the Master of Theology degree. He was ordained in 1924 by Congaree Presbytery, in South Carolina.

During his Memphis ministry, Dr. Dick's church-membership grew from 1,000 to over 3,000. He

also directed construction of the church's new plant, valued at two million dollars.

Funeral services for the Memphis pastor were held March 6, at the Second Presbyterian Church there, with Dr. Bruce Boney, associate pastor, and Dr. R. P. Richardson, vice-president of Southwestern, officiating. Burial was at Sumter, S. C., the town of Dr. Dick's birth.

Survivors include his wife, the former Mary Louise Witherspoon of Mayesville, S. C.; a daughter, Miss Cornelia Anne Dick, missionary in Japan; a son, A. W. Dick, Jr., student at Union Theological Seminary in Richmond; his mother, Mrs. Annie B. Dick, and a sister, Mrs. Gertrude Fraser, both of Oswego, S. C.

Austin Theological Seminary

The Austin Seminary is not only one of our church's great ministerial training schools, but it is an evangelistic bridgehead for our missionary work in Latin-America. Recently come to the Editor's desk is **The Austin Seminary Bulletin,** in which the current activities of the institution are most attractively presented, illustrated by clear and interesting pictures. One item shows twenty eight missionaries now working in Latin America who are graduates from the Austin Seminary. Many others have gone from the Seminary to our various Foreign and Home Mission fields. Austin claims "the only Presbyterian martyr" as a graduate, and the sketch of John W. Vinson's tragic death presented in this Bulletin is worthy of republishing, although the details were publicized twenty seven years ago.

John Vinson's heroic death was the inspiration for the poem "Afraid of What?" written by E. H. Hamilton, former missionary to China, now serving in Taiwan, Formosa. The poem has been widely quoted. The item referred to follows:

ONLY PRESBYTERIAN MARTYR WAS 1903 AUSTIN GRADUATE

The only martyr from the Presbyterian Church, U.S., was a 1903 graduate of Austin Seminary.

He was John Walker Vinson, born in Winnsboro, S. C. When Vinson was a small boy, his parents moved to Sherman, Tex., where they lived near the campus of Austin College. He grew up to graduate from that college as an outstanding student. During his college years he served as a student volunteer working in a mission of the First Presbyterian Church in Sherman.

His years at Austin Seminary prepared him for the role which he accepted February 4, 1907, as a missionary to China.

Illness Plagued Couple

The following year he married Miss Jeanie de Forest Junkin and the couple moved to the mission station at Haichow. Both Mr. and Mrs. Vinson were troubled with serious recurring illnesses, but each labored tirelessly with the evangelistic work in the city and the hospital, teaching and helping to direct local Bible study groups. After Mrs. Vinson's death in 1923, Vinson carried on with his work at the mission station and struggled to raise his three children alone.

During the Chinese revolution in 1911, Vinson was a close friend of General Pei Pao-shan, the highest military official in the Haichow area. By 1927, Red soldiers in General Chiang Kai-shek's army began looting mission installations and killed several missionaries in Nanking. Haichow was ravaged, but no one was killed. Shortly afterwards Vinson returned to America and left his children under the care of an aunt in Virginia.

He returned to Haichow in 1929 to find the mission homes in ruins. Vinson continued with his work as an assistant to Dr. Morgan, who was in charge of the hospital and clinic. He also traveled the country side as an itinerate evangelist.

Captured by Bandits

It was on one of his trips in 1931 to the Christian Chapel in Yang-Djia-Gee that he was taken prisoner by a band of raiding Chinese. Despite the efforts of other missionaries and government soldiers, Vinson was held as a prize captive. Finally when his physical strength prevented his keeping up with the bandits, he was shot in the back and beheaded.

Other captives told how Vinson had been offered his freedom if he would write a letter asking the government army to withdraw their troops. Vinson refused to sacrifice the lives of the other prisoners who would not be set free.

The account of Vinson's death told later by the daughter of one of the other captives symbolizes his great faith. When asked by a bandit if he was afraid to die, Vinson replied, "No, I am not afraid. If you kill me, I will go right to heaven."

Report of the Council on Christian Relations to the 98th General Assembly

The report of the Council on Christian Relations to the 98th General Assembly consists of two parts. The first part is entitled: "Speaking For God - The Prophetic Role of the Church"; the second part: "Current Social Problems." The Council on Christian Relations respectfully recommends:

1. That the General Assembly adopt this report with accompanying recommendations and commend the report for wide distribution and study among the churches.

SPEAKING FOR GOD - THE PROPHETIC ROLE OF THE CHURCH

Introduction

The mantle of the prophet has been worn by both minister and layman. He who wears it will submit to a drastic revision of his own and his fellows' mortal nature. He will insist upon a complete conversion of man's relationship with man. He will demand that humanity's entrenched traditions be shaken into conformity with the precepts of God. It is the prophetic strain that has kept the Gospel's demands fresh from age to age.

Yet the most difficult function of the Church to maintain is the prophetic. Establishment, success and respectability compose the heady wine that causes once rugged preachers to "prophesy no more in Israel." Historically, the prophets of the Lord have steered a course between the priestly cult on the one hand which insisted on right

ritual and the soothsayers on the other whose easy ecstasy was mistaken for prophecy. Amos, for example, claimed neither the priest Amaziah, nor the sons of the prophets, as fellow servants of the true faith. The present-day priest-cult is insensitive formalism and modern soothsaying is the practice of emotionalism. On the one side prophecy will freeze in complacency and on the other it will meet in passion.

1. Israel's Prophetic Tradition

Whereas the priests were the agents of the ritual that offered atonement for sin, the prophet felt a divine compulsion to attack the sin itself, no matter what might be the consequences to himself. Because of the cutting edge of his words and the vital nerves struck, the prophet's tenure was short and his life hazardous. It was God's purpose to send him but man purposed to cut him off. Seldom did one grow old and full of his years. His message was directed toward individuals and nations, rulers and subjects, priests and people, and false prophets who cried "Peace, peace, where there was no peace."

For example, here are some of the prophets and some of their objects of concern:

Isaiah—
Sodom-like shamelessness
Brazenness of women
Grasping landholders
Revelry and drunkenness
Perverters of worship
Perverters of moral distinctions
Disbelief in a judgment
International relations which left God and His providence out of account

Jeremiah—
Sensuous worship of fertility gods
Social injustice
Personal immorality
Discrimination against aliens
Conduct and decisions of the king
Slavery
Alliances against the ruling power

Ezekiel—
General cruelty and oppression
Abnormal marital relationships
Alliances without trust in God

Hosea—
Political corruption
Adulterating the prescribed form of worship
Faithless dependence on foreign aid

Amos—
Indentured slavery
Temple prostitution
Unchastity
Legal oppression of the poor
Complication of religious forms
Landgrabbing
Political bribery
Sharp class distinction

Jonah—
Nationalism that suppressed evangelism

Micah—
Commercial dishonesty
Greedy motives of judge, priest and prophet
General violence and murder

Habakkuk—
Aggressor nations more wicked than their victims

In summary, there was no phase of living that the prophet felt to be out of his purview. He spoke on worship, home life, class consciousness, discrimination, politics, economics, sex, slavery, international affairs, evangelism.

Without exception, no matter what medium of thought they used, all the prophets decried idolatry which led to every form of civil and personal sin, and the disbelief in a day of reckoning for their moral indifference. But the prophet was not content to generalize; he spelled out each sin in painful detail. Hardly can a condition be found today that was not spoken to by the prophet. Yet if there are conditions unique to our generation the ancient prophet has given the modern prophet his precedent — there was **no** part of life that he considered exempt from God's surveillance and His spokesman's voice.

II. The Prophetic Office of Christ

Our Confession of Faith reads: "Christ executeth the office of a prophet in his revealing to the church in all ages, by his spirit and word, in divers way of administration, the whole will of **God,** in all things concerning their edification and salvation." In his earthly ministry Jesus did not hesitate to express this whole will of God even though it flouted the conventional ways of men. Here are some examples of his prophetic conduct.

He took the old commandments that applied only to overt acts and revealed that they applied to the hidden motive and the guarded thought.

He ruled other laws out of date because they had been designed to accommodate hardness of heart and the harshness of the times, such as the law of retaliation and of divorce.

He exalted a disposition of peace and nonviolence at a time when his attitude was considered insanity or cowardice.

He disdained all customs of discrimination based on religious piety or social prestige, finding more compatibility and sincere response among the honest sinners than the artificial saints.

He gave the Sabbath back to man, whereas man had been made subordinate to the day. He judged active service on that day, such as healing, to be of more value than passive piety.

He refused to observe religious practices that had lost or never had any sensible purpose, such as the ceremonial washing of the hands.

He recognized no value in scrupulous tithing which was unaccompanied by a concern for the weightier matters of justice, mercy and faith.

He openly denounced the satisfaction with external forms of religion that never penetrated and cleansed the "extortion and rapacity" within the "inner cup" of a man.

He denounced men who combined piety with sharp business practices.

He decried showmanship in prayer and almsgiving.

He cracked a whip over the heads of racketeering merchants who were using religion for personal gain and who superimposed business on their faith rather than faith on their business.

He made it plain even to his judges that the governments of men must yield to the kingdom of God of which he himself was regent.

He sought to turn his nation from a course that would lead to war, warning that it would lead to destruction and the loss of its role as the historic people of God.

Above all, he performed the ultimate prophetic function by loving the people he chastened, staying by them, transfusing his life into them, accepting God's indictment of humanity upon his own spirit and the malice of men upon his own body. His prophetic nature brought him to the high priestly act of giving his life as a ransom for those enslaved to the sins he so positively fought. The Lord has laid upon him the iniquity of us all. Has it not always been so with The Prophet and, in a lesser sense, his prophets?

III. The Early Church

The fellowship of Christians as described in the New Testament constituted a leaven in society which sought to bring the individual and corporate life of man into conformity to the will of God. Theirs was the painful responsibility of living out the precepts of Christ that were thoroughly alien to the larger society. They had to do this in such a way as to prove that good citizens of the Kingdom made better citizens of the emperor. Thus the beloved community as a community conveyed the prophetic idea to a pagan society.

Within the Church fellowship itself so many of the problems revolved about the Jew-Gentile relationships. Paul was prompt to rebuke Peter for yielding to the pressure of those who advocated that a portion of the congregation be given an inferior status in the Church. In a most sympathetic way Paul urged Philemon to take back his runaway slave, Onesimus, and instead of punishing him, accept him as a brother in Christ. Thus the Early Church did not abolish a system but it did weaken that system's moral claim by upholding the inherent worth of every individual. Through such a witness the Church was prophetic.

IV. The Church of the Reformation

The reform movement in the Church could never have been accomplished apart from dauntless men who were willing to assume the role of prophet. The servants of the Lord in their priestly ministrations could seldom see the radical departure the Church had made from its original moorings. Generations of human sediment had covered the foundations. Justification by faith and the priesthood of every believer are precious tenets that can be so easily obscured by human prestige, heavy organization, calendar observances and cold formalism. The practiced, critical eye of the prophet guards us from glorifying the structure and forgetting the function of our faith. It must be remembered that the true Reformed Church is in constant process of reformation in order that it be saved from itself and for the Kingdom of God.

V. The Present Church

The Church on earth is a mixture of the human and the divine. The Church truly is a fellowship of the redeemed, but it is also a fellowship of those in the process of being redeemed. The Church is constantly confronted with the condition of tension between God's ideal for his people and their actual behavior. A case in point is found in Paul's letter to the Christians in Corinth. He refers to them as those "called to be saints." There is no doubt concerning their redemption for they would be sustained and found "guiltless in the day of our Lord Jesus Christ." Yet they were allowing dissensions to disrupt God's purpose for them.

Only as the Church is faithful in bringing her life under the scrutiny of God may she expect to have influence in speaking to the sins of the world. It is right and proper that church courts should speak from time to time as directed by the Holy Spirit to the evils found in the life of the Church, whether they be sins of the flesh or otherwise; whether they be individual or corporate. Indeed, no area of the life of man is so near to perfection or so far removed from ecclesiastical responsibility that it should escape the catharsis of healthy criticism. Actions of the General Assembly have dealt with various evils in the life of our day. These have not been directives but they have constituted the witness of a church body united in the Body of Christ and alive to her prophetic mission.

It should be remembered that church courts are not expected to reflect the majority opinion of the denomination's membership but to interpret the will of God as they have come to understand it. The deliverances of church courts are not intended to bind the conscience; nevertheless they should be carefully considered in the light of the teachings of the Bible. In this connection we should be very grateful for our representative form of government which enables each commissioner to come to the court uninstructed by his constituency, allowing him, in this lofty setting with his fellow presbyters, to listen more carefully to the voice of God and perhaps become a part of the prophetic strain of the Church.

The fact that Christ is Lord of the conscience frees every churchman from the unwarranted authority of officials or courts. Yet it is that same Lord of the conscience that requires that we speak to each other prophetically, that some of us be delegated to draw apart and deliberate these matters of conscience, return to us with their insights, and present them to us as their conviction as God has given them to understand His will. Pronouncements by church courts on matters of conscience in no way imply compulsion. They are offered to combat moral anarchy. They are presented in the hope that many minds might freely conform to the one mind of Christ. For the Lord of the conscience is one Lord, not many. To unite in Christ is to yearn for spiritual oneness and as much agreement as is possible in all human relationships.

In her prophetic role the Church must remember two things. One, she herself is in constant need of God's forgiving grace because of her involvement in the sins common to all mankind. Only as a spirit of compassion is found in her message may we expect people to believe that the Spirit of Christ, indeed, is speaking to them through the Church. Two, the Church through her courts must not over-rate her proficiency in human affairs. In the principles of Christ she should be expert and should be able to offer the over-arching rules for every area of life. But the application of these principles to many complex details must be left to more intimate knowledge by the individual churchmen involved. The line between principle and application is an indistinct one and must be searched for with deep spiritual discernment.

The minister, likewise, should be mindful of his responsibility in speaking of contemporary evils. He should bring the teachings of Scriptures to bear upon the everyday life of his people. He must speak the truth in love, nevertheless, the truth. He may never approximate the character of Christ nor even that of the ancient prophets but be called to follow their pattern and carry his cross. If anyone shall argue that to consider himself of the company of Christ and his prophets is presumptious, he is right. But this is our glorious presumption!

The Church must seek to function in her prophetic role as she establishes and provides for agencies, schools and programs for teaching the

Christian faith and life. Through teaching, the Church is seeking to help people become aware of themselves as the People of God, to help them understand God's will for his People, to encourage them to yield themselves to his rightful Lordship, and to develop skills for use in service to his Kingdom. This demands that careful attention be given to interpretations of God's will which have been provided by individuals and by church courts, even though the ultimate decisions concerning the will of God must be so personal that the final interpretations to be made will remain ones for the individual to make as he is led by the Holy Spirit. Because of the nature of man, the process required for teaching will always require those who teach to recognize their own humanity and their own involvement in the process of seeking to learn and to do the will of God. But this fact does not mean that those who teach are to avoid their responsibility to make available to those seeking to learn with them the interpretations which may be helpful in moving toward the goals of the teaching process. Thus, that which is prophetic, that which is capable of helping persons to know and understand the will of God, will be basic to Christian teaching.

VI. **Individual Responsibiility**

The individual must speak against the same wrongs as the early prophets. He must come to know the Gospel message as a whole so as to know the difference between the letter of the law and the spirit of the law, and the difference between pomp and circumstance and humility and service. The church member must understand that he is the inheritor of a rich legacy born out of injustice, tempered by persecution, chilled by misapplication, heated by reformation and brought to cutting edge by conviction. He must become the tool whereby society is sculptured into the likeness of Christ. The individual member must first rid himself of the very things that he prophesies against in society or be convicted of impersonation. He himself is the prophetic instrument of the extension of the Church and care must be taken as to what and how the instrument prophesies.

In the last analysis, the local Church and its members must bear the heaviest responsibility in the prophetic role. It is in the local community that people live—where decisions must be made and positions taken. This is the place where votes are cast and leaders are elected. This is the place where people may be persecuted for the stand they take. Here the Church, through the pastor, session and congregation, must witness to her mission. Here the Church fails or becomes a bulwark for people who are really in trouble and need the help which only the Church of Christ can give.

VII. **The Church and the World**

Our understanding of the function of the Church in society depends upon our understanding of the relationship of the Church to the world. To understand this relationship to the world, we need to remember, among others, three truths stressed in the Scriptures. The first of these is that God is sole creator of the world and the sovereign Lord of nature and of history. A second truth found throughout the Scriptures is that the world has been corrupted by sin and therefore man needs to be redeemed from the corrupting influences of the world. A third truth is that the Church's mission is concerned not only with the salvation of individuals from the world, but also the salvation of the world itself.

The predicament of man and of the world has led to misunderstanding and tension between those who hold to a more restricted concept and those who have a more comprehensive concept of the mission of the Church to the world. In the more restricted view the Church has to do only with the salvation of individual souls, with little concern for the obligations of redeemed individuals for redeeming of the community. According to this conception, "the Church is thought of as an ark in which saved souls may find refuge from a world that is doomed to destruction. The influence of the Church on the community is restricted to the manifestation of love in private relations with individuals and in ministering to the needs of the sick and the poor." (**The Church and Its Function in Society** by T'Hooft and Oldham, p. 108.)

The more comprehensive concept likewise understands the mission of the Church to be the salvation of individuals but not apart from society. Thus, man can hardly pray effectively to God without recognizing his obligations to his neighbor. This concept of the Church's mission while recognizing the universal rule of Christ in the world to come rather emphasizes the urgent mission of the Church in claiming all of society for Him, here and now.

It is our conviction that, whether the kingdom of God be conceived as a goal to be realized within the temporal order, or as one to be realized in fullness only in eternity, the love of Christ and the necessity that the Christian live his life within the entanglements of society constrain the Church to be concerned with all the agencies and forces which affect life for good or for evil. This means that the Church, in her prophetic role, is impelled to declare the will of God for **every morally and spiritually significant relationship of life.** For none is exempt from its application. Man does not exist in a vacuum. He lives inescapably in relationship. Jesus expects us to expand the person-to-person attitudes he taught us to fit the whole complex social pattern, involving customs, laws and organizations. **There are not two gospels, a social and an individual gospel.** There is one Gospel the objective of which is to redeem man and make him progressively more Christian from the innermost depth of his heart to the outermost reach of his involvements in society.

CURRENT SOCIAL PROBLEMS

Current social problems need the concern and help of the Church if they are to be solved. The attention of the churches is directed to some of these urgent problems.

I. **Alcoholic Beverages**

It has been estimated that 75 million people in the United States indulge in alcoholic beverages to a greater or lesser degree. This is approximately 67% of the eligible users of beverage alcohol. Of these there are 7 million who can be classified as problem drinkers and 5 million are alcoholics. When we consider the families directly affected, a conservative estimate would show that at least 30 million people are directly concerned with this difficult problem.

The American people in 1956 spent 10½ billion dollars for alcoholic beverages. This helps us to see the enormity of the problem. In the United States highway accidents are on the increase, causing thousands of casualties every year. Accidents in which beverage alcohol was a factor range from 45% to 65% of the total number, according to reliable estimates.

In view of the increased tempo of liquor advertising, mounting social pressure, the tragic loss of life on the nation's highways, the heavy expenditure for alcoholic beverages contributing to physical and moral deterioration of so many people, we recommend:

1. That the General Assembly reaffirm voluntary total abstinence as the Christian ideal toward which church members should strive.

2. That the General Assembly direct the Division of Christian Relations to convene a committee composed of able consultants to study the alcohol problem and report to the General Assembly with pertinent findings and recommendations.

II. **Labor and Industry**

It is our conviction that God has ordained daily work for man's welfare and happiness. Therefore, in confronting the problem of labor and industry as Christians, we must seek to discover God's will and conform our life to His will in these relationships.

The South is rapidly becoming industrialized. Its proportion of the nation's manufacturing facilities has grown from 9 per cent in 1900 to 22 per cent in 1957. There are some 33,700 manufacturing establishments in the South today. Of these, 22,000 have been located since 1939. The resulting industrial output in this period has risen from $11 billion to $62¼ billion (See 1957 Directory Edition of Manufacturers Record).

This growth in industry has meant a strengthening of the labor movement. This is symbolized in the consolidating of the CIO and the AFofL. More and more the nation's economy is being determined by the two great giants, labor and industry, around the conference table. Increasingly, policies are formed and decisions made by the top echelon in these two groups. It is important therefore for the best interests of the nation in making their decisions that the leadership of labor and industry alike should accept their responsibility to the nation. Such leadership should be quick to remove corruption and injustice wherever it is found within the organization. As long as dishonest practices obtain, whether in labor or industry, the confidence of the American people can be seriously shaken.

Many needs are yet to be met adequately, such as: (1) Proper job opportunity for minority groups; (2) Sufficient jobs for the handicapped; (3) Using the potential of those who have reached the age of retirement; (4) Leisure-time activities.

Keeping in mind the welfare of the nation and our responsibility in the family of nations we offer the following recommendations:

1. That church members be urged to confront their daily work as Christian vocation and to glorify God in it.

2. That, recognizing their responsibility for the well-being of persons in such matters as sufficient wages, health, housing and other living conditions, both industry and labor seek to deal realistically and forthrightly with injustice and corruption of any kind which would endanger the American economy and lessen the usefulness of the nation to the world.

3. That our seminaries and other educational institutions seek increasingly to acquaint students with the problems of industry and labor, and to relate them to the Christian ethic.

III. **Race Relations**

The past year has been marked by numerous incidents of violence due to racial tension. These incidents have usually occurred in areas where efforts have been made to obey the law of the land with regard to the desegregation of public schools, or where there have been interracial meetings. In one case a home was bombed following the publication of a book setting forth differing points of view regarding the race problem. In another case, a man was picked up at random by a mob and mutilated after an unsuccessful effort had been made in the community to enter a child in school. A school was destroyed in a community which had begun the process of desegregation. Another city received international attention when troops were brought in to protect students in an integrated school. An interracial religious community continued to be harassed, property damaged and life endangered by unapprehended assailants. As the year came to a close, out of 3,008 biracial districts in the South 762 had desegregated. All but 15 of these were in border states. A number of states continued to circumvent the law of the land. Some people are willing to abolish the public school system rather than comply with the law.

In the face of increasing racial tension there are signs that influential ministers and laymen are beginning to assert their Christian convictions and speak out against unAmerican and unChristian procedures. In Atlanta 80 ministers issued a clear statement including six principles which sought to arouse the conscience of responsible Christian citizens. The principles upon which the statement was based were:

1. Freedom of speech must at all costs be preserved.
2. As Americans and as Christians we have an obligation to obey the law.
3. The public school system must not be destroyed.
4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.
5. Communication between responsible leaders of the races must be maintained.
6. Our difficulties cannot be solved in our own strength or in human wisdom.

The statement was commended by local newspapers and generally well received. Similar statements have been issued by church groups in other communities. Some southern governors have given their support to this approach to a difficult problem. Notable and praiseworthy was the address of Governor Collins to the Men's Convention in Miami.

All laymen and ministers who have taken a stand based upon obedience to law, respect for human dignity, and freedom to enjoy the blessings of a free nation are to be commended and assured of the gratitude and prayers of the General Assembly.

As the Christian people of the South face those problems of race which now present us with an unparalleled obligation and opportunity, the General Assembly proposes for careful consideration the following principles which in its judgment should guide them:

1. All people have been created in the image of God and are to be treated as such. Therefore, we should confront problems of race against the background of a world perspective.

2. Though differing in outward appearance men are essentially one; they have fundamentally the same needs, aspirations, hopes and fears.

3. It is God's will that the law of Christ, i.e., love or good will, be operative in all human relationships.

4. To do unto others as we would have them do unto us, we must seek sympathetically and imaginatively to understand their point of view, their needs, aspirations and fears; this is a rule for individuals, groups and nations.

5. The Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status; or which prevents them from developing to the fullest possible extent the potentialities with which they, as individuals, have been endowed by the Creator.

6. The recent decision of the Supreme Court regarding segregation in the Public Schools must be recognized as the law of the land, and obeyed as such until and unless it is changed by legal and constitutional methods.

7. The public school system must be preserved and strengthened. To withhold the benefits of a public school education from any child; to prevent any community by punitive means from carrying out its educational responsibility is an unwise and dangerous expedient.

8. Freedom of speech must be preserved at all costs, without the danger of economic or political reprisal for those who express opinions contrary to our own.

9. Violence, and furious or unrestrained language which may incite thereto, must be avoided; all organizations, hooded or otherwise, which seek to take the law in their own hand, and all movements which would prevent citizens from resorting to law in their own defense must be opposed.

10. The right to vote must be made secure for citizens without restrictions based on race or color, without preventive stratagems which make a mockery of democratic processes.

11. Communication between responsible leaders of the two races in the South must be developed, strengthened and maintained. It is essential that individual church members seek to be led by the Spirit of Christ in their daily contacts with those of other races, and so preserve the fellowship of believers in Him as Lord and Saviour.

12. To the Christian people of the South there is now given an opportunity to demonstrate the effectiveness of the Gospel in solving a difficult problem in human relations whose far-reaching effects are incalculable. God grant that we may not fail our nation or our Lord in this period of crisis.

INTERNATIONAL RELATIONS

The cold war between the Communists and free nations has been given fresh impetus by the launching of the earth satellite. A new era has suddenly dawned upon the world following hard on the heels of the beginning of the atomic age. So the race is accelerated—almost frantically—to develop yet more fantastic weapons of offensive and defensive warfare. As the struggle goes on the other nations of the world watch, wonder and work to win the help of the great giants in making their own land safe and secure. In this struggle the voice of the Church must be heard.

RECOMMENDATIONS

1. That the churches be reminded that the material strength of a nation is not its ultimate strength but rather depends upon its obedience to God's revelation in Jesus Christ; that it is "not by might, nor by power, but by my Spirit, saith the Lord."

2. That adequate military defense, however necessary, remains insufficient as a preventive of war, recognizing that we must find ways and means to alleviate the poverty, fears, humiliations and insecurities of all people if the danger of war is to be met; and that we commend the efforts of our government toward this end.

3. That church members be urged to inform themselves and lend their support to the United Nations as an instrument of cooperation and good will in the world.

Respectfully submitted,

Robert R. Wilson, Chairman
Ernest Trice Thompson, Secretary



BOOKS

THE ANTE-NICENE FATHERS. Writings of the Fathers down to 325 A. D. Alexander Roberts and James Donaldson. Eerdman's. $6.00 single volume. The complete set of 10 volumes $55.00.

It has been said that pastors of long ago read all the church fathers once a year. This might be somewhat of an exaggeration but it is certainly a high ideal for which to strive. The dismal fact is that in our day there are many ministers who have never read the church fathers in a life time. And because of this they miss much of the greatest of Christian literature. The re-publication of The Ante-Nicene, The Nicene and Post-Nicene Fathers of the Christian Church is a great blessing to Christian scholarship.

Volume I of the Ante-Nicene Fathers presents the Apostolic Fathers: St. Clement, Mathetes, Polycary, Ignatius, Barnabas, Papias, Justin Martyr, and Irenaeus.

This volume really contains the equivalent of three volumes of the Edinburgh series of the Ante-Nicene Fathers. Here is a volume that is indispensable to all scholars and to every Christian library.

Volume II is entitled "Second Century." Included in this work are the writings of Pastor of Hermas, Tatian, Theophilus, Athenagorus, and Clement of Alexandria.

Many of these writings deal with doctrinal subjects but a number are devoted to practical aspects of the Christian life. For example, chapter 7 of Clement of Alexandria's "The Instructor" discusses "Directions For Those Who Live Together." Clement counsels, "Let us keep away from us jibing, the originator of the insult, from which strifes and contentions and enmities break forth."

He offers advice for those who sneeze and suffer from hiccups. He says, "If anyone is attacked with sneezing just as in the case of a hiccup, he must not startle those near him with the explosion and so give proof of his bad breeding; but the hiccup is to be quietly transmitted with the expiration of the breath, the mouth being composed becomingly and gaping and yawning like the tragic mask. So the disturbance of hiccup may be avoided by making the respirations gently; for thus the threatening symptoms of the ball of wind will be dissipated in the most seemly way by managing its egress so as also to conceal anything which the air forcibly expelled may bring up with it . . . In a word the Christian is characterized by composure, tranquility, calmness and peace."

Volume III features Latin Christianity. Here we are given the writings of the Church Father Tertulian — his work on apologetics, anti-marconian, and ethical writings.

Tertulian is recognized as the great founder of Latin Christianity. He was versatile and brilliant. One of the most interesting portions of this volume is Tertulian's exposition of the Lord's Prayer. He points out that in this prayer "He has comprised an epitome of the whole gospel."

Volume IV is also devoted to Latin Christianity with another portion from the writings of Tertulian and the works of Minucius Felix, Commodian, Origen, parts first and second. The best known section of this volume is Origen's discourse against Celsus. Origen wrote to refute Celsus' book that he entitled "A True Discourse." At the end of the refutation he concludes, "And now it remains for the readers of his discourse and of my reply to judge which of the two breathes most of the Spirit of the true God, of piety towards Him, and of that truth which leads men by sound doctrines to the noblest life."

Volume V gives us the writings of the Third Century. The Fathers presented here are Hippolytus, Cyprian, Caius, and Novatian.

This volume affords the fullest information ever yet brought together in one volume upon the rise of Latin Christianity, the decline of the Greek period of the Roman See, and the restrictive limits of the Roman province, not yet elevated to the technical position of a Nicene patriarchate.

Volume VI continues the Fathers of the Third Century. Writings included in this volume are those of Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius, Methodius, and Arnobius.

The student has before him in Volume VI a view of the Christian church emerging from the 10 persecutions; a survey of its conditions on the eve of the conversion of the empire; an introduction to the era of Athanasius; and a history of events that led to the calling of the first Catholic Council at Nicaea. One-half of this volume presents the Alexandrian school itself in its glorious succession of doctors and pupils and the other half in the reflected light of its universal influence.

Volume VII is entitled "Third and Fourth Century Fathers." In this work we meet Lactantius, Vennantius, Asterius, Victorius, Dionysius, and early liturgies.

Of special interest in this volume is the commentary on the Apocalypse by Victorinus. In his interpretation the author clings to the purer Chiliasm of Commodian.

Volume VIII — The Twelve Patriarchs, etc. Included in this volume are the testaments of the twelve patriarchs, excerpts of Theodotus, the pseudo-clementine literature, the apocrypha of the New Testament, the decretals, the Memoirs of Odessa, and ancient Syriac documents, and the remains of the Second and Third Centuries.

This volume is especially valuable because it presents the apocrypha of the New Testament. It contains such writings as the Gospel of the Nativity of Mary, the History of Joseph the Carpenter, the Gospel of Thomas, the Arabic Gospel of the Infancy of the Saviour, and the Gospel of Nicodemus.

Volume IX is a biographical synopsis and comprehensive general index on subjects and texts, edited by Dr. A. Cleveland Coxe. This volume shows the exhaustiveness of this work.

Volume X presents the Gospel of Peter, the Diatesseron of Tatian, the Apocalypse of Peter, the Visio Pauli, the Apocalyses of the Virgin and Sedrach, the Testament of Abraham, the Acts of Xanthippe, and Polxyxena, the Narrative of Zosimus, the Apology of Aristides, the Epistles of Clement, Origen's Commentary on John and Commentary on Matthew.

The first part of this volume is a collection of recently discovered editions to early Christian literature. The second part contains large portions of the two most important commentaries of Origen.

These volumes bristle with information on early Christian literature. Some of the reading is pleasant, some of it is dull, but all of it is profitable. This set is heartily recommended to ministers who desire to know more about the messages of the early Christian Fathers. Here is a large segment of Christian literature that deserves to be better known.

—J.R.R.

THE COMMUNICATION OF THE CHRISTIAN FAITH. Hendrik Kraemer. Westminster Press. $2.50.

Dr. Kraemer discusses in this volume one of the fundamental concerns of the church today—the problem of communication. He expresses why it is difficult to communicate the Christian faith and how the communication between men which was broken through the Fall may be restored.

There are 5 chapters in this volume. The first elaborates a fundamental theology of communication, stressing the differences between "communuication between" and "communication of", a distinction that must be kept in mind when dealing with the problem of communicating the Christian message. The second chapter treats the historical aspect of communication and the way in which the church came to terms with the world in which the gospel entered. Chapter 3 discusses the psychological, sociological and cultural factors involved in communication. In Chapter 4 Dr. Kraemer analyzes the causes and character of the breakdown of communication and suggests that the difficulty in overcoming it is partly caused by the mistaken assumption that it can be solved merely by language and method. The last chapter discusses the possibilities of restoring communication. He stresses a point that in spite of the importance of language the main issue is not that of using more intelligible language nor of devising methods and programs as primary needs. It is rather that the church in fearless self-criticism and self-examinations should recover again the new consciousness of its true nature and calling and change its ways accordingly—to reflect the truth that "judgment must begin at the house of God" and not at the house of the world.

Here is a valuable new book for Christians who are interested in the Christian missionary enterprise.

REFLECTIONS. Ruth Houston. Moody Press. $1.25.

This book is a culmination of thoughts the author has had in the day's reflections in the light of the Scripture. She gives lessons learned while purposely sitting at the feet of Jesus and being taught by His Spirit.

THE LAST ANALYSIS. Adam E. Armstrong. Philosophical Library, New York. $3.00.

The author is an experimentalist with numerous inventions to his credit. In this book he points the way to the full use of the same principle to the very corner of Existence. It is a book in protest against pure speculation and philosophies of fancy and a portrait of the universe as it is in the light of scientific method of finding the truth.

MEET JOE ROSS. Russell L. Dicks. Abingdon Press. $2.50.

Joe Ross is a typical citizen — a normal person with normal problems. The author writes "Meet Joe Ross, the friend of my imagination, for no such person exists, but yet he does. He is a part of the thousands of persons with whom I have talked and whom I have sat beside during the past 24 years as a hospital chaplain, pastor, counsellor and teacher."

Joe Ross has been caught in the stresses of modern life, full of tensions and with few ways of releasing them. He shows here how that through the words of the author under the relaxing therapy of conversation with a friend, trusted and sympathetic, Joe blossomed out. The conversations are easy, simple and helpful. They are about such things as the meaning of life, belief in God, the death of a baby, immortality, grief and other questions of faith.

SON OF TEARS. Henry W. Coray. G. P. Putnam's Sons. $3.95.

Son of Tears seeks to interpret one of the most productive minds as well as one of the most complex characters in Christian history. This interpretation is in the form of a novel about St. Augustine. Upon the moving and dramatic events in the life of Augustine, Mr. Coray has built a simple and sincere novel.

The author is to be commended for dramatizing for us in this Christian novel the most brilliant Christian thinker of his era, the aristocrat of theologians, the prince of philosophers, and the most human of preachers. From start to finish this work is fascinating, stimulating and elevating. Adults and young people alike will find Son of Tears to be a genuine delight.

HEAVENLY TREASURES. David B. VanArsdall. Greenwich Book Publishers. $2.50.

The author contends that little is said today about Scriptural teaching concerning reward and that many suggest that the Christian should not consider rewards in striving to increase their good works. Such an idea, he holds, is contrary to the plain word of the New Testament. He points out that Christ has promised rewards as a source of encouragement and to provide stimulation to live more abundant and useful lives.

AN INTRODUCTION TO THE APOCRYPHA. Bruce M. Metzger. Oxford University Press. $4.00.

The purpose of this volume is to supply in nontechnical language a concise, yet comprehensive account of the Apocrypha. Dr. Metzger's comments are based on the Revised Standard Version.

This introduction is devoted to a brief history of the process of differentiation between the Canonical and Apocryphal writings of the Old Testament. In the main part of the book each of the Apocryphal books form the subject matter of a separate chapter in which, after a statement of what is generally agreed among scholars as to its authorship, date of composition, original language and the like, a condensation of the book is provided with quotations of significant portions giving the reader a sample of the author's style. The summaries are furnished with chapter and verse references so that one may know exactly where to turn for the fuller account. At the close of each digest there is a discussion of the importance of that book or the noteworthy part of it in the history of the Synagogue or of the Church. The three concluding chapters deal with allusions to the Apocrypha in the New Testament, the History of the Apocrypha in the Christian Church, and Aspects of the Influence of the Apocrypha on the culture of the Western World in General.

Dr. Metzger makes it clear that he does not regard the Apocryphal books as part of the Bible. At the same time he says he is convinced that they contain certain moral and religious insights of permanent value. He believes that this body of literature also supplies important information regarding the life and thought of Jewish people during a significant period of their history, namely, the period just prior to the emergence of Christianity. Because of this fact he insists that by becoming acquainted with these books therefore one would be better able to understand the political, cultural, ethical, and religious background of the contemporaries of Christ. In addition to this, one will also be enabled to appreciate something of the manifold influence of the Apocrypha upon such diverse figures as poets, artists, hymn writers, dramatists, composers and even explorers — notably Christopher Columbus who was encouraged to undertake his voyages by a passage from II Esdras.

The data presented in this volume should enable the reader to better understand the Apocryphal writings. Dr. Metzger writes in a clear style and all who desire to become better acquainted with the Apocryphal literature would make a wise investment in the purchase of this volume.

—J.R.R.

GOD'S LAW AND GOD'S GRACE. Robert C. McQuilkin. Eerdman's. $2.00.

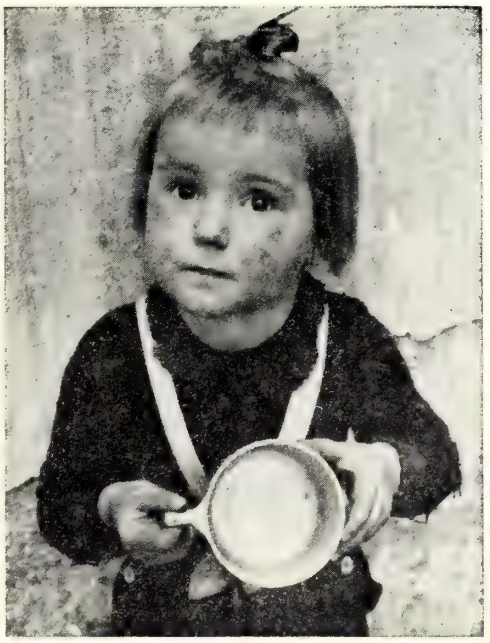
The late Dr. Robert C. McQuilkin believed that one should have a true understanding of the fundamental Biblical doctrines of God's law and grace in order to comprehend fully many vital issues of Christian truth and life. For many years, he expounded these truths and their implications. His message of victory in Christ through grace was built upon his firm conviction of the holy requirements of God's law as a standard for all believers. He presents here a praiseworthy statement of the abiding nature and purpose of the moral law of God and a keen analysis of the implications of the proper understanding of the law in our spiritual lives.

WANT TO RENT—House in Montreat for July and August. Congregation desires accommodations suitable for two families at a time, totalling perhaps eight or more persons. Single kitchen acceptable. First Presbyterian Church, Alexandria, Louisiana.

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EDITORIAL

Which Is Worse? Ministers Without Elders, or Elders Without Ministers?

Dr. Thornwell held that the Presbyterian courts preserved the bicameral principle by being composed of two classes of elders — the teaching elder who was steeped in great principles, and the ruling elder who kept close to concrete facts. Thus were the general and the particular brought together to sift out the truth and wisely apply the judgment.

Exception has been taken recently to a meeting at which only elders were invited. Now *tit* does not necessarily justify *tat,* but we respectfully suggest that with this occurrence there be considered a series of meetings to which only ministers were invited. The more so since this series of ministers' forums brought into the center of our Church "the social gospel" about which the recent meeting of the elders was concerned.

In a day when our Church was committed to the spiritual mission of the Church (with the social implications thereof found in the catechetical exposition of the Ten Commandments), a series of forums held at Montreat for ministers only carried the central interest of our preachers in the direction of pacifism, socialism and modernism. Dr. Kirby Page was invited to speak to ministers in one of the larger cottages at Montreat. Thereafter his periodical THE WORLD TOMORROW was promoted by a round robin from prominent ministers to all preachers. In this periodical as in his book JESUS, OR CHRISTIANITY? Dr. Page sets forth extreme pacifism, economic collectivism, and a modernism which holds that one must reject Christianity to have Jesus. The Ministers' Forum held thereafter as part of the Montreat Program did not go so far as did Dr. Page, but it went in his direction and turned the attention of the pulpit to such matters. When these questions which threatened the defense of America and the free world, which challenged the free enterprise system of private industry, and which set Jesus against Christianity were discussed, the doors were closed against the ruling elders. And that despite the fact that these matters were of as much concern to the elder and his sons as to the ministers and their children. Behind the present day preoccupation with "the social gospel" in many sections of our Church is this work done by the followers of Dr. Kirby Page in the Montreat Ministers' Forum. Indeed, Dr. Page was quoted from time to time with approval until his death a few months ago.

As ministers, naturally we were not invited to the recent elders meeting. We hold no brief for any mistakes that might have been made there — indeed we have too many matters of our own to reckon with to add others thereto. But we would suggest that any general condemnation of the meetings limited to ruling elders take account of and give like condemnation to the meetings limited to ministers held sundry years in the Assembly's Montreat.

—W.C.R.

Take Christians Where You Find Them

No denomination or organization has a monopoly on Christianity. One will find Christians in unexpected places; in the highways and hedges and in the councils of the mighty.

Paul rejoiced in believers living and working in Caesar's household. Our Lord gave precedence to the good Samaritan over the priest and Levite. The astonished Peter was forced to recognize the validity of the work of the Holy Spirit in a Gentile home, a place that he did not even want to enter.

One of the unhappy habits of some today is to catalogue Christians on the basis of affilia-

tions, organizations or personal habits. Looking at externalities some forget that God looks on the heart, not on the outward appearance.

This tendency to judge others eats into the soul like a cancer. A young zealot of this type recently visited a strange church and after a few minutes turned to a casual acquaintance and remarked: "I can tell who is a Christian here and who is not." Amusing were it not so tragically pitiful.

A Christian is one who recognizes Christ as the Son of God and trusts in Him for salvation and follows Him as Lord. True, there are, or should be, many outward evidences of the saving faith which exists in the heart. But others may fail to read the signs aright and in so doing fail to recognize a brother in Christ.

Proud of our denominational heritage it is easy for us to look down our ecclesiastical noses and deny the right hand of Christian fellowship to some whose experience with the Lord may be far more real and effective than our own. The Christian attitude would certainly seem to demand that we take Christians where we find them, accept them as brothers in Christ and thank God that He has His own in the most unexpected places. They may have personal or other characteristics which render them unattractive. They may have church affiliations about which we have serious question. But if they have the living Christ in their hearts we *must* accept them for what they are — fellow Christians.

—L.N.B.

"The Iniquity of My Sin"

Alexander Whyte was the great evangelical preacher of Edinburgh during the last of the 19th and the first of this century. All his preaching was marked by a deep sense of sin. On one occasion he told his congregation that he had found out the name of the most wicked man in Edinburgh. Then he leaned over the pulpit and said, "His name is Alexander Whyte."

The Psalmist confesses to God "the iniquity of my sin," 51:1-5. On the other hand the Good Book says, fools make light of sin. If everyone who has made light of sin in one form or another be a fool, who then shall escape this censure? How is each of us to realize the gravity of his own sin?

I. For one thing by full confession to God. "The less you spare yourself, the more God will spare you" (Tertullian) As long as David hid his sin in silence his bones waxed old, his moisture was turned into the drought of summer, for day and night God's hand was upon him. Only when in confession he acknowledged his bloodguiltiness did the cry arise, "Deliver me, O God, thou God of my salvation." Arnold of Rugby has properly observed that "in a deep sense of sin, perhaps more than anywhere else abides a saving knowledge of God." When David ceased to hide his transgression, God forgave the iniquity of his sin.

II. For another, by the law comes the knowledge of sin. The law of the Lord is perfect converting the soul. Only by a recovery of the sanctity of the moral law of God will we learn again the gravity of sin. Every suicide solemnly calls us back to the catechetical exposition of the sixth commandment, that is, to the sanctity of every human life, our own and our neighbor's. Or when one thinks of the sixth, the old adage comes to mind:

You may laugh and call old notions fudge,
You may bend your conscience to your dealings,
The Ten Commandments will not budge,
And stealing is stealing.

While we are bringing the Gospel into the relations of divorce and re-marriage, we must not let the law fall out. The old chapter speaks repeatedly of what is *lawful* in these matters. Would that the new statement spoke of *the Divine commandment* rather than the weaker wording, *the Divine intention*. And one fears that the phrase "but the mere fact" will permit a minimistic interpretation upon the violation of the Seventh Commandment.

Or turning to the first table, do we not need to search our hearts before the Second Commandment in view of the prevalent use of pictures as worship-center aids to worship? In this commandment God describes Himself as a jealous God visiting the iniquities of the fathers upon the children.

According to the Third Commandment, thou shalt not vainly or irreverently take the Name of the LORD Who spoke the Ten Words of the Sinai covenant, the God Who redeemed Israel from Egypt with a mighty hand and an outstretched arm. For on the sea of glass, the victors celebrate His great and marvelous works, His just and true ways in the song of

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Moses the servant of God and song of the Lamb, Exod. 20.2,7; Rev. 15.2-4.

Again the Fourth Commandment is the special sign of our loyalty to the covenant of our God.

Let us never assume that the Gospel leads to anti-nomianism. In the new covenant God writes His laws upon our hearts and our minds at the same time as He forgives our sins. Bunyan put it thus:

I saw Immanuel when He possess'd
His town of Mansoul; and how greatly blessed
A town His gallant town of Mansoul was
When she received His pardon, loved His laws.

III. Then, we shall never have an adequate sense of sin without a serious view of the wrath of God. In Romans, "the wrath of God is being continually revealed from heaven against all ungodliness and unrighteousness," . . . "wrath in the day of wrath and revelation of the righteous judgment of God Who will render to every man according to his works" . . . "wrath and indignation, tribulation and anguish" . . . "saved from wrath through Him." "Vengeance is Mine, I will repay, saith the Lord!" The thought that the wrath of God is abrogated by the Gospel has no place in Paul. Rather the Apostle looks forward to the most comprehensive revelation of God's wrath in the final judgment. "It is only the one who knows the Divine wrath, who takes the grace of God seriously" (O.Michel). And, conversely, "whosoever thinks he can smile at God's wrath, will never praise Him eternally for His grace" (Vogel).

IV. In the Cross of Christ the heinousness of sin is written in letters of flame. 'Tis by no breath, turn of the eye or wave of the hand that life joins issue with death. There He gave Himself to be made sin for us that we might become the righteousness of God in Him. He took our curse to give us blessed pardon. The wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord. In his *Private Thoughts on Religion*, Thomas Adam confesses: "It is one of the hardest things in the world to see sin and Christ at the same time, to be penetrated with a lively sense of our desert of punishment and absolute freedom from condemnation but the more we know of both the nearer approach we shall make to the state of heaven."

—W.C.R.

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Filling a Vacuum

Down in the human heart there are longings for some form of spiritual reality. These may be stifled; they may lie dormant; or, they may result in an active search for faith and reality.

St. Augustine affirmed this truth in words something like this:

"Thou, O God, hast made us for thyself,
And our souls are restless
Until they find their rest in Thee."

In a sense this longing creates a vacuum. Our Lord told of the story of a man who through self-reformation found himself rid of an unclean spirit. But nothing took its place. Later the evil spirit returned and brought with him seven other spirits more evil, and the last state of the man was worse than the first.

America is increasingly filled with cults, man-made (and also woman-made) religions which have a show of humility and love but which are evil because they ignore or deny the Lord Who has bought us.

Paul puts his finger on the situation in these words: "Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away in divers lusts, ever learning, and never able to come to the knowledge of the truth." (II Tim. 3:5-7).

Such deviations from truth are inevitable; that they should ever occur because people have failed to find Christ and spiritual reality in the Church is a tragedy of the first water.

In some cases people are being spiritually starved today. An illustration is a recent pre-Lenten service in Washington. A prominent churchman from another city, a man who has in the last few weeks had considerable national publicity because of advancement to a high office in his church, was the guest speaker.

Many people from the offices and professions crowded the church. What did they hear? The name of Christ was not mentioned once. They heard that the Old Testament contains many myths. They heard some clever jokes. They heard and saw a man of remarkable personality and ability. They went away with a few doubts to think about; with some injunctions to go out and be good people; but, so far as that message was concerned, *without Christ and without hope.*

It is into such vacuums that the cults rush. It is also on such situations that the newer and smaller denominations thrive because of the positive message which they preach.

With all the wonders of biblical revelation, of God's mercy and grace, of the realities of this

life and of that which is to come, why, oh why, give a stone when men need bread — a serpent when they need meat?

That there is spiritual hunger abroad in the land is a challenge to the Church and to individual Christians. That we have the food to meet and satisfy this hunger places on our shoulders an inescapable responsibility.

That this vacuum is now being filled in some part by cults and movements lacking vital Christian truths should cause us to redouble our efforts to make Christ known.

God forbid that we ourselves should be as broken cisterns from which the water of life has trickled away.

—L.N.B.

The Secret of Assurance

As some of our relatives approach the end of life questions do arise. We urge these dear ones: do not let the things you do not know upset your confidence in the things you do know. The man born blind could not answer all the captious questions of his inquisitors but he held on to this: - One thing I do know: whereas I was blind now I see. Hold on to the twenty-third Psalm and the 14th of John - hold on to Jesus the author and finisher of our faith - hold on to God's merciful dealings with you in life - hold on to his forgiving your sins and assuring you that you are His child - hold on to the open way into His presence through the sacrifice of Christ and His heavenly intercession - hold on to the emptied tomb of Joseph of Arimathea and the power of Christ's resurrection.

I know not where His islands lift
Their fronded palms in air.
I only know I cannot drift
Beyond His love and care.

Another poet writes:

I never saw a moor
I never saw the sea;
Yet know I how the heather looks
And what a wave must be.

I never spoke with God,
Nor visited in heaven
Yet certain am I of the spot
As if the chart were given.

—W.C.R.



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The Atonement

(Excerpt from a sermon on I *Peter* 2:24, *preached in the First United Presbyterian Church of Indianapolis, by Gordon H. Clark, March* 2, 1958.)

My good friends, I wish to speak very plainly. This doctrine of the substitutionary atonement is the heart of the gospel. The Westminster Confession contains thirty-three chapters, all good, and, I would say, all important, even though the rank and file of most congregations know little about it. But however it may be with other doctrines, the substitutionary atonement is the very center of the gospel.

By God's grace I purpose to preach the atonement, and by God's grace I shall hold membership in a Church that considers this central and essential.

If a Church does not insist on the substitutionary atonement, if it merely permits some ministers to preach it, while at the same time it promotes other ministers who deny it, that Church has lost its reason for existence. If the purpose of a Church does not include the Atonement, I cannot share in its purpose.

The questions that face us in this year of merger are not minor matters of report-forms and business routine. Nor is it a question of a small body being swallowed up by a large body. It is not just a question of tight centralized control in contrast with more democratic procedures. It is not merely the matter of the ordination of women. It is not even a question simply of the distinctive doctrines of Calvinism, much as I believe them to be very important.

But we are called upon this day to judge of the importance, of the indispensability of the very center of Christian faith — the atonement of Christ.

As for me, I shall under no condition remain in a Church that considers the atonement unessential.

Searching for Him

A three year old member of a Sunday School was saying his prayers. "Dear Dedus," said he, "please help me to be a good boy in search," meaning in church. This brought to mind the thought—wouldn't it be wonderful if church attendance were always a search, a search for Christ.

"Search the scriptures" and "If ye seek ye shall find," the Bible tells us but let us consider some of the motives behind church attendance. For some it is a bona fide searching, a seeking for the Master, and these people, already having Christ in their hearts, want more of Him and their search is always rewarded.

For others church attendance is a habit, a custom, a convention and these would do well to remember that the Word of God never leaves us the same. It either softens us or else it hardens us.

Still others go to church because their gregarious instinct moves them to foregather wherever a crowd assembles. Others go because of fear of their Creator. And a troubled conscience which needs salving is the motivating influence behind still others.

Suppose we could read the hearts of men, what queer stories we would find, but know ye, God can read them all and you can read one—your own. Does it make good reading? Are your motives right? Are you really searching for Him as you sit in His house?

Perhaps what you need is not a house-cleaning but a heart-cleaning. Why not enlist the aid today, now, of the master heart-cleaner, Jesus Christ our Lord.

—R.Le.C.

The Publican Plane

Nobody expected much of the Publican. He, like the Samaritan, ranked low in Jewry. One indeed went down to his house justified rather than the Pharisee, - he was an exception. And one became an Apostle and a Gospel writer, - he stood out from his fellows. One, having found, - having been found by, the Lord, restored looted goods and made it four-fold, - but Zacchaeus was an extraordinary case. None the less, the publican in general had little bestowed and little required. He served as a comparison, a contrast, to that which a devout Churchman ought to be. It was therefore a scathing indictment of supposed godly folk, which our Lord intended when He cried: "If ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?"

Even so also in the judgment of the Saviour, the Christian should be of superior temper to those round about him, the non-Christians. No doubt remains on this, when we recall the final word of Matthew 5: "Be ye therefore perfect . . . " Whether one takes this as did the old-fashioned Methodist ordination vow, that is, as regards loving, or in the absolute sense, unfathomable, the standard for the Christian certainly is supreme. Rather strange, yet pointedly, the world has the same attitude as relates to His followers. All ages, reflecting if unconsciously our Lord's estimate and demand, have expected Christians to be super men, not in the sense of the philosopher Nietzsche, nor in the so-called comic-book fashion, but in the sense which the Bible presents.

The moralist goes to Church when convenient. Should not the Christian do more? The one whose name is on the Church roll, reads the Bible on occasion. Does the Christian do no more? The religionist prays perhaps. What do we more? Some, many, believe in God; the Christian puts God first! The publican spends his money for self, for a family, for things of this life, with a little for God's purposes through the Church. The Christian, recognizing all as God's, handles his money in trust, and sets aside God's portion first. The publican has his drinks, his "rock 'n' roll," his Sunday movies, Sunday fiestas, his bridge and racing bets, his pin-ball and pin-up. Is the Christian different? Is the name Christian only a name, nominal, an appellation? Or is it character, in the true Hebrew and Biblical sense?

If the Christian does even all that it is his duty to do, as duty, what does he more than others? Our Lord characterized such attitude as true of the unprofitable servant. Real righteousness exceeds that, not of the publican, but of the Scribes and Pharisees! What of the second mile, the cloak with the coat? the other cheek? We recall the story of the debate in which one said to his opponent: "You do not have much religion, do you?" And the other replied: "Not enough to boast about." No marvel that the wordling scorns the "nominal" Christian; he should! And what does the Lord of Glory think?

Several years back there was printed a story about an innkeeper who customarily entertained preachers without charge. On occasion, one representing himself as such, registered for space. On leaving he was surprised to receive a bill. Remonstrating that the custom of the inn was to make no charge for preachers, he received the reply: "You drank like the sinners. You cursed like the sinners. You gambled like the sinners. And you will pay like the sinners!" Do Christians live on the plane of the Publican?

—R.F.G.

"Brethren, Pray for Us"

Paul often felt the need of prayer, perhaps having heard James preach that "effectual fervent prayer of a righteous man availeth much." Any person who thinks that he doesn't need the prayers of the faithful is a lost soul. The greatest ministers of our church have made it a habit to request their Sessions to pray for them.

When a Christian develops a sense of inadequacy, desiring the prayerful intercession of his friends, it is a sign of spiritual growth. It is a common Christian experience and somewhere along the way every prophet, apostle and saint has been strengthened by the prayers of God's good people.

If you go behind the scenes in the lives of the most successful ministers and laymen, you will find some one, perhaps a group, praying constantly for every individual the Lord has blessed. Paul revealed the need for prayer as much or more than any writer of the Old and New Testaments. He mentioned it in several Epistles, appealing especially to the brethren in I Thessalonians 5:25.

If Paul felt this need, we ordinary, sinful mortals certainly stand in need of prayer.

—Ralph Brewer.

How To Be Saved

"Sirs, what must I do to be saved?" was the cry of the Philippian jailer on that eventful midnight when two strange prisoners, Paul and Silas, sang hymns to the bass accompaniment of an earthquake, and when prison doors were miraculously opened.

"Believe on the Lord Jesus Christ and you shall be saved, you and your household," was the immediate Spirit-given reply.

This is the abiding answer to life's greatest question. It was given to one who sensed his sinnerhood, and was therefore ready to accept Christ's Saviourhood. Not until we become aware of our own desperate ruin are we prepared to embrace God's wonderful remedy.

However, the moment we realize that we are sinners incapable of saving ourselves, God would have us know that "Christ died for our sins" (I Cor. 15:3), and that all the benefits of His atoning death are ours when we receive Him by faith. Unquestionably Paul and Silas elaborated on our Lord's great mission of redemption to the Philippian jailer, for we read, "They spoke the Word of the Lord to him and all that were in his house." (Acts 16:32). But we know that all their instruction led back to their great initial announcement, "Believe on the Lord Jesus Christ and you shall be saved, you and your household."

This is the simple Gospel which too many are missing—church members as well as others. Have you received, by a definite act of faith, the Lord Jesus Christ as your Saviour?

If you are not sure of your salvation, you can come into that glorious certainty at this very moment simply by praying in all sincerity this prayer: "Lord Jesus, as a penitent sinner, I now accept Thee as the One who died in my stead on the Cross. I put my complete trust in Thee, my risen Lord. I come to Thee believing Thy promise, 'Him that cometh to Me I will in no wise cast out' (John 6:37). In simple child-like faith I accept the assurance of Thy Word which declares, "But as many as received Him to them gave He power to become the sons of God' (John 1:12). Help me live for Thee each day, to nourish my soul daily with Thy Word, to strengthen by my presence and service Thy church, and to witness a good confession to Thy grace and power before men. In Thy great Name I pray. Amen."

Now go and tell someone what He means to you. The possession of Christ involves the expression of Christ. (See Romans 10:9,10).

—G.S.

The Generation To Come

See Psalm 78 and Deuteronomy 6

"The generation to come might know." Ps. 78:6

The generation to come is the important generation. When we are forty we are concerned about our children. When we are seventy, we think of our grandchildren. Moses was deeply concerned about the generation to come, and so was the writer of Psalm 78. In America today our great problem is Juvenile Delinquency. We wonder sometimes what our country will be like when the boys and girls who are now in their teens take over. If the generation to come is to be better than the present generation what are some of the things we should teach them. Let us listen as Moses tries to tell us.

1. *Their Relation to God:* three simple, but fundamental rules: Hear, or Listen, to God; Do, or obey, God; Love Him. Suppose that these were the "three rules" of education. Suppose that in every school and in every home, and in every church our children were taught these three things! They are far more important than the "Three R's" that we talk so much about. If our children were taught to Listen to God, to Obey Him, and to Love Him, I believe our problem of juvenile delinquency would be solved. This is what Moses, the great statesman and lawgiver, tells his people.

II. *Their Relation to the Book:* "This Book." We have lots of books for our children to study; I see them with their load of books very often. There is one Book which ought to be the main book in every school: the Bible. Moses says to put this Book in our hearts; have it on our tongues, to teach it and talk about it; bind it upon our hands; keep it as frontlets between our eyes; write it on the doorposts of our homes and on our gates. And yet, many of our modern schools will not allow the Bible to be read, much less studied. The "generation to come" must have the Bible if they are to be better than, or as good, as their fathers.

III. *In Relation to Themselves:* Remember: Forget not. The sin of forgetting God, of

forgetting His Word, is a terrible sin. The nation that forgets God will dig its own grave. The nation that forgets the Word of God will perish. When we forget to listen to God, to obey Him, to love Him, we become idolaters. I am afraid that we are forgetting God and forgetting His Word. If we forget, then may God have mercy upon our children; they can only remember what we teach them.

O Lord of Hosts, Be with us yet: Lest we forget: Lest we forget!

—J.K.P.

The Challenge of Sputnik

By Dr. J. P. McCallie

Talk given at breakfast meeting at Second World Missions Conference of Independent Presbyterian Church in Savannah, Ga., November 21, 1957. *The Impetus to Missionary Effort.*

This is the International Geophysical Year from July 1, 1957 to December 31, 1958. It has been agreed on by 58 of the 82 nations in the United Nations to take the time of maximum solar activity when the most and largest sunspots would appear, as they do every 11 years, to make all kinds of experiments on the earth, such as at the South Pole; under the earth and under the sea, such as our atomic submarine Nautilus going under the ice pack to within a few hundred miles of the North Pole; and in the atmosphere around the earth, such as by immensely high balloon ascensions, and the setting off of intercontinental ballistic missiles and rockets of every kind, all this and more too, in order to find out all about our earth, and even about the sun and its rays and radiations that cause magnetic storms, interfering with radio and cable messages; in fact, to know what kind of universe we are living in.

This is the reason why two nations, Russia and the U. S. A., agreed to send up for the first time in history manmade satellites to radio back information as to temperature and density of the atmosphere, ultra violet rays of the sun and cosmic rays from outer space, magnetic storms and meteoric dust, in fact everything that can be learned about the heavens above us. Scientific agreement was made that every nation would share with all the others all information secured. The wave length of radio signals was agreed upon. It was all for the finding out the mysteries of nature. No race to do it first was engaged in and America gave out all her information freely, showing complete drawings of the satellite and all its contents. The rocket to launch it into the air was described and the approximate time of launching it given. In order that it might not be at all regarded as a military instrument our country refused to use our military rocket, Jupiter, to launch the satellite, which it could have done in 1956, as that missile has been shot out at Eniwetok over 2500 miles up into the sky.

But Russia, as usual, broke every agreement, and gave out no information, stole nearly every atomic secret we had, changed the radio frequency of Sputnik's signals from those agreed upon and without previous announcement hurled Sputnik out into space at a rate of 18,000 miles per hour, so as to have its centrifugal force exactly balance the centripetal force of gravity and enable it to circle the earth every 96 minutes. Thereby Russia gained an enormous propaganda advantage over the free nations and caused ignorant and neutral people of many nations to accept Russia's world leadership over America's.

Moreover this challenge that Sputnik (which means fellow traveler) has brought to the free world has caused us to raise our ballistic missile expense to 2.6 billion dollars for this year. Our project, Vanguard, to get our own satellite up, which will far outstrip Russia in the information it will give the scientists, is now moving heaven and earth to send up our own moon as soon as possible. (Explorer was hurled aloft on January 31.)

Satanic influences have aided atheistic Russia to beat so-called Christian America to spend her wealth trying to accomplish the same thing God told Adam and Eve not to do, i.e. not to eat of the fruit of the tree of the knowledge of good and evil, "to be as gods, knowing good and evil." Man was again rebuked at Babel for attempting to build a tower to reach unto heaven.

A Russian scientist has said they have proved there is no God, else He would have slapped Sputnik down for invading His heaven. Each such satellite costs from one to two million dollars. Wealth is being squandered in the effort to seize the control of the moon and so over the earth.

Thus the challenge of Sputnik to us Christians is to spend our wealth to make Jesus Christ known to a lost world, to set up His control over the earth, to obey His last command "Go ye and disciple all nations." It takes a mighty urge to get us lethargic Christians to move in the right direction. The early Christian church stayed in Jerusalem and ap-

parently forgot the Lord's injunction of Acts 1:8. But the persecution that Saul of Tarsus stirred up sent Christians scurrying everywhere throughout Judea and Samaria and "they that were scattered abroad went everywhere preaching the Word."

Again at Antioch, where the church was first called Christian, they lingered for several years instead of taking the gospel out to the Gentile world. Then the Holy Spirit said: "Set apart for me Barnabas and Saul for the work whereunto I have called them." The church was content to stay put in one place, but the Lord stirred them up. Men grow apathetic, self-satisfied, and self-centered. It takes a mighty impetus to send them out to witness for Christ.

Even the apostle Paul had to have the Lord appear unto him at Corinth and say: "Paul, be of good cheer. Speak boldly. I will let no man hurt thee. I have much people in this city." In Jerusalem the Lord said to him in a vision: "Get thee out of Jerusalem and go far hence to the Gentiles." At Troas the Lord sent a vision of a man from Macedonia saying: "Come over into Macedonia and help us." Let's take the challenge of Sputnik to do our very best to let the whole world know not just about the atmospheric heaven above us but about the eternal heaven where our Lord will someday say to us "Well done, good and faithful servant. Thou hast been faithful in a few things. Enter into the joy of thy Lord."

I shall never forget what a jolt it took to break my Bible class loose from a practically indifferent attitude toward missions. One foreign mission season I had put aside $100 as my self denial gift. My class was doing nothing. I said to my men: "Fellows, this is a man's job. We are letting the women of the church do all the self denial giving. It isn't fair." I had what I thought was a bright idea whereby maybe I could turn my $100 into $200. I said: "I'll tell you what I'll do. I will match every dollar you men give to the self-denial offering for foreign missions." My brother-in-law came into the session room after the class was dismissed and said: "Do you know what those fellows are doing out on the sidewalk? Wisdom Goree is going from fellow to fellow and saying, 'Did you hear what Park McCallie said he would do — matching dollar for dollar. Fellows, let's take him for a ride!' They tried to get me but I refused. I'll help you by paying half of what it's going to cost you, and I'm afraid that's going to be a plenty." And he was right. They raised $630 and it cost each of us $315.

But I tell you that because of the after-result. They had got an impetus that could have come in no other way that I know of. The next year instead of $1,260 the class raised $1,500 without my matching a single dollar and took a missionary, Bill Moseley, at Fortaleza in Brazil. Bill married Ruth and we took her on at $1,500 more. Then a couple's support was raised to $5,400 and we went up to that four years ago. The impetus to foreign mission effort had caught fire. A definite object, a fine missionary couple, whose letters and visits inspire us, keep us gladly giving to make Jesus known in that great land to the south of us. We have given Bill a plane that has doubled his usefulness and equipped his converted bandit, Balbino, with dentist's chair and instruments. Won't you let Sputnik challenge you to do as much for Jesus Christ as Russia is doing for the devil?

The Reds' Program for the Church

By Mrs. Helen Sigrist

Former Communist Party Member

Last fall a delegation of Australian churchmen visited Red China, and came back delighted with both the economic state of China and the freedom they felt the church has under Communism. This spring representatives of Japanese churches made a similar trip, with most of their reports being equally optimistic. Can we believe such reports? If not, what happens to well-meaning churchmen when they take conducted tours of Communist countries? Have they undergone some mysterious "brain-washing?"

"Brain-washed" Clergymen?

Yes, in a very real sense such delegates are "brain washed." Churchmen are especially easy to influence unless they understand the meaning of Communism. They're idealists. They've been taught to look for good rather than bad. Most of them are not well grounded in economics or political science. Communists consider them the most naive section of the world's population, though they'd not put it as gently as that.

Besides this, if they have fought Communism it's too often because of what they thought it was, not for what it really is. They've thought all Communists are out for personal wealth or power, and then they meet one who has obviously sacrificed much for the movement and would give his life for it, expecting no reward in heaven and nothing now but the thought of building a new world. They've heard of free love, and find among Young Communists higher moral standards than among most non-Christians of the free world. They've pictured all Communists as sadistic, humorless maniacs, and meet some who chat about Beethoven and laugh easily at little incidents, as people laugh everywhere. They decide they must have been wrong about Communists, and are disarmed.

Then the churchmen hear for the first time from able speakers the "other side" of the story of colonialism and exploitation and how the church followed the advance of imperialism, and it seems to make sense. They see illiteracy being reduced, and they see no more beggars. They see that though the country is still poor, yet people have enough food to live. They talk to church leaders who say that the Communists have made a deal with them and they are free, if only they are loyal to the government. And the churchmen go home believing—brainwashed because they didn't know what Communism was when they went, and they still don't know.

Then What Is Communism?

First, Communism is an ideal society of which men dream, in which there would be no war, crime nor poverty and very little sickness, in which each person would work for the love of it and receive all he needs. Communists never claim to have such a society, only that it will grow once capitalism is dead and there is no more need to keep a war machine. Theirs is Satan's dream of heaven without God. They might succeed except for the fact that it is man's fallen nature that is responsible for the evils of his society, not the other way around.

Second, Communism is a movement to destroy the old world and build the new through the instrument of the Communist Party, which is never intended to be more than a small, resolute, thoroughly convinced minority. This Party works openly, and secretly. It enters organizations it hopes to win over, others it hopes to sabotage and smash, others it intends to neutralize. A majority of the people may not favor its program before a successful revolution, but the majority must be neutralized, that is, be unwilling to fight to the death against them. Let us never think that Communists would rest while any tiny portion of the world was not in their control. As one of their songs goes, "We want the earth and all that's on it. . . . "

Third, Communism is a philosophy of life, one that is often called a religion because it gives men something to live and die for. Many Communist theories have changed since the days of Marx, as no one can predict economic and political developments with complete accuracy. Communists adapt to new conditions or forget some of their theories. But the basis can never be changed, and it's well for Christians to remember this if they think of cooperation with Communists. That basis is materialism. Communist teaching means nothing if there is even the possibility of the supernatural in the universe.

Most educated people have heard the Marxist phrase "Religion is the opiate of the people." Do Communists really mean that? They certainly do, and they hate every expression of religion, especially Christianity. I know that as a Communist I hated the God I said didn't exist with a fury that is beyond the understanding of all who haven't felt it. I hated the sight of a church or a Bible or a minister. The Communists I knew felt the greatest contempt for England's Red Dean of Canterbury and other religionists who helped us, even when it was clear that their "supernaturalism" was little more than words. For all that, we always had a smile and a warm handclasp for the pastor or the Sunday school teacher who wandered our way. We had learned to stomach many things we didn't like for the sake of the cause, and we could greet these people because we had to, even if it meant prattling piously about "Comrade Jesus." Many a church participated in Communist-sponsored movements on welfare problems or education or segregation or civil rights. (Communists are not too alarmed when they happen to be unpopular for the moment. Look what happened in China!)

Communists intend to destroy the church. They want to do it as quickly and efficiently as possible. They plan to wipe from the memory of man all thought of religion except as a myth believed by ignorant ancestors. Why then do Russia and China guarantee freedom of religion in their constitutions? Because Satan learned something in Nero's day and will not make the mistake again of giving a simple and quick choice between Christ and death. The freedom promised on paper, and the limited freedom in practice, seems to the Communists the quickest way to kill Christianity. Besides they intend to use the church in its dying years.

Clergymen Confused

A happy Australian churchman reports that Red China has had to "come to terms with the church." But remember, the Communist goal is to neutralize antagonism. The church is required not only not to oppose the government, but to support it loyally, and this brings

into submission not only church members but all in their circles of influence. Leaders are asked to condemn foreign missionaries as agents of imperialism, and it doesn't seem an issue worth dying for so they do it, even though such of them as are truly born again received life in Christ because of the ministry of these missionaries. The church must tell outsiders that it is free—and so word spreads throughout the world, and antagonism is softened, and nations are prepared just a little more for the day of their own disaster. In Communist theory, everything is political, whether astronomy or child care. Chinese Christians may think they have not compromised in matters of faith — and who are we to condemn them, who have not been under like pressure? — but is it really the government that has come to terms, or is it the church? For the Chinese Communists, the church has become a political agent, quietly cooperating, until the time comes for its death.

Meanwhile Communist strategy is to take from the church the youth, its future leaders, by compulsory teaching of materialist science; by arranging activities conflicting with church programs, they plan to isolate the younger generation and only a handful of "odd numbers" will cling to religious faith. The church is restricted in its publications, is denied the right to conduct schools as it used to do, is usually unable to hold open air meetings, and so on. It meets a steady stream of anti-religious propaganda. Yet this is proudly described as freedom.

Much is made of the fact that in recent years no one has been imprisoned or killed on the charge of being a Christian. True. As Christianity is not itself a crime on the books, those whose preaching is zealous and who seem to the government to have too little enthusiasm for Communism, are arrested on some small technical charge, or on some frame-up, or are accused of being spies because of past association with missionaries. Through unrelieved pressure that breaks the spirit, many come to believe that their Christian work may have been part of a foreign plot to control Chinese minds, and they confess and are re-educated along Communist lines. Others receive strength to resist, and are never heard from again. No one is given the chance to die for Christ as the world sees it. The Lord sees it otherwise.

There is nothing unique about the Communist tactics in dealing with the church, as it is good Marxist-Leninist theory to have an immediate goal that seems quite different from the ultimate goal. Communists are internationalists—yet they support every nationalist movement, either to direct it, or in the hope that it will weaken the great world powers. Communists promise small farms to poor peasants when estates are divided—yet they soon coax or force them to join collectives. Communists scream for academic freedom when Red teachers are discharged in capitalist countries—but themselves give far less freedom. Communists work in trade unions in every country before the revolution—but afterward render them almost functionless. Communists support pacifist groups to cripple their enemies—but are far from pacifist themselves. It's no wonder that they use a promise of freedom as a means of killing the church.

Now we know that God is able to overrule Satan's agents, human or otherwise. He can comfort and strengthen Christians and give them wisdom. Even the newest Christian has the promise that it will be given him what he should say in a day of trial. In answer to prayer in China and outside, the Holy Spirit can frustrate the destroyers and give revival. Perhaps then the Communists would turn to violence in desperation, but even that could build the church.

Delegations Destroy Church

Will the Chinese church be benefited, however, by the sending of delegations who come back with rosy reports? No. Such reports injure the church, both in China and outside. The Chinese church will lose because the reports will not arouse Christians to pray earnestly for China and the believers there, but will remove all sense of urgency or pressing need. We will lose because we will go on our complacent way, crying peace when there is no peace, unmoved at the disaster that has overtaken a large part of the world. We will be lulled to sleep, while Communists, sneering at our stupidity, work night and day to destroy faith in the world. Then one day the Red government will ask the church of Jesus Christ in China to send its sons to fight with the blessing of the church. When they march, we who have helped build their power by an easy policy of accepting and speaking well of this Satanic force will see our mistake, too late.

Must we then desert our brothers in China? Is there nothing we can do to help them? We should by all means seek to do anything we can that is a real help. Until we are sure that some means will not do more harm than good, we can pray. Not a vague mumbling of "God bless the Christians in China," but real intercession, the prayer that costs and that releases the power of Almighty God. Perhaps those who know the Chinese church best could mobilize this prayer by a campaign suggesting specific needs, real goals. Let us never say "It seems we can do nothing but pray." Let it rather be, "God is omnipotent—and we can pray!"

—Japan Harvest



LESSON FOR APRIL 13

By THE REV. J. KENTON PARKER

God's People In Bondage

Background Scripture: Exodus 1
Devotional Reading: Isaiah 40:1-11

The book of Genesis ends with the words, "a coffin in Egypt," but in that coffin were the bones of one who had the faith to believe that God would visit His people and bring them out of Egypt, and Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from Egypt. In the book of Exodus we continue to study the history of God's people. As long as Joseph lived, the children of Israel were treated as became the brethren of the man who had been the ruler of the land under Pharaoh. Then Joseph died and all his brethren and all that generation and a radical change took place in the relationship of the Egyptians and the rulers of Egypt.

I. *The Prosperity of Israel:* 1:7-8.

These verses explain the change which took place. There were two reasons. First, the children of Israel prospered in the land of Goshen. Notice how verse 7 expresses it: "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." From a small band of some seventy souls they now numbered a half million or more. This, in itself, created a problem for the Egyptians. In the second place, a king came on the throne who knew not Joseph. It does not take long for nations, or people, to forget their benefactors. Then when dynasties change, the whole attitude of a nation often changes with it.

II. *Oppressive Measures Begun:* 8-14.

The new king became fearful of the Israelites. Here in their midst was a nation of foreigners. They were growing so rapidly that he says of them, "the people of the children of Israel are more and mightier than we are." This was no doubt an exaggeration, but there was enough truth in it to make the Egyptians afraid. He suggested that they "deal wisely" with them, lest they multiply and if a war should occur join their enemies and fight and get them up out of the land. Notice this last expression. They were afraid of the Israelites and yet they wanted to keep them in the land. It was to their advantage to have them there, but not as free independent people, but as slaves. It seems that the Israelites were profitable to the Egyptians. Very much the same feeling has often existed where there were many Jews. The Jews are good financiers and sharp business men. There were a good many Jews in Germany before the war. They possessed a large proportion of the money. The Germans were jealous of them and set about to destroy them. So with the Egyptian King and his advisers. Their policy was, make them stay in the land, but make slaves out of them.

They began their oppression by setting taskmasters over them and forcing them to build treasure cities for Pharaoh, Pithom and Raamses. The more they afflicted them, the more they grew. Israel thrived under this persecution, and they were grieved because of the children of Israel. There seems to be very much of this feeling in the world today. The whole of the Middle East is grieved because of the Jews in Palestine. Egypt is still grieved and so are other surrounding nations. If the Egyptians of today could have their way, they would destroy the Jews.

They increased the rigor of their oppressive measures and made their lives bitter with hard bondage. They worked in mortar, and brick and in the field.

III. *The Order to Slay All the Male Children:* 15-22.

This forms the climax of all their oppression. The first order was to the midwives, that they should slay every son born in an Israelitish family. But the midwives feared God and did not as the king commanded, but saved the men children alive. They had a ready excuse when called to account. Therefore God dealt well with the midwives. God sees and honors all who fear Him. We have numerous examples of this in the Bible. A conspicuous one is Rahab who hid the spies and here we find another case. Jesus also found faith in strange places and in strange people, and marveled at this faith. God is no respecter of persons, but in every place and nation those who honor Him are honored by Him. We find the same thing today. Many in our own land are un-

believing and unconcerned while strange people in far off lands are showing their faith and coming into the Kingdom. God blessed these midwives by making them houses.

In spite of all this persecution, the people multiplied and waxed very mighty. "If God be for us, who can be against us?" God was with Israel even in their darkest hour of bitter persecution. So it has ever been with the people of God, His church. The church has seen days of bitter persecution and bondage; persecution by the Jews and later by the Roman emperors and still later, by an apostate church. Part of her woes has been the result of her own sins. But God has been with His people. The Saviour promised that the gates of hell should not prevail. It was this way with His chosen people in Egypt. He had promised Abraham that his descendants should be as the sand of the sea. He makes the wrath of man to praise Him, and the residue of wrath He restrains. No earthly Pharaoh could crush the people of God. In the succeeding chapters we see the struggle between Pharaoh and God, and the victory of God's people.

Having failed to crush the Israelites through the midwives, Pharaoh now charged all the people to carry out his orders and kill all the male children who were born to the Israelites. This was indeed a black day in Egypt for God's chosen people. It was in such an hour that deliverance came.

IV. *Some Lessons from this Chapter.*

These things are written for our instruction, and teach us some valuable lessons. They are illustrative, and often typical, of the Christian life. May I call attention to some of these.

1. Egypt may well illustrate the world in which we must stay for a time. It is a hostile world. When John tells us to love not the world, he is thinking of such a world. The temptation is to love this world too much. We find later that many of the Israelites loved the things of Egypt, like the leeks and garlic. In spite of all they suffered, many of them wanted to return to Egypt when "the going got rough" on the journey to Canaan. The world has never loved the church. In the world ye shall have tribulation, said Christ to His disciples.

2. Pharaoh, the king of Egypt, is an illustration of our great adversary, the devil. He is leader of the forces of evil. He holds on to his slaves as long as he can. His destruction is symbolical of the destruction of that old serpent, the devil, who will one day be cast into a lake of fire. Satan is more powerful than Pharaoh. He has led captive the vast majority of mankind.

3. The slavery of Egypt is typical of the slavery of sin. Jesus said to the Jews, whosoever committeth sin is the servant (slave) of sin. Now, "all have sinned," so we are in slavery by nature. Just as their lives were made bitter by the hard work they had to do, so the lives of transgressors are bitter lives: the way of the transgressor is hard. As I write these comments the news comes of the capture of the man who shot two patrolmen here in North Carolina. In our jails and penitentiaries are hundreds of thousands of people whose lives have been made bitter by sin. Outside of these prisons are millions more who are "dead while they live"; who know nothing of real joy. Sin brings sorrow and death. "The devil has no happy old people," or young people, either. Why is it that people continue to be slaves, when they can be made free? That is one of the questions which we ask and cannot fully answer.

4. Salvation is of the Lord. This is brought out in our Devotional Reading, which forms a good conclusion to our lesson. Let us turn to Isaiah 40:1-11 and read some of these comforting promises. The prophet is speaking of the time of deliverance when "the glory of the Lord shall be revealed." These words, of course, look forward to John the Baptist and his preparation for the coming of the Lord. "Behold, the Lord God will come with strong hand." The Lord has indeed come. "If the Son shall make you free, ye shall be free indeed." The very word "redeem" looks toward the slave market. Jesus came to the world, the slave market, to redeem us from our bondage and make us free. Hallelujah, what a Saviour!

WANT TO RENT—House in Montreat for July and August. Congregation desires accommodations suitable for two families at a time, totalling perhaps eight or more persons. Single kitchen acceptable. First Presbyterian Church, Alexandria, Louisiana.

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YOUTH PROGRAM FOR APRIL 13

By THE REV. B. HOYT EVANS

Scholarships For Arab Refugees

Scripture: Matthew 6:38-48 and I John 3:16-18

Suggested Hymns:

"Near The Cross"
"He Leadeth Me"
"O Master, Let Me Walk With Thee"

Suggestions to Program Leader:

(This program deals with our second financial objective of the year — that of providing academic scholarships for young Arab refugees. It will be difficult to explain the refugee situation without a map of the eastern Mediterranean countries. If you do not have access to a large map of this area, you can easily make one. On a large piece of wrapping paper scaling it up from the way you will find in a modern atlas or geography book. Be sure to indicate the boundaries of the countries with bold lines, so all your young people can see clearly. There is a sound film strip "Exiles in the Holy Land" which pictures the refugee problem. This film will prove very helpful, if you can obtain it. Pictures from magazines, papers and books will also be valuable for showing conditions as they are. Back issues of *The Presbyterian Survey* have carried stories and pictures of the Arab refugee camps.)

Program Leader's Introduction:

It is not our purpose in this program to fix the blame for the serious problem which exists in the Holy Land today. Our concern is for almost a million suffering Arab refugees who have had little or nothing to do with the situation which has brought them into their dire plight. We do not like to think about misery, but as Christians, we cannot ignore the poverty and pain of these people, even as the good Samaritan could not pass by a sufferer in this same locality so long ago. Of course we do not seek information about these people just for the sake of gathering facts. We want to learn of their needs so that we can help to meet them in the name of Christ.

First Speaker:

For a number of years prior to 1947 Jews from all over the world migrated to Palestine which was then inhabited by Arabs. In 1947 the United Nations organization created the nation of Israel and granted the new country a small area of land along the eastern shore of the Mediterranean Sea. Bitter fighting followed, and almost a million Arabs who had lived in the land which was now called Israel were forced to flee, leaving their homes, businesses, and possessions behind them. They fled into the Arab countries to the north, east, and south. 102,000 went north into Lebanon. Syria, to the northeast, took 85,000. 208,000 more went to the narrow strip of Egyptian soil to the southeast called Gaza. The largest number, almost half a million, went directly east into the Arab nation of Jordan. The countries which received these refugees were able to absorb very few of them, so for more than ten years most of these people have been living a miserable and almost hopeless existence in refugee camps. Refugee life is bad enough when it is definitely temporary, but when the prospects of solution seem almost hopeless, the situation becomes unbearable.

Second Speaker:

In the light of the comparative plenty which we enjoy it will be difficult for most of us to picture the poverty and privation which these people are experiencing. Perhaps a few startling facts will help us to understand the abject misery of their way of life. There is no work for the refugees so naturally there is no income. The United Nations and the churches began relief work. The people were housed in tents, and most of them are living in the tattered remains of the same tents today. The entire income provided for the refugees is twenty seven dollars per year per person. The diet provided amounts to only 1550 calories a day, which is at a bare subsistence level and is about half as much as the average American eats. In this diet there are no meat, vegetables, nor eggs, and very rarely is there any milk. Sanitation is terrible and disease runs rampant. The doctors and nurses who are available do the best they can, but their equipment and supplies are inadequate and so is their number. The UN has sought to provide education for the young people up to the ages of fifteen or sixteen. It has long been recognized that idleness breeds crime and trouble. That has been a big problem among the refugees, but the school program has provided a wholesome outlet for the young people. Competition for employment is very keen, and refugee young people must have more than the minimum education in order to find good jobs, so they may help their people.

Third Speaker:

From what the last speaker has told us we can see that there is hardly any area in which the Arab refugees do not have desperate needs. Anything we can do for them will be a great help. In past years some youth groups and other church organizations have collected used clothing and money for food. These have been valuable projects. For our financial objective this quarter we are giving a new type of aid. It has often been said that we help people most when we enable them to help themselves. In providing scholarship aid so that some Arab young people can further their education we are doing just that. We are helping to equip them so that they can help their own people.

We are actually doing something more important than helping someone to help himself. We are bearing witness to the love of God in Christ Jesus. About 95 per cent of all Arabs are Mohammedans. They believe in one God, but they do not believe in Jesus Christ as the Son of God and Saviour of sinners. They do not know God as Father because they cannot come to Him through Christ. They know nothing of the love of God, and we have opportunity to show them the love of God in us as we offer these scholarships in the name of Christ.

Offering and Prayer of Dedication

(If you designate a certain percentage of your regular gifts for these financial objectives rather than receiving special offerings, it is still important to have a prayer in which you dedicate your gift.)

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Proposed Benevolence Budget

Atlanta, Ga. — (PN)—A proposed benevolence budget for the General Assembly causes in 1959, as approved by the General Council, will total $9,009,990. This budget will be submitted to the General Assembly for final approval in April.

The proposed budget represents only $96,180 increase over the 1958 budget, or an increase of but 1.07%. This slight increase does not reflect the actual need of the benevolence program of the General Assembly, since it will "meet only the minimum needs," the Budget and Stewardship Committee reported after its careful study of the question. But the slight increase seemed indicated by the low level of acceptances of synods and presbyteries for the General Assembly's budget of 1958. This year's budget was raised 20% above the General Council's recommended budget by action of the 1957 Assembly as a challenge to the Church to meet the real opportunity in world and home missions. Only six synods accepted the challenging budget; six accepted the General Council's minimum proposal for 1958; four accepted less than the minimum budget for 1958; four accepted less than the minimum budget for benevolence.

Under the proposed budget for 1959, more than half will go to World Missions, which will receive $4,530,000. Church Extension (home missions) will receive $1,965,965 of the proposed nine million dollars. Christian Education is proposed for $810,600; Annuities and Relief, $508,780; and the nine smaller agencies in the General Fund would receive $1,171,050. Interchurch Agencies would receive $23,595.

Other actions taken by the 26-member Council included approval of a proposed Church Calendar for 1959-1960, with monthly and special season emphases designated; and the approval of the General Council's annual report to the General Assembly.

The Council also took special note that Dr. James G. Patton, this year completes 15 years as its executive secretary, adopted a resolution expressing "its sincere appreciation of his zealous spirit and of his untiring labors for God and the Church during these years." The Council further assured "Dr. Patton of its fervent gratitude for these years of earnest, dedicated, faithful, and distinguished service for our Lord, and of its prayer that God's blessings may be upon him through many more years of service in our beloved Church."

In another action, the Council approved a reorganization of the Plan Book Committee (which prepares the annual Plan Book) to include the executive secretary of the Council, two pastors, a director of Christian education, and a representative of the Board of Women's Work. To this committee, which was set up on a three-year term basis, were appointed the Rev. Thomas Duncan of Shreveport, La.; the Rev. D. R. Greenhoe of Sweetwater, Tenn.; and Miss Eubank Taylor of Gastonia, N. C.

The Council further heard and approved reports from three special committees from its membership. The Committee on Reserves of Assembly's Boards and Agencies, with Mr. Nat K. Reiney as chairman, reported study conferences held during the past several months, and plans to complete the study by 1959.

The Committee on Church Insurance, headed by Mr. A. Walton Litz, reported an extensive study of the varying methods of insuring churches, and recommended that no Assembly-wide and Assembly-sponsored plan be inaugurated for this Church, and that through the **Presbyterian Survey** the whole problem and need for adequate fire insurance for churches be brought to the attention of the whole Church.

The Committee on Support of the **Presbyterian Survey**, studying the matter referred to the Council by the General Assembly of 1957, recommended that no change be made in the method of support for the official magazine during 1959. The magazine is presently underwritten by all agencies of the Church, as a part of their effort for promoting the work of the Church as a whole, as they have done in various ways since the organization of the Presbyterian Church, U. S. It has been proposed that the **Survey** might be made a General Fund agency, or otherwise supported directly by the General Assembly, and detailed studies are recommended to continue as the **Survey** passes through the present period of amazing expansion, having gone from 39,000 circulation in January 1957 to a press run of 170,000 for April, 1958. Mr. Tully D. Blair is chairman of the Council's committee on support.

A special report to the Council was made by Dr. William B. Ward, pastor of Grace Covenant Church, Richmond, and chairman of the committee which organized and put on the Sixth Quadrennial Youth Convention. Dr. Ward reported on the highly successful convention and made recommendations for conserving experience gained from it, looking toward others in the future. The Council by a rising vote expressed its appreciation of the work of Dr. Ward, the Rev. Malcolm C. McIver, Jr., who served as Director of the Convention, and other members of the Convention Committee, which functioned under the Council's authority. It then gave approval for the holding of the Seventh Quadrennial Youth Convention on the World Mission of the Church, at Christmas time, 1960.

The Council recommended that the General Assembly endorse the use by all churches in the Assembly of the bulletin insert reporting on actions of the Assembly. The insert is offered by the Publicity Department of the Council, and last year was used by some 800 churches, with a total circulation of 172,000. In another action concerning the Publicity Department, the Council gave its backing, and asked the Assembly to do the same, to newly initiated news clinics being held for ministers within each presbytery.

Council members completing their maximum terms of service on the coordinating and planning body of the Church, were honored with the presentation of certificates. Members of the Council's Class of 1958 so honored were Dr. Frank Alfred Mathes, representing the Board of World Missions; Dr. H. Kerr Taylor, representing the Office of the

General Assembly; and Mr. E. A. Dean, Dr. Harry A. Fifield; Dr. C. E. Mount; Mr. Reid V. Robinson; Dr. J. Farra Van Meter, and the Rev. C. H. Williams, all representing the Church at large.

Budget recommendations being sent by the Council to the Assembly, are as follows:

Board of World Missions		$4,530,000
Board of Church Extension		1,965,965
Board of Christian Education		810,600
Board of Annuities and Relief		508,780
General Fund Agencies		1,171,050
Board of Women's Work	$181,200	
The General Council	220,200	
Assembly's Training School	223,800	
Mountain Retreat Assn	180,000	
Stillman College	229,800	
Historical Foundation	40,000	
American Bible Society	48,550	
Presbyterian Foundation	40,000	
Administrative Expense	7,500	
Interchurch Agencies		23,595
National Council	10,200	
World Council	8,295	
Geneva Building	2,100	
Lord's Day Alliance	1,000	
Religion in American Life	2,000	
Total Budget		$9,009,990

World Mission Receipts

Budget for 1958	$4,530,000.00
Receipts to date	247,005.33
Percentage of Annual Budget received for 1958	5.45%
Balance needed for 1958	4,282,994.67

ALABAMA

Birmingham—On Sunday, March 2, 1958, the congregation of the South Highland Presbyterian Church called the Rev. Eugene Preston Poe as pastor. The Commission on the Minister and His Work of the Presbytery of Birmingham at their meeting on Monday night, March 10th, 1958, approved the call which will be presented to the Presbytery of Birmingham for final action.

The Presbytery will convene in the South Highland Church on March 25 to receive report of the Commission and to transact business growing out of this call which will include the arrangements for the installation services.

Mr. Poe will succeed Dr. Frank Alfred Mathes who resigned in December to accept a call to the Granada Presbyterian Church of Coral Gables, Fla.

Mr. Poe came to South Highland in September, 1956, having served in the capacities of Assistant and Associate Minister.

Mr. Poe, a native of North Carolina, received his B.A. degree from Elon College. He was graduated from Columbia Presbyterian Theological Seminary, Decatur, Ga., in 1948 with a B.D. degree. He was ordained in 1948 by the East Alabama Presbytery and has served continuously in the Synod of Alabama. During 1948-50 Mr. Poe was student pastor at Auburn. From this assignment he served the church at Brewton, Ala., until called to South Highland in 1956.

Mrs. Poe is the former Esther Florine Braxton, also of North Carolina. They have a son, Thomas Lee Poe. The Poes' residence is 433 Glenwood Road, Vestavia, Birmingham.

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The South Highland Church is one of the leading churches in the Presbyterian Church, U.S., and is actively identified with the Church's program from that of the local congregation on through the General Assembly and the membership looks forward with thanksgiving and gratitude to the furtherance of the church's program under the leadership of Mr. Poe.

GEORGIA

New York, N. Y., March 11 — Dr. Janie W. McGaughey, former Executive Secretary of the Board of Women's Work, in Atlanta, Ga., and Miss Charlotte Persinger, Director of Christian Education, Westminster Presbyterian Church, Nashville, Tenn., sailed for Europe and the Holy Land aboard the SS United States.

Miss McGaughey who retired from leadership of the Women's Board in 1956, was given the trip to the Holy Land by individual members of the Board of Women's Work when she retired. She has been engaged in graduate study for the past year and a half prior to making the trip. Miss McGaughey and Miss Persinger arrived in London March 16 and went to the Middle East by way of Brussels, Belgium, and Cairo, Egypt. They will be in Beirut March 25 through March 28; Damascus March 29 - April 2nd, and will spend Holy Week, April 3-8, in Jerusalem. On their return trip, they will visit Athens, Rome, Venice, Geneva, Amsterdam, Glasgow, London, and will return to New York May 20th aboard the SS Queen Mary.

NORTH CAROLINA

Raleigh — (PN) — The Rev. Dr. Harold J. Dudley, Executive Secretary and Stated Clerk of the Synod of North Carolina, was honored recently by the North Carolina Recreation Society through the North Carolina Recreation Review magazine.

A citation for 1957 was presented Dr. Dudley by Dr. Harold D. Myer, editor of the Recreation Review, and former president of the National Recreation Society. Dr. Meyer is associated with the Department of Sociology, University of North Carolina, in Chapel Hill.

The citation describes Dr. Dudley as follows:

"Native of Richmond, Va.; a graduate of Hampden-Sydney College with a brilliant record in scholarship and character and in athletics as a three-letter man. Graduate of Union Theological Seminary in Richmond and recipient of a doctor of divinity degree from Southwestern Presbyterian College in Tennessee.

"He has ministered in Lynchburg, Va.; Birmingham, Ala.; and Kinston and Wilson, N. C. He became moderator of the Synod of North Carolina in 1953 and is now its general secretary. A pastor of the people, man of God among men, he is one of our state's noblest personalities. Loyal husband, father and grandfather.

"A natural recreator in skill, in principle, and in philosophy. A real athlete, he was signed by the St. Louis Cardinals as a catcher and was sent to Syracuse in the International League. He gave up pro-baseball to enter the ministry. For twenty-five years he had been interested in all phases of recreation—an accredited teacher of its arts and skills, director of young people's camps and conferences, a specialist in singing, folk-dancing, and crafts — he practices what he preaches.

"Director of the first North Carolina church recreation workshop; editor of the Recreation Review for 1947 and 1948; member of the North Carolina Recreation commission's advisory committee since its beginning; long-time member of the American Recreation Society and a charter member of the North Carolina Recreation Society.

"One of us in its fullest meaning, we honor him as we are privileged to honor ourselves by bestowing upon him this special citation for distinguished service to the reaction world."

Queens College

Charlotte, N. C. — Mr. and Mrs. Thomas M. Belk, Charlotte, have presented to Queens College through the Centennial Fund campaign $75,000 for the construction, furnishing, and equipping of the Irwin-McKay Infirmary. The infirmary will honor the physicians in the families of both Mr. Belk and Mrs. Belk who is the former Miss Katherine McKay, daughter of Dr. and Mrs. Hamilton W. McKay, Charlotte.

Mr. Belk is executive vice-president of Belk Stores Service, Inc., and director and vice-president of the various Belk Mercantile Corporations.

The new infirmary will replace the oldest building on the Queens campus. The present infirmary is a small frame cottage which was moved to the campus at the time the Myers Park location of the college was established. It is expected that the new infirmary will be ready for occupancy in the fall of this year for the 1958-59 college session.

The building will include four hospital rooms, two additional rooms which can be converted into hospital rooms in emergencies, a diet kitchen, living quarters for the college nurses, and a student health center in which there will be space for a waiting room, an office consultation room for the college physician and nurses, an examination-treatment room, and a laboratory.

Mrs. Belk, a graduate of Smith College, was enrolled at Queens while studying to obtain a teaching certificate in 1951-52.

Death of The Rev. George Powell

The Rev. George Powell died of a heart attack at his manse, Pleasant Hill Presbyterian Church, Pineville, N. C., on January 27, 1958.

Born at Mt. Olive, N. C., and a graduate of Guilford College, N. C., and of Columbia Seminary, Decatur, Ga., Mr. Powell served the Helen and Nacoochee Churches of Athens Presbytery, Georgia, for some three years before going to Pineville, N. C., December, 1956. He is survived by two sisters: Mrs. Charles Lascola, Warwick, Va., and Miss Nell Powell, Charlotte, N. C.

A George Powell Memorial Fund has been established with our Board of World Missions for the many friends who will want to remember with love and gratitude this young servant of the Lord who was so concerned and zealous for Christ and the Gospel.

SOUTH CAROLINA

Furnishing the interior of a restored Korean Presbyterian church is the latest project of the Presbyterian College Ministerial Club.

The group is attempting to raise funds in the PC student body to assist the An Yang Presbyterian Church at Kyung Gi Do.

This church, completely destroyed during the Korean War, has been slowly rebuilt out of the meager means of the congregation. The four walls and roof are completed but a half-constructed balcony within collapsed during a 1956 Christmas service when the congregation filled it beyond capacity.

Since then, funds have not been available to rebuild the balcony or complete the church. There is not a pew in the building. The congregation sings without a piano or hymn books. The minister preaches without a pulpit, and there are no chairs in the Sunday school rooms. Providing funds for these necessities is the project of the Presbyterian College organization of pre-ministerial students.

Knowledge of this church came to the PC group through Yong Ki Lee, a Korean student at Presbyterian College. He and his family are members of the Kyung Gi Do Church. Lee's father, a medical doctor, is a leading officer in the congregation. He gave free attention to those injured when the balcony collapsed, and he mortgaged his home to pay part of the church debt.

Its minister, the Rev. Kee Won Ro, wrote this paragraph in his recent letter to the PC club:

"We thanked the Lord for what had been accomplished by you for our church through the grace of our Jesus Christ. Even thousands of miles are between us, but our prayers are always for you though we have not met before. Needless to say, your letter has renewed our concept toward the fellow American and his deep faith in our Lord . . . "

John Gary Foxworth

John Gary Foxworth, 62, retired business man of Kingstree, South Carolina, died on Sunday, February 23, 1958, at the Kelley Memorial Hospital in Kingstree. Although he had been in bad health for several years, he was critically ill only a few days.

He is survived by his widow, the former Elizabeth Winn of Laurens and Clinton, and by a daughter, Eleanor Winn Foxworth of Rock Hill, who for several years was Associate Director of Campus Christian Life of the Presbyterian Church U. S.

Mr. Foxworth was a member of the Williamsburg Presbyterian Church in Kingstree, South Carolina.

During the 1940's Mr. and Mrs. Foxworth worked at the Bachman Memorial School & Home, a Presbyterian U. S. Orphanage located at that time in Farner, Tennessee.

He was the son of the late Henry and Agnes Goff Foxworth; but was reared by his stepmother, Mrs. Ellen Davis McGill Foxworth, of Cades, who built the McGill Memorial Presbyterian Church, near Cades, which was burned many years ago.

TENNESSEE

Zion Church, near Columbia, Tennessee, in 1957, held its sesquicentennial celebration. The guest register shows that visitors, sons and daughters of Zion Church, came from 19 states; for the special services in June they came by plane from California, New York, Georgia, and Texas. Dr. James English Cousar, Jr., of Savannah, Georgia, was the inspirational speaker, his subject being "God's Transplantations." The theme of the pageant presented was the "Continuing Witness" of this congregation. Zion honored its founders and recognized its heritage. Throughout the days of celebration emphasis was placed on those in the past who were men of faith, of vision, of hope and steadfastness; and we prayed that we might seize whatever zeal, courage, vision and truth that guided them, reminding ourselves and all men, that we look not primarily to the founding fathers, but to Christ, the Author and Finisher of our faith.

That the witness of the congregation of Zion under the ministry of Rev. W. M. Ford is continuing is indicated by the fact that during the year 1957 more united with Zion Church than with any other church in Columbia Presbytery. This was hardly to be expected of a rural church, but it is gratifying that it came the sesquicentennial year.

Under Paul Fulton as superintendent, attendance at Sunday School continues high, despite the fact that Zion is in need of an educational building. A building fund known as "Founders' Memorial Fund" was recently started, which we pray will grow. The Young People of the Church, under the direction of Mr. and Mrs. Wallace Willoughby, with Lou Banks Fulton as president, continue active. The Young People had charge of the Public Worship on January 26, Assembly's Youth Sunday.

Mr. Will C. Napier at a meeting of the congregation on January 26, 1958, was elected as an elder of Zion Church, and on February 9th the installation service was held. Mr. Napier had been ordained as an elder before uniting with Zion Church.

TEXAS

Brownsville—The Faith Presbyterian Church of Brownsville has received a grant of $50,000 from the Sams Foundation which will enable the Faith Church to complete and furnish an $85,000 first unit of its master building program.

Announcement was made in March by the Rev. Jack P. Powell. The Rev. Powell says that plans are being made to begin construction of the unit on May 12, first anniversary of the church.

The former Mr. Earl C. Sams was a business associate of J. C. Penney, and his two daughters, Mrs. Dean Porter and Mrs. Harry Lightner, live in Brownsville and are members of the First Presbyterian Church.

Jim Matsell, Earl Theriac and Jim Cowan compose the Executive Board for the Building Committee of Faith Church. The board explains that the proposed first unit will include a fellowship hall and classrooms to accommodate present needs of the congregation which had 86 charter members which organized last year. The location of Faith Church is on a three-acre site donated by the Brownsville First Church.

The Manse, located four blocks south of the church building site, on Camwood Place, is a gift of the First Church.

The Austin Presbyterian Theological Seminary

Austin Presbyterian Seminary will soon begin construction of a quarter-million dollar combination classroom and convocation hall. It will be dedicated to the memory of the late B. W. Trull of Palacios, Texas, Seminary President David Stitt has announced.

The Trull Memorial Building will be erected on the east side of the Seminary campus. Plans are now under way, and ground should be broken for the new building by late spring or early summer.

The Seminary Board of Trustees is now planning building facilities and faculty additions for a student body of 400.

The late B. W. Trull served as a member of the Seminary Board of Trustees for several years preceding his death in February of 1957. In 1949 Mr. and Mrs. Trull established a Seminary scholarship to aid deserving students.

"Mr. Trull was one of the group of determined men whose vision and heroic endeavor broke the Seminary loose from its orbit and sent it to a new level as an institution," stated President Stitt. "He gave of himself, untiringly, to the work of the Seminary Board and to his committee assignments. The depth of his interest is shown in the fact that despite physical handicap and often at the cost of personal pain and inconvenience, he did not miss any meeting of Board or committee. By his insight, generosity, and determination, he and Mrs. Trull pioneered at the Seminary, paving the way for the increase in enrollment the Seminary has seen, the development of a program of training directors of Christian education and making possible the addition of apartments for married students," Dr. Stitt said.

Recommend The Journal To Friends

CHILDRENS Page



Sparrows

We need never be afraid. Jesus does not want us to be afraid. He says so. Just see in Luke 12:6,7, how He says it. "Are not five sparrows sold for two farthings (about a half cent) and not one of them is forgotten before God.... Fear not therefore, ye are of more value than many sparrows." Some young people are afraid of the dark. They should not be if they are trusting God for safety. The sparrow just tucks itself down in the nest, or on a limb, and shuts its little eyes and goes to sleep 'til morning light comes again. The sparrow does not even know about God, but you do, because it's in the Bible. God sees in the dark the same as in the day. The Bible says, "Yea, the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee." Psalms 139:12. E.



BOOKS

THE NEXT DAY. James A. Pike. Doubleday & Co. $2.75.

The dean of the Cathedral of St. John the Divine in New York City says the today people are automatically turning to psychology when confronted with their problems. Twenty years ago they would have pondered the same problems in ethical or religious terms. He attributes this change of mental atmosphere to the spread by word of mouth of psychological jargon. Ordinary people talk to each other about each other in these terms. He accounts for this practice by saying that it avoids the issue of right and wrong. He advises his readers not to attach psychological labels to themselves too quickly.

This volume has been written to serve as an intelligent guide for everyday living. The illustrations employed are exceptionally fine. For example, in the chapter that tells us how to deal with the past, he writes, "If you had a heavy trailer attached to your car you would find it difficult to park in town, difficult to maneuver through traffic and difficult to speed up a hill in high gear. Many people are similarly hampered by their own past. They insist on carrying around with them the full weight of the remembrance of things past and this makes it more difficult for them to maneuver in the present and to approach the future with energy and confidence."

The value of this book is largely for normal people who are finding difficulties in life. It is written for people who need the advice of a Christian pastor more than they do a psychiatrist.

—J.R.R.

CAMPING TOGETHER AS CHRISTIANS. John and Ruth Ensign. John Knox Press. $2.95.

Anyone even vaguely familiar with the field of published material on camping is aware of the lack of information suitable for the church and Christian emphasis. Little has been said about a subject that deserves much attention.

The importance of camping as a part of the whole Christian Education program of the church has been too long over-looked. Especially with the crucial Junior High age group there is tremendous need for this type of work.

Camping Together as Christians was written to help camp leaders and others interested in reaching young people for Christ and His church in an outdoor setting.

The authors have well stated that Christian camping is and should be, an integral part of the total educational program; a part which has possibilities all its own. It provides an experience in Christian living, a relaxed pace, and a new reality in worship not to be found in any other phase of church life. In camp there is no artificial distinction between the "spiritual" and "secular." Life is considered a whole. "Through the daily activities of camping, the small group can have an experience in Christian living, motivated and guided by the Biblical revelation of God and His will for man's life" (p. 8). In camp there is a "24-hour-a-day opportunity to practice Christian principles we so often only talk about in church" (p. 9).

In the second part of this book there is guidance for programs. These pages provide a wealth of material and procedures which could be adapted for almost any situation. Here the suggestions are down-to-earth and practical. Only a minimum of equipment and facilities are required for most projects. The authors have wisely assumed a primitive setting instead of a well organized pre-constructed plant. The director of the established camp may, however, benefit much from a careful study of these chapters.

A carefully planned section is included outlining three separate programs—emphasizing Christian community, Christian stewardship, and Christian growth. Although these present more of an interpretation of natural and camp surroundings into a spiritual emphasis, which could be used as the basis of a program, rather than actual schedules, they too are good source material for program-planners.

This little volume will help to fill a glaring gap of material on this subject. A work of this type has been long needed. It is clear, practical, and relevant to the needs of the average camp planning group. For the discerning camp director or D.C.E., **Camping Together as Christians** could easily become the most valuable camping book on his shelf.

—J.J.S.,Jr.

THE MINISTER AND CHRISTIAN NURTURE. Nathaniel F. Forsyth. Abingdon Press. $3.50.

The church expects a teaching ministry but this poses a problem in the complicated local church of the day. In this book the work of the church is seen as an integrated whole, with the wise minister enlisting laymen in the total enterprise and helping them to mature as Christians. This volume has been produced to serve as a text or research volume in formal classroom procedure. It is also directed to churchmen who are re-examining the nature of the total ministry and who see in Christian education a fundamental relatedness to all the functions of the church.

There are 10 contributors to this volume. The writers differ in their emphases and theological viewpoints.

Regardless of the size of the church or the type of the church the minister serves, there are suggestions here that could be profitable.

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INTRODUCING NEW TESTAMENT THEOLOGY. Archibald Hunter. Westminster Press. $2.50.

The book, **Introducing New Testament Theology,** published by the SCM Press, is another expression of the sane, competent scholarship which we have come to expect from the pen of Dr. A. M. Hunter. Dr. Hunter who is the Professor of Biblical Criticism in the University of Aberdeen intends this volume to be a companion piece to his earlier and more lately revised **Introducing the New Testament.** In this new work he aims "to handle the salient issues (of New Testament theology) and to discuss the chief New Testament theologians." The book is purposely brief rather than exhaustive in the hopes that it may benefit both busy clergyman and beginning theological students.

The author finds in the New Testament a theology which centers and unifies in the Person and Work of the historical Jesus. This "Fact of Christ" is found principally in the Synoptic Gospels, but is evidenced also in the writings of Luke, Paul, Peter, and John, as well as in the Epistle to the Hebrews. For Dr. Hunter Jesus Christ is the center of the New Testament; from Him the New Testament writers and their writings radiate as spokes from the hub of a wheel, each separate and distinct from the others, but all converging and unifying in the center.

Dr. Hunter introduces in the course of his book not only the writers of the New Testament themselves but also some of the more important contemporary New Testament Scholars. The names and views of such men as Rudolph Bultmann, C. H. Dodd, Edwyn Hoskyns, T. W. Manson, William Manson, and Vincent Taylor are brought up, sometimes with the author's concurrence, sometimes with his dissent, but always so that the reader's interest is excited to further investigation.

Introducing New Testament Theology admirably fulfills the author's purpose. It will be of great benefit to busy pastors, beginning students, and also to interested laymen.

—Joe R. Cochran, Jr.

EGYPT IN BIBLICAL PROPHECY. Robert M. Smith. W. A. Wilde Co. $3.50.

When the crisis of 1956 occurred in Egypt, Dr. Smith began a study of Biblical prophecy, the whole subject of Egypt in Israel's history and in the Old Testament predictions concerning other nations of that part of the earth. He writes, "When newspapers were recently filled with reports from Egypt day by day, I was unable to escape a desire to review the whole theme of Egypt in the Biblical writings, both historical and prophetical." In this study he found that there are approximately 250 verses in the Old Testament which, at the time they were uttered, were prophecies of events yet to take place in Egypt. Many of these prophecies have been fulfilled since the time of their utterance. For example, the predictions of the wars of the Ptolemaic kings in Daniel 11.

The primary purpose of this volume, says Dr. Smith, is "an endeavor to get into basic teachings of the major prophecies of the Old Testament that bear upon this once marvelous land of the Pharaohs, a land that is again agitating the thought of the whole world."

There are 14 chapters in this volume and each one is full of pertinent information on this ancient land with a modern significance. Of especial interest is chapter 13 on "The Strange Cult of the Pyramidists."

OUR COMMENTARY ON EPHESIANS AND COLOSSIANS. E. K. Simpson and F. F. Bruce. Eerdman's. $4.00.

This is the seventh volume in the New International Commentary on the New Testament edited by Dr. Ned Stonehouse. A unique feature of this work is that of dual authorship. Professor Bruce wrote the commentary on the book of Acts in this series, and has now collaborated in this joint enterprise. E. K. Simpson is well-known as a scintillating writer on New Testament themes. He is an expert in the field of Hellenistic Greek literature. He was educated at Oxford University where he was graduated with Honors in the Classics and History. He has delved deeply into a wide range of literature.

Both Mr. Simpson on Ephesians and Professor Bruce on Colossians have based their commentary on a careful reading of the Greek text and have taken into account the important studies others have made of these two epistles.

Mr. Simpson defends the Pauline authorship of Ephesians. In this connection he states, "The authenticity of the epistle called in question by Tubingen school largely because it did not tally with their arbitrary hypotheses, now happily effete, is amply sustained by evidence both external and internal. The critic who carps at its contents betrays his own incapacity to appreciate one of the loftiest products of inspiration."

This volume will enrich the minister's library. It serves the interest of both pastor and scholar. In a magnificent manner it fulfills the aim of the New International Commentary on the New Testament "to lay bare the meaning of God's word."

COMMUNISM AND CHRISTIANITY. Martin C. D'Arcy. Devin-Adair Company. $4.00.

This book has been written with the intention of stating as fairly as possible the views which Marx first propagated and now held as sacrosanct by his followers, Lenin and Stalin and the rulers in Russia and China. The author shows the nature of the conflict between the two major spiritual forces in our world, Christianity and Communism. After quoting directly from Marx and Lenin, the author examines the ideas and contrasts them with the principal tenets of Christian philosophy. He selects these tenets with an eye on the same problems with which communism deals and discusses them on the same level.

The author is one of today's most distinguished writers, thinkers and teachers. He has written a number of books and this last one should be widely read by the citizens of the United States in order that they may become better informed concerning the insidious teachings of the philosophy of materialism that is challenging the Christian way of life in our midst today. Despite the fact that the author is a Jesuit priest, there are many insights here that should be read by American citizens.

—J.R.R.

VISIBLE GLORY. F. C. Browne. Greenwich Book Publishers. $2.50.

Dr. Browne describes in this volume some of the tragic results of man's fall from the grace of God and concludes with a review of the temples of the Jews. He writes from the dispensational point of view. The appeal of this book will be limited very largely to those who hold to dispensationalism.

WHAT ABOUT BAPTISM?. Robert G. Rayburn. Covenant College Press, St. Louis 5, Missouri. $1.50.

This work is written for laymen. It is not intended to be a full academic treatment of the subject. Its purpose is to provide the men and women in the pews as well as the young people of the church a clear and understandable treatment of a vital Christian doctrine.

The author who is president of Covenant College and Seminary challenges the Baptist claim that immersion was the prevailing mode of baptism in New Testament times. He shows that the mode of baptism in New Testament times was affusion, including both sprinkling and pouring rather than immersion. He holds that baptism with water is a sign of the baptism of the Holy Spirit uniting the believer to Christ.

The author defends infant baptism on the ground of the Covenant of Grace, showing that baptism replaces circumcision as the Lord's Supper replaces the Passover. Furthermore he points out the continuity of the Old Testament Church and the New Testament Church. The continuity of the Covenant and the continuity of the Church would require that if infants were to be excluded from baptism, an express command would be necessary.

Pastors desiring helpful material on this subject would do well to purchase this volume and pass it around among both young people and adults. It is written in interesting style and free from technical language.

—J.R.R.

THE INTELLIGENT WOMAN'S GUIDE TO CONSERVATISM. Russell Kirk. Devain-Adair Company. $2.75.

Here is a primer of conservatism by one of today's most brilliant writers—a man who has become spokesman for the new conservative movement in this country. He has written this volume "so that women may define with their minds what they already sensed with their hearts."

It should be noted that although this book was written primarily for women, it is of great value for men as well. It sets out to tell the average person, male or female, just what it means to be a Conservative in the most constructive sense of that word.

A WITNESSING COMMUNITY. Suzanne de Dietrich. Westminster Press. $3.75.

The materials in this book were first delivered as a series of lectures to the students at Union Theological Seminary in Richmond, Virginia, in the spring of 1955 while the author was serving as a visiting professor in that institution. The main thrust of the author is to lead the church to rediscover its corporate vocation as the witnessing community taken out of the world, set apart for God, but set apart in order to be again sent to the world. She points out that Christians misinterpret the Biblical message if they do not see the instrumental function of God's People as separation and mission which are two aspects of the call to be a witnessing community.

This volume should prove useful to students, teachers and ministers interested in Bible study, but especially those who are seeking to know more perfectly the task of God's people in this age.

EVANGELISM FOR TEEN-AGERS. Howard W. Ellis. Abingdon Press. $1.00.

This book has been written for Senior young people and their adult workers in the local church. It is a do-it-yourself book about youth-to-youth evangelism. It is beamed for use with the high school teen-ager (ages 15-18). Many churches have lost their high school youth. The author believes that if adolescents are to make the transitions from children to youth and from youth to young adults, from local church to campers, one thing is needed: they must have an abiding Christian experience in the days of their youth. These are the critical years — 15-18 — the mid-teens. If a church wins and holds them through these years, they will have weathered some of the stormiest years of their lives. The 10 chapters in this volume will assist in reaching this age group for Christ.

WORSHIPPING WITH THE WOMEN OF THE BIBLE. Florence C. Brillhart. Fleming H. Revell Co. $2.00.

To enrich the faith of the women of today, Florence Brillhart dramatizes the abundant faith of the women of the Bible and shows in these 40 devotions how their experiences can be applied to life today. The material given for these worship services — suggested interest centers, Scripture texts and background Bible reading, special music and hymns, short inspirational messages and prayers — may be adapted to fit the particular group or occasion. Such a volume will strengthen Women's Christian Worship and be a worthwhile addition to the Church library.

NOTES ON THE EPISTLES OF ST. PAUL. I and II Thessalonians, I Corinthians, Romans 1-7 and Ephesians 1:1-14. J. B. Lightfoot. Zondervan Publishing Co. $4.50.

This volume consists entirely of heretofore unpublished matter prior to the first edition. It aims at reproducing wherever possible the courses or lectures delivered at Cambridge by Dr. Lightfoot upon those Pauline epistles which he did not live to edit in the form of complete commentaries. The editor believes that the results of this research for this volume represents with fair accuracy the bishop's actual words. This work represents the best in New Testament scholarship. Ministers will find this an invaluable source of homiletical material for expository sermons.

THE COMPREHENSIVE PROGRAM OF CHURCH MUSIC. Federal Lee Whittlesey. Westminster Press. $3.95.

The author describes in this volume the qualifications that the director of music should possess or strive to possess. Then two major sections follow. The first has to do with the organizing and training of the choirs with a full chapter on each of 5 groups — from the youngest through the Junior and Junior High to the High School and the principal adult choir. The second part of the book discusses music and worship, the best use of the organ in the worship service and the use of the choirs in regular and special musical services. Twenty such services are outlined in detail with themes and titles supplied.

SERMON OUTLINES. C. Lamar McGinty. Fleming H. Revell. $1.25.

There are 52 outlines in this book. Some deal with special occasions but all are Bible based.

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As far as I am capable of judging, the article beginning on page 7 by Martin Hopkins is the clearest and most illuminating commentary on the 22nd Psalm that I have ever seen. While adapted to mature reading, yet it is expressed in language simple enough for young people to catch its spiritual refreshment.
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EDITORIAL

The Power of the Resurrection

It was the Resurrection which brought to the disciples the significance of our Lord's ministry and death. For three years they had been with Him. Often as He unfolded the mysteries of the Kingdom they had listened with ears dulled by the world around them. As He had talked of his coming death they failed to understand. When He spoke of arising again on the third day they were mystified and dared not ask what He meant.

Called by Christ to be His companions during his earthly ministry they had enjoyed privileges which defy adequate evaluation. Eating with Him, sharing the simple shelters available from night to night, seeing Him become weary, they were aware of His humanity.

They witnessed His miracles, the daily presentation of His divine passport, evidence that truly He was the Son of God. But withal they walked as in a dream because there was so much which was beyond their comprehension.

Then the walls of their castles of personal advantage fell around them; even their hopes of some divine intervention on their behalf and that of their nation crumbled in the dust. They *saw* Jesus die.

Some were standing by to wonder at what they saw and heard. Others hid themselves for fear of the fury of the Jewish leaders.

But some gathered to return to their regular pursuits. The boats and nets were made ready. A few may have looked for a reentry into the market places—any way to earn a living.

Then, like the first shock wave of an explosion came the word that Jesus had been seen alive. This was followed by the eye-witness accounts by a few who had seen Him. Then He appeared in their midst and spoke to them.

Some He upbraided with their unbelief. To some He unfolded the meaning of the words of Moses, and the Prophets, and the Psalms. To Thomas He showed His hands and His pierced side. He ate with them and walked with them. He gave them certain definite commands.

Then one day while they were looking at Him He slowly ascended upward until a cloud hid Him from their wondering gaze. Even as they were looking upward two men stood by and told them the same Jesus they had just seen going up into Heaven would certainly return at some future time.

In obedience to our Lord's command they waited in Jerusalem and while they waited they prayed. Then, in accordance with His promise the Holy Spirit came upon them in transforming power and from that day they went out to turn the then-known world upside down.

These ignorant and unlettered men, men so much less fortunate (from the world's standpoint) than so many Christians today, were transformed men with a transforming message.

It was the Holy Spirit Who gave them power. It was the resurrected Christ Who gave them power. It was the resurrected Christ Who was their message, for His resurrection was the seal, the validation of the message of the Cross. By His death men might be forgiven and cleansed. By His resurrection it was declared that we too might live with Him for ever more. The fellowship with God which was forfeited by sin was now restored by the love and mercy of a holy and just Heavenly Father, but had Christ not overcome the power of death, the power of sin would have remained.

Like a blinding flash from Heaven itself the Holy Spirit showed these timid and faltering disciples that the *living* Christ was the hope of the world. To them it was no theory but a glorious *fact* for they had *seen* and *heard* and *touched* and they KNEW that Christ had broken the bonds of death and that this precious truth

which was theirs by a God-given experience must be told to all the world.

The physical eyes of our generation have never seen the Lord. But with the eyes of faith we accept the fact of that first Easter morning and our hope is in the One of Whom it was said: "He is not here, for he is risen, as he said." The risen Christ is a reality for every Christian and it is the message of this reality which should impel us to tell others.

The fire of the evangel message has grown cold in many hearts and it needs to be rekindled in our own hearts.

They prayed.

They were filled with the Holy Spirit.

They preached Jesus everywhere they went.

The Church; individual Christians; we all need to return to the God-outlined plan. If we really pray there will be a true outpouring of the Holy Spirit — and when that happens we too will preach Jesus everywhere.

—L.N.B.

Impute

A Bible Word which sets forth the Gospel Truth

Impute is the verb used to denote the gracious acts by which God reckons Christ's righteousness to us, and by which our guilt was counted to Him. The marvelous exchange is suggested in the couplet:

"All thy misdeeds to Him imputed see
And all His righteousness devolved on thee."

In the King James' Old Testament impute or imputed occurs five times translating chiefly the Hebrew root *chashab*. It occurs nine times in the New Testament translating chiefly the verb *logizomai*. In the Old Testament *chashab* is at times translated by other words of substantially the same meaning such as *counted* in Gen. 15.6; Ps.106.31. Thus, God imputed righteousness to David, Ps.32.2; to Abraham, Gen. 15.6; and to Phinehas, Ps. 106.31. There are other cases in which an earthly king, Saul or David imputed guilt or innocence, I Sam 22.15; 2 Sam. 19.19. In the revised versions, the number of times the word impute is used decreases, its place being largely taken by the synonym reckon. But the word is found in the 1881 and 1901 version at Rom.5.13 and three times in the Old Testament. In the RSV the word seems to be lacking in the NT even when the comment is on Psalm 32.2 where impute still occurs in the RSV OT. The English word *impute* comes from the Latin *imputo* which occurs frequently in the fourth of Romans in commenting on the same word in Psalm 32.2.

In the New Schaff-Herzog Encyclopaedia article on Imputation Warfield shows that Adam's sin is imputed to his posterity, Rom. 5.12-21; that our sin or curse, in mercy to us, was imputed to Christ, 2 Cor. 5.21; Gal. 3.13; and that His obedience is imputed to us as our righteousness, 2 Cor. 5.21; Rom. 5.19; 10.4; I Cor. 1.30; Phil. 3.6-9. C. W. Hodge, Jr., in the ISBE likewise vindicates the biblical basis of this doctrine, while more recently Professor Hans W. Heidland shows that the Apostle uses *logiesthai* to describe the gracious, saving act of God by which sins are not imputed to us for this reason: because Christ has become sin for us, 2 Cor. 5.19, TWNT, IV. 295.

Heinrich Boehmer sought to find in William Occam the basis for Luther's usage of the concept of the non-imputation of sins. But Luther had it right before him in his little red Latin Bible and in particular in the passages he was studying for his first biblical course, especially Psalm 32 in the exposition thereof in Romans 4. Accordingly, Luther uses the term and its cognates repeatedly in his exposition of these passages, in his introduction to Romans, in his statement of the argument of the Epistle to the Galatians, et. al. Calvin likewise uses the term in his Institutes, commentaries and tracts. Sundry forms of the verb impute occur in the Westminster Confession in the Shorter and several times in the Larger Catechism.

In the antinomian controversy John Owen defends the use of the words impute and imputation in his great work on *Justification*. The great awakening came under the preaching of the imputed righteousness of Christ by Jonathan Edwards and John Wesley, and the line of this Gospel preaching continued with Charles Simeon of Cambridge and Charles Spurgeon of London. When "liberalism" objected to the legal or forensic elements in the Protestant confessions Alexander Whyte of Edinburgh took the high ground that the Holy Spirit has given the word and that the Holy Spirit uses the

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word *impute. Commentary on the Shorter Catechism.*

He uses the truth of this word to teach us to cast ourselves wholly on God's grace and on the righteousness wrought out for us in the ministry of Jesus Christ, praying God of His great mercy to reckon the obedience of Christ to us for righteousness — to forgive our sins for His Name's sake.

"Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, *imputed* to us and received by faith alone."

—W.C.R.

Charity for Humanity or for Christ?

There can be no doubt that the Christian churches of America lost a potent weapon with which to win battles for Christ when they permitted the administration of charity to pass from Christian to professional hands. The reason for this, however, brings before us a most important axiom which many church people fail to recognize, namely this: The fundamental principles of our Christian religion have not changed in nearly two thousand years and will never change but the application of those principles must and should change with the times.

Every observing person knows, for instance, that charity is no longer a matter of merely giving succor to the poor. It is today a many-sided social service problem, in an integrated world, calling for case study covering, environment, health, economics, heredity, education and many other factors. Therefore it naturally follows that whereas in the past it was sufficient to give food and clothing or perhaps money to the needy, today that may actually do more harm than good, since the conditions from which the need arises are often not alleviated by that simple form of charity.

Charity then passed from the churches simply because we did not stay up-to-date, because we gave perhaps blindly and did not make social studies of underlying causes. We have continued the old method of attempting to alleviate, to cure, whereas what is needed is preventive, cause-removing social service work with the Christian stamp.

Is there any reason why this kind of charity should not be done "in Jesus name and for His sake"? Christians working under the auspices of the church could return the word Charity to its synonym Love and we could do the job better because Christ would be on our side. Right here lies a marvelous opportunity, an untapped gold mine which would yield rich returns in saved souls, in rehabilitated lives, in stars for somebody's crown.

—R.LeC.

Wisdom From Above

"If any man lack wisdom, let him ask of God"
—James 1:5

I believe most men would agree that we need wisdom today, wisdom from somewhere. Where shall we find it?

I do not feel that we are going to get it from men. We have lots of men who seem to qualify as wise men, but they are confused in their thinking, and often contradictory in their plans, and so far they have failed — miserably failed — to find a solution for our problems. The wisest men in the world are "at their wit's end" as they face the mad world in which we live.

We need wisdom, supernatural wisdom, if the world is to be saved from destruction; if our nation is to escape ruin; if our homes are to be rescued and our young people saved. Where can we find such wisdom? Not in our colleges and universities; not among our politicians, or even statesmen; not in any "Summit Conferences" with avowed atheists and scoffers. It is still true, as it was in Paul's time, that the wisdom of this world is often but mere fancies and foolishness.

The only way to obtain this needed, this necessary wisdom, is to *ask for it;* "let him ask of God." This "asking" will have to go deeper than form! it will have to come from the depth of our souls. We will have to ask in faith, with sincere humility and confession and repentance. I feel that it will have to be a cry of agony, as we feel our helplessness and hopelessness. I am afraid that there is not much of this sort of praying. There seems to be a feeling that we are rather doing God a favor to even consult Him. We open some of our meetings with prayer—a sort of routine performance — much as we sing the National Anthem before a football game, glad when it is over and we can go on with the game.

Will we, as a Nation, have to suffer before we cry, as the Israelites did in the time of the Judges? "Out of the depth have I cried." Would it not be better to cry before we reach the depth?

—J.K.P.



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Recommend The Journal To Friends

O Ye of Little Faith

By Ralph Brewer

Lack of faith by individuals on a number of occasions tore Jesus' heart. His usual comment was "O ye of little faith." That still remains one of our weak points as we try to abide by the will of the Master.

Faith is one of the major subjects in the Bible and our lack of faith is too often evident. We ask God to help us and then do not receive an answer to our prayer for the simple reason that we do not expect an answer.

Christ tried to impress on us the necessity of developing faith if we seek His help. He was especially pleased when the Centurion told Him that all he had to do was to speak the word and his child would live. The Centurion believed that Jesus' power was so great that it overcame time and distance. Jesus said he had not seen such faith in all Israel. The child lived.

On another occasion a father appealing for a cure for his son "said with tears, Lord, I believe, help thou mine unbelief." Jesus had told him "all things are possible to him that believeth." Likewise, this child was cured.

All of us at times may truthfully repeat this father's cry, "Lord, I believe, help thou mine unbelief." We believe, but do not believe sufficiently. We, too, may be branded "of little faith" when entire and perfect faith may be ours if we accept it.

He Defied God

Some of the most unusual accounts come to us from the mission fields. Here is one from the African Inland Mission — how God used an elephant to execute judgment and punishment of blasphemy. It is clipped from the A.I.M. official organ, Inland Africa.

Several African hunters were standing on a high rock looking out over the surrounding countryside. Two of the men were of the Walese tribe of the Maitulu district in the Ituri Forest. The other hunter, whose name was Andarea Muke (meaning "Little Andrew"), was from a nearby tribe. As they stood looking at all the beauties of nature, one of them remarked about the wonders of God's creation. Andarea Muke scoffed and replied that there was no God. Then he challenged the Almighty by saying, "If there *is* a God, let Him throw me down from this high rock!" But as nothing happened to him, he said that was proof enough that there really was no God!

Then the hunters spied a mother elephant nearby with her new-born calf. Andarea Muke ripped some pages from a little Gospel of John that had been given them by the Pocket Testament League not long before, and began stuffing the pages into the barrel of his "poo-poo" gun. The two other hunters rebuked him for tearing up God's Word in such a fashion, but again he mocked, saying that it was only the book of the white man.

Stalking over to where the mother elephant was standing, Andarea Muke aimed his gun, and pulled the trigger. Once, twice, three times, he pulled the trigger, but the gun failed to go off, making only a clicking sound. The clicking sound attracted the attention of the mother elephant. With a loud trump, and flopping her ears, she lunged at the hunter, grabbing him and the gun with her mammoth trunk, swung him back and forth, up and down, smashing them against the rock and bending the gun as though it had been a twig. As she finally crashed the man to the ground, she swung around, grabbed up her baby calf and made off into the tall elephant grass and was gone.

Needless to say, the hunter died very soon from serious injuries received from the infuriated mother elephant.

God had avenged the insults made upon His Holy Name and His Word by this godless hunter. This fact greatly impressed the natives of this section as they heard of the incident.

God's Word says, "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh: The Lord shall have them in derision." (Psalms 2:1,4.)

The Church Must Be Put on a War Footing

WE MUST MOBILIZE every Christian in order to evangelize every creature. The biggest hindrance to the gospel is not the iron curtain but the plush curtain. There must be a "woe" in our hearts and a "go" in our feet.

We must complete the job, defeat the devil, forward ever, retreat never, we must mean business about God's business. The gospel must be given to the lost, the least, and the last.

Our work for God must not be attempted in an indefinite future but in the immediate present. God wants our "first-fruits" not our left-overs."

We must carry the battle to the outmost posts of the world. An all-out, desperate effort must be made to reach the one thousand million perishing unloved, unsought, unsaved, unevangelized souls. Of earth's 2,400,000,000 souls, more than half have never been evangelized. We must not wait for opportunities. We must make them.

As Christian soldiers, we need not only to own Christ but also to obey Him. We need not only to read the Bible but also to heed it.

—By Fred D. Jarvis in
Herald of His Coming

Overture Proposes Changing Church's Boundaries

By G. Aiken Taylor, Ph. D., Alexandria, La.

One of the more suggestive overtures going to the 1958 General Assembly contains a brand new thought: that our Church study the implications of its territorial status as a sectional Church. Today, U. S. Presbyterians limit their operations to sixteen of the Southern States. The overture asks the Assembly simply to appoint an ad interim committee to study the possibility of removing the accepted boundaries behind which we have labored since the days of the Civil War.

It may come as a surprise to many Presbyterians to hear that no other Church operating within the United States considers itself restricted to a prescribed territory. It may come as even more of a surprise to hear that since the turn of the century we have been pushing back our frontiers with the organization of churches (the last in 1948) outside the Southern States. This has occurred largely in the area adjacent to the Presbytery of El Paso, where the challenge of several worthwhile opportunities in New Mexico has been recognized and met.

Vital work today is being done by denominations operating in areas of the country not generally associated with them. The U.S.A. (Northern) Presbyterians afford a conspicuous example. This denomination operates in every state in the Union. A recent issue of *Presbyterian Life* points out with justifiable pride that the number of U.S.A. churches in Florida has almost doubled since 1947 and the denomination hopes to double that number again within the next ten years.

The Southern Baptists have also experienced conspicuous success outside that territory which is generally associated with the word "Southern." Over 1000 Southern Baptist churches flourish today in the Great Lakes area alone. This denomination now advances Christ's Kingdom in 43 out of the 48 states.

The territorial limitations under which we have operated these many years are not actual, they are only assumed. And there is at least one very good reason why we should emulate the example of the other denominations in the matter of a nation-wide vision. Such a program of outreach will multiply the number of opportunities for brethren of like minds to come together. There are numerous congregations that would like to join the Presbyterian Church, U.S. Today most of these are kept out by the sectional skirts that we have drawn so tightly around us.

During the past five years, over a dozen whole congregations—within our boundaries— were received into our fellowship as organized churches. Most of these were Presbyterian U.S.A. congregations. We also lost, during this time, congregations to other denominations. Such losses and gains occur in the natural course of any denomination's growth and development. And the work of the Kingdom is advanced when brethren of like minds work together. The enforced cooperation of opposites or un-likes, of course, often has the opposite effect and no one would suggest consolidation without unanimity. Neither is it anyone's purpose to suggest the wholesale exchange of congregations with any other competing ecclesiastical organization. But the natural desire of brethren of like minds to associate should not be impeded by sectional restrictions.

In New Mexico, for instance, where we already are represented by thriving churches, there may be others who wish to follow the example of those already admitted. Who knows but that the healthy growth of the Presbyterian Church, U. S. may some day result in the addition of a Synod of New Mexico!

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A Study Of Psalm XXII

By Martin A. Hopkins

To all who love our Lord Jesus Christ and know that they are redeemed by His sufferings and death, Psalm XXII is one of the most precious parts of the Word of God. For, with the exception of the 53rd chapter of Isaiah, there is no passage in the Old Testament that describes with such graphic details the sufferings which our Saviour endured for our salvation.

This Psalm is the first and greatest of what are called the Passion Psalms. The opening words of this Psalm were quoted by our Lord as He hung on the cross in mortal agony for us: "My God, my God, why hast thou forsaken me?" And it is reasonable to believe that the whole Psalm formed the subject of His meditation while on the cross, and that from it He drew solace and strength with which to bear the fearful burden of the sins of the world. For the next to the last word uttered from the cross, "It is finished" (John 19:30) is strikingly similar to the last words of this Psalm, "He hath done it."

To those who have been redeemed by the precious blood of Christ, the Psalm is holy ground to be trodden reverently with thoughts fixed on Jesus our Saviour. As we go over the details of His sufferings, what feelings of gratitude and humility should be awakened in our hearts! How deeply penitent we ought to feel as we realize how great our sins must be to have required such suffering for their propitiation!

Upon the cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess—
The wonders of redeeming love,
And my own worthlessness.

If the Psalm is studied in this spirit of reverent devotion, the study, however minute and careful, cannot but be profitable for us.

I. *Let us note its position in the Psalter.*

Psalms XXII, XXIII and XXIV form a trilogy, each member of which deals with some aspect of the Person and work of our Saviour: In Psalm XXII Christ is the Good Shepherd who gave His life for the sheep (John 10:11); in Psalm XXIII as the Great Shepherd, brought again from the dead through the blood of the everlasting covenant, He tenderly cares for His sheep (Heb. 13:20); in Psalm XXIV He is the Chief Shepherd who comes again as the King of Glory to complete our redemption and reward the faithful (I Peter 5:4).

II. *The Author of the Psalm.*

Who is the sufferer whose wail is the very voice of desolation and despair, and yet who dares to believe that the tale of his sorrows will be a gospel for the world? The title ascribes the authorship to David, and there is no good reason to believe otherwise. David was a prophet, and as such described not only his own experience, but predicted future events that were removed centuries from his own day. The Davidic authorship of the Psalm is just as easy to explain as his authorship of Psalm XVI. The only difference is that of the latter we are told by the inspired Apostle Peter that David is the author, and it is conclusively demonstrated that David could not have been describing his own experiences, but must have been referring to Another (Acts 2:22-32). So in Psalm XXII David is moved by the Holy Spirit to describe sufferings and their results that far transcend anything in his own experience. The Psalm has its roots in David's own experience, but its language reaches far beyond it to the sufferings of Christ. David at no point in his life underwent such sufferings as are described in this Psalm. To take this language as poetic hyperbole, which the Spirit of God used with a prophetic purpose, hardly seems an adequate or worthy explanation. It is much simpler to say with Peter that the Spirit of Christ who was in him spoke of the sufferings of Christ and the glories which should follow them (I Peter 1:11).

III. *The Interpretation of the Psalm.*

The chief lines of interpretation may be termed the personal, the ideal, the national, and the predictive.

The personal: The first impression produced by the Psalm is that it is a record of personal experience. Some have seen no reason to challenge the correctness of the title which ascribes the Psalm to David. Others have thought of Hezekiah, and some have suggested Jeremiah as authors. Conjecture is vain and for our part we are content to accept the ascription of it to David in the title.

The ideal: Many features of the Psalm appear to transcend the limits of an individual's experience. Hence some have seen in the speaker the ideal person of the righteous sufferer. The Psalm describes how the righteous must suffer in the world, how the Lord delivers him in his extremity, and how that deliverance redounds

to God's glory and the extension of His kingdom.

The national: From a somewhat similar point of view others have regarded the speaker as a personification of the Jewish nation in exile, persecuted by the heathen, and apparently forsaken by the Lord.

The predictive: Others again, centering their attention on the striking agreement of the Psalm, even in minute details, with the facts of Christ's passion, have regarded it as wholly predictive.

Each of these lines of interpretation contains some truth; none is complete in itself. The intensely personal character of the Psalm shows that it springs from the experiences of an individual life, yet it goes beyond an individual experience. The Psalmist is a representative character who has absorbed into himself a real sense of the sufferings of others like himself, perhaps even of Israel as a nation; he interprets their thoughts; secondarily at any rate, he is the mouthpiece of the nation.

But the Psalm goes further, it is predictive. These sufferings were so ordered by God as to be typical of the sufferings of Christ. The record of them was so shaped by the Spirit of God as to foreshadow, even in detail, many of the circumstances of the crucifixion; while the glorious hopes of the future anticipate most marvelously the consequences of Christ's passion, so that it seems not so much prophecy as history. But the fulfilment far transcends the prophetic outline, and reveals what in the Psalm is but hinted at, the connection of redemption with suffering.

IV. *The Analysis of the Psalm.*

In the study of any passage of Scripture it is helpful to carefully analyze the thought. While cold analysis is out of place in the presence of such suffering, yet there is observable a distinct order and progress of thought from beginning to end. The Psalm naturally falls into two sections—verses 1-21 and 22-31. "Thou dost not answer" (verse 2) is the keynote to the first; "Thou hast answered me" (verse 21) is the keynote of the second. The first depicts the sufferings, and the second the glories that should follow. Both point to the Lord Jesus; the first by the desolation which it breathes, the second by the world-wide consequences of these solitary sufferings which it predicts. A more detailed analysis will yield rich spiritual fruits.

The Theme is: The Sufferings of Christ and the glories that should follow them (I Peter 1:11).

The divisions and subdivisions are:

I. *The Sufferings of Christ,* verses 1-21.

A. Spiritual Sufferings—travail of soul (Isa. 53:11), verses 1-10.

1. Forsaken by God and yet trusting in God, verses 1-5.

2. Despised by men which causes Him to cling all the more to God, verses 6-10.

B. Physical sufferings, verses 11-21.

1. The circumstances — surrounded by cruel mocking enemies, likened to bulls and a roaring lion, verses 11-21.

2. Details of the physical agony, verses 14-18.

3. Prayer for deliverance, verses 19-21.

II. *The glories that should follow as a result of the sufferings,* verses 22-31.

A. Thanksgiving for deliverance, verses 22-26.

B. The extension of God's Kingdom, verses 27-31.

1. To all nations, verses 27,28.

2. To all classes—richest and poorest, verse 29.

3. To all generations, verses 30, 31.

V. *The Exposition based on this Analysis.*

I. The Sufferings of Christ, verses 1-21.

A. Spiritual Sufferings—the travail of His soul, verses 1-10.

1. Forsaken by God, yet trusting in God, verses 1-5.

The Psalm begins with the cry of anguish, wrung from the heart of our Lord by the consciousness that the sin of the world which He was bearing in His body, had hidden the face of God from Him as by a black cloud, and caused God to forsake Him. He who had been in the bosom of the Father as the Only Begotten Son from all eternity, now felt that God had utterly forsaken Him. Yet with this sense of being utterly forsaken there is mingled a strong faith in God, for He still addresses God as "My God." What line can plumb the depths of the agony of His soul in this darkest hour of the world's history? So often we are prone to dwell on the physical sufferings of the crucifixion; but great as these were, they were nothing in comparison with the travail of His soul.

It was the spiritual sufferings that make our Lord's agony on the cross utterly unique. None but He has ever known the mortal agony of utter separation from God. None but He has ever clung to God with such absolute trust even in the horror of great darkness. In Christ's consciousness of being forsaken by God lie elements peculiar to it alone, for the separating agent was the gathered sins of the whole world, laid on Him and accepted by Him in the per-

fection of His obedience to the will of God, and of his loving identification with men. Unless in that dread hour He was bearing a world's sin, there is no worthy explanation of His cry, for many a silent martyr has faced death for Him with more courage derived from Him than He manifested on His cross. He was the sinless One bearing the weight of the world's sin in His own person on the tree, is the only explanation.

One great fact deserves special notice in the Messianic application of the Psalm: It contains no confession of sin. It presents a sinless man forsaken by God. Such a fact is unique in history, and needs not, and will never need to be repeated. That sinless man—Himself God manifest in the flesh—was made sin (II Cor. 5:21), and therefore forsaken; placed outside the promises; and pierced with the sword of Divine wrath (Zech. 13:7). In that judgment God dealt infinitely with sin, and in so dealing with it in the person of His Beloved Son, showed His wrath against sin, and His love for the sinner. Thus He vindicated Himself and redeemed man. God revealed Himself at Calvary.

Why should One who was conscious of no sin feel so utterly forsaken by God? Those who have as martyrs died for righteousness' sake have been sustained by a strong sense of the presence of God. Why was it so different in the case of the Sinless One, the righteous One? On the theory that Christ's death was only a martyrdom in a righteous cause, there is no explanation of this cry. Neither can it be explained on the theory that Christ's death was intended to have such a moral influence on men's hearts as to move them to repentance. Only on the view that the sins of the world were laid on Him and that His sufferings were an atonement for those sins can we explain this cry of anguish.

How strange that God did not answer such a cry. This is the burden of the first five verses of the Psalm. Others trusted in God in the past and were heard and delivered, but this sufferer's cry was not answered. Let us not think that He was not heard. "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been HEARD for his godly fear, though he was a Son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation" (Heb. 5:7-9). God heard, but could not answer and at the same time carry out His redemptive purpose for the world. If He had been answered and delivered from death, He could not have become the author of eternal salvation.

2. Despised by men, which causes Him to cling all the more to God, Verses 6-10.

(a) Despised by men, verses 6-8.

At the time of the crucifixion of our Lord these verses were literally fulfilled in the mocking and railing of those who nailed Him to the cross. Unwittingly they quoted the very words of inspired Scriptures, written a thousand years before the event. More cruel than the iron spikes that pierced His sinless flesh, and the thorns that pressed upon His sacred brow, and the sword thrust into His side, were those taunting words that stabbed His loving heart. As the being forsaken by God reveals the necessity of atonement from the point of view of Him who is of too pure eyes to behold iniquity, so the cruel mockings of men reveal the depths of depravity in the human heart, and the need of a dynamic of redemption such as was being wrought out on the cross right while they were mocking.

(b) Clings all the more to God, verses 9,10.

The cruel mockings of men only drive the Sufferer closer to God. Another noteworthy thing about this Psalm is that it contains no imprecations on evil doers such as are frequent in other psalms. When our Lord was reviled he reviled not again, but prayed for His enemies (I Peter 2:23). The cruel words that came from the mouth of His enemies only made Him cling all the more to God.

Another thing to be noted in these verses is the reference to the birth of the Messiah. Here, as in the whole Old Testament from the first promise in Gen. 3:15 to Micah 5:3, there is never any mention made of a human father to the Messiah, but always only of His mother —a silent testimony to the Virgin Birth of our Lord.

B. The Physical Sufferings, verses 11-21.

1. The circumstances—surrounded by cruel enemies, verses 11-13.

Trouble is near. That dread hour that our Lord constantly spoke of has now come. He is alone. His disciples have fled in fear and are scattered. There is none to help. These fierce enemies are compared to strong bulls of Bashan and to ravening and roaring lions. Never did human nature appear more brutish, more diabolical, than in those who surrounded the cross.

2. The Details of the agony of body, verses 14-18.

In these verses we have the details of the crucifixion of Christ. A comparison with the chapters in the Gospels which describe the crucifixion scene, will show how marvelously accurate was the prophetic picture, even to the parting of the garments and the casting of lots for the seamless vest. When it is remembered that this Psalm, on any theory of authorship

and date of composition, was written centuries before Christ, and in a land and at a time when crucifixion as a form of extreme penalty was unknown, we have a mighty argument for the inspiration of the very words of Holy Scripture. How else can we account for such accurate correspondence between prophecy and fulfilment? Any one who will carefully write down and study these correspondences will be amply repaid for the time and pains. Such a study exceeds the limits of this brief exposition.

One word in this section stands out from all the rest: "And thou hast brought me into the dust of the earth" (verse 15). The "Thou" refers to God, just as in Isaiah 53:10 we are told "He hath put Him to grief." This explains the cry of desolation with which this Psalm opens. In like manner the apostolic teaching regards Christ's murderers as God's instruments (Acts 2:23). It was none other than God Himself who made Him to be sin for us, that we might become the righteousness of God in Him (II. Cor. 5:21). Of this John Wessel has well said: "Christ Himself God, Himself the priest, Himself the sacrifice, has made satisfaction to Himself, of Himself, and for Himself. In Christ we behold not only a reconciled but a reconciling Deity; an incarnate God who in the sinner's place and for the sinner's salvation furnishes what His own attributes of holiness and justice requires."

3. The Prayer for deliverance, verses 19-21.

Here note that the first time the Sufferer addresses God as Jehovah. Heretofore He had addressed Him as God, the mighty Creator, majestic Sovereign, and righteous Judge of the universe. It was this God by whom He was forsaken and who was the ultimate cause of His sufferings. But in this final prayer He deigns to use the blessed revealed covenant name, Jehovah. These words correspond to our Lord's final words from the cross: "Father into thy hands I commend my spirit" (Luke 23:46).

The suffering is done. The penalty due for sin is paid. God turns His face toward the sufferer again as Jehovah, as Father. The crisis has been passed. God as righteous Judge could hear but could not answer. But now that the penalty is paid, the Sufferer can say: "Thou hast answered me." We know that God answered in the resurrection of Christ from the dead, and in His exaltation to His own right hand. Between verses 21 and 22 of this Psalm the resurrection occurs.

II. The glories that should follow—the sublime results of the Sufferings, verses 22-31.

A. Thanks-giving for deliverance, verses 22-26.

Here we can only touch the high points. The 22nd verse is applied to our Lord in Hebrews 2:12, to prove His loving identification of Him-



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self with us. He was not ashamed to call us "brethren." These words were literally fulfilled on the Resurrection morn, when Christ said to Mary: "Go to my brethren, and say to them, I ascend to my Father, and to your Father, and my God and your God" (John 20:27).

B. The extension of God's kingdom, verses 27-31.

1. To all nations, verses 27,28.

These words were fulfilled in our Lord's final commission to His disciples in Matt. 28:19,20 and other passages.

2. To all classes of society, verse 29.

The Gospel of a crucified and risen Saviour is for all classes from the richest to the poorest. All alike are lost in sin and need God's saving grace. He wants all men to be saved and come to a knowledge of the truth (I. Tim. 2:4).

3. To all generations, verses 30, 31.

As universality in extent, so perpetuity in duration is anticipated for the story of the Psalmist's deliverance and the praise to God thence accruing. "A seed shall serve Him." That is one generation of obedient worshippers. "It shall be told of the Lord unto the next generation," that is, a second, who shall receive from their progenitors, the seed that serves, the blessed story. "They shall declare His righteousness unto a people that shall be born," that is, a third, which in its turn receives the good news from parents' lips. And what is the word which thus maintains itself living amid dying generations, and blesses each, and impels each to bequeath it as their best treasure to their successors? "That He hath done it." Done what? With eloquent silence the Psalm omits to specify. What was it that was meant by that word on the cross which, with like reticence, forebore to tell of what it spoke?" "He hath done it"—— "It is finished." No one word can express all that was accomplished in that one sacrifice. Eternity will not fully express the meaning, for the consequences of that finished work go on unfolding forever, and are forever unfinished, because forever unceasing, to the praise of the glory of His grace.

MUSINGS ON THE CROSS

"Lord Jesus Christ, thou Son of God Most High!
Who for my sins on Calv'ry's cross didst die,
I bow in deep contrition 'neath its shade
That for my guilt such price must needs be paid.

"From thorn-crowned head to pierced feet, mine eyes
Discern the special penalty that lies
Upon each part of that blest form of thine,
For sins of head, hand, foot and heart of mine.

"The sharp rude thorn, earth's primal curse, is there
To visit wrath upon that brow so fair,
And for base thought, high look, or lustful glance
Or impious word of mine, avert vengeance.

"My hands against thy holy laws have wrought
Unworthy deeds unnumbered, and have sought
Their cleansing through the cruel wounding nail
That did each pure, unsullied hand impale.

"Another sharpened spike both feet did pierce,
As if to bring a retribution fierce
On feet which ever walked the Father's way
For mine, which loved wayward paths to stray.

"For evil motive, pride and wrong desire,
Propitiatory justice did require
Thy heart and side the thrust of spear to rive,
That I, unworthy I, may ever live.

"Henceforth the spring of joy which in me dwells,
Flows from the Cross of that dear Lamb, and dwells
As life anew, with self no more am I content,
But for His sake who died I must e'er be spent."

—James R. Graham



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CHILDRENS Page



Told His Mother

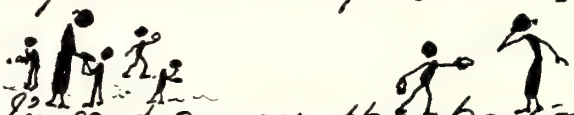
Mother, mother! You remember the lunch I took today? Five little loaves and two dried fish- I gave it all away.



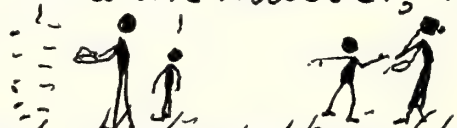
They gave me back some bread He blessed, and some, too, of the fish- Mother, mother! all 5000 ate all they could wish.



Yes, and there were little children and their mothers, too; Oh, but they had all they wanted; I brought some back to you.



No, No, Mother; I'm not crazy; they had naught to eat; One called "Andrew" told the Master, "Here are bread and meat."



In His strong, firm hands He took them (how His face did shine!) He blessed and broke; then fed them all with my food, Mother, - mine!



I was hungry - all those people - such a little bit- Mother, Mother! just suppose I had not given it!!



(We had this story before, but here it is in poetry, written by Maud E Cramer, and published in the Sunday School Times.) E.



LESSON FOR APRIL 20

By THE REV. J. KENTON PARKER

God Prepares A Leader

Background Scripture: Exodus 2 to 4
Devotional Reading: Isaiah 44:21-28

Be sure to emphasize the first word of our topic, God. God moves in many mysterious ways His wonders to perform. We have seen this in the life of Joseph; we see it again in the life of Moses.

Our Devotional Reading from Isaiah reminds us of the hand of God in the history of His chosen people. We see His sovereignty. Notice some of the expressions: "thou art my servant: I have formed thee"; "thou shalt not be forgotten of me"; "I have blotted out, as a thick cloud, thy transgressions, and . . . thy sins; for I have redeemed thee." "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth the earth by myself." This is the Lord who prepares a leader. Turn now to the preparation: there are two stages in this preparation, and then the call comes.

I. *Trained in Egypt:* 2:1-14.

In these verses we have one of the most familiar and fascinating stories in the Bible. It throws a great deal of light on the way God uses ordinary men and women, and even children, to carry out His purposes. The first picture we get is the picture of a man and his wife and a baby and the baby's sister. The cruel edict had gone forth that all the male children of the Hebrews should be slain. It is easy to see the consternation in the home. How can they save this boy baby? The mother hides him for three months, and then, guided by wisdom from above, she makes the ark of bulrushes and puts the child in it and lays it in the flags by the river's brink. "And his sister stood afar off, to wit what should be done to him."

Now we come to the second act of this historical drama: "And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it." The baby has his part, "and behold the babe wept." A baby's cry reached a woman's heart and changed the whole course of history. God uses very little things sometimes to carry out His purpose. "And she had compassion on him."

Quick-witted and quick-footed, the watching sister, Miriam, comes to the scene, and said to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." Miriam's feet flew back to her home, I am sure, with her wonderful news. What an experience for her to remember! How simply and marvelously God moves in history!

"Take this child away, and nurse it for me, and I will give thee thy wages." I wonder if Pharaoh's daughter guessed the truth! I do not know how much wages she paid Moses' mother, but I do know some of the "wages," or rewards that God gave her. As she saw her son take his place among the learned ones of Egypt; as she saw him turn his back on the throne of Egypt and become the leader of Israel; and as she later realized his greatness, I am sure that she felt fully repaid. I believe God is saying to the mothers of today, take your child, your children, and train them for Me and I will give thee thy wages. What greater reward can a mother have than the sort that came to Jochebed?

We learn more about this period of his preparation when we turn to Acts 7 and Hebrews 11. In Acts 7:22 — Stephen's narration — we read, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." He took full advantage of his position as the adopted son of Pharaoh's daughter. In Hebrews 11 — the roll call of the Heroes of faith — we find some additional information. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." In these words we have the explanation of a great life. As the son of Pharaoh's daughter he would probably have been heir to the throne. He renounced all

this and chose to cast in his lot with his people who were in bondage. The "pleasures of sin" were many and varied, but he saw that they were but for a season. It took a large degree of faith to see that the reproach of Christ was greater riches than the treasures of Egypt, and to look beyond the present to the recompense of the reward. Truly faith provides the "title deed" to our future possessions. Faith enabled Moses to make his momentous decision.

II. *Trained in the Wilderness:* 2:11-25.

We come now to the strangest part of Moses' training. It seems that he decided to take matters in his own hands and do something about the plight of the children of Israel. He went out to visit his brethren and seeing an Egyptian smiting a Hebrew, he slew the Egyptian and hid his body in the sand. When he went out the second day and tried to settle a dispute between two Hebrews, they refused to accept him as mediator and he discovered that his slaying of the Egyptian was known. Pharaoh hears of it and tries to kill him and he has to flee from Egypt. This looked like the end of a promising career and I suppose that Moses considered it so, for he seems to have given up completely. But God had not given up His plans and these years of training in the wilderness were very valuable. D. L. Moody's outline of Moses' life is familiar. He divides it into three parts of forty years each. The first forty Moses learned to be somebody; the second forty, he learned to be nobody; and the third forty God showed what He could do with a man who had learned the first two lessons. Moses was probably too self-confident and self-reliant when as a young man he decided to be the leader of his people and began in such a rash way to assume that leadership. He had to learn humility and dependence upon God. Then, too, the time was not ripe. We must learn to "run not before Him," but wait for God.

Very little is known of these quiet and uneventful years. He is taken into the home of Reuel, the priest of Midian, marries Zipporah and becomes the father of two sons. His wife seems to have been more of a hindrance than a help to him as we see later. If God had not taken the initiative this would have been the end of Moses as a leader of his people. But God had a great future for him.

III. *Called into Service:* or The Call of Moses: 3 and 4

This call begins with the vision of the burning bush. Moses was keeping the flock of Jethro and had gone to the backside of the wilderness and there he saw a bush burning, but not consumed. He turned aside to see this phenomenon and God called to him out of the bush, telling him to take his shoes off his feet for he was standing on holy ground. Then God reveals Himself as the God of his fathers and tells him that He has seen the affliction of the children of Israel and has come down to deliver them, and that Moses is the man He has selected to bring His people out of Egypt.

We see a very different Moses here from the Moses who attempted to lead Israel out of bondage some forty years previously. Gone is his self-sufficiency and self-reliance. Who am I that I should go unto Pharaoh? He seems to have learned the lesson of the Wilderness too well. He has what modern teachers would call an "inferiority complex." He is painfully aware of his inability, and is unwilling to take up the task.

God begins to reassure and encourage him. Certainly I will be with thee. Over against the "I" of Moses, God places Himself in all His power.

Then Moses begins to question. When I go to the children of Israel and say that the God of your fathers has sent me, and they say, what is his name? what shall I say? God reveals Himself as "I AM THAT I AM," that is, the Ever-living God, Jehovah. He is the God of Abraham and Isaac and Jacob.

Moses answered, they will not believe me, and God gives him certain signs, or credentials: the sign of the rod turning into a serpent; the sign of his hand being leprous and then clean again, and the sign of the water turning into blood. There are certain periods in history when miracles are necessary as credentials. This was one of those periods and we find a great many miracles performed by Moses.

Then Moses makes another excuse: I am not eloquent. God answers this by reminding him that He, God, made his mouth and that He will be with his mouth.

Still Moses is unwilling and tells God to send by someone else. The patience of God is exhausted and He is angry. He tells him that Aaron, his brother, will help him and that he can speak well. As we see later, however, Aaron is a weak brother and Moses is the outstanding man.

Moses returns to his father-in-law and asks permission to go to visit his brethren in Egypt. The men were dead which had sought his life. So Moses finally answers the call, and taking his wife and children, set out for Egypt. The incident in verses 24-26 lets us see something of the weakness of Zipporah, his wife. He meets Aaron and they went together to the elders of Israel, and the people believed.

COLLEGE WIDOW wishes position as House Mother in Southern School. Reply c/o The Southern Presbyterian Journal, Weaverville, N. C.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR APRIL 20

By THE REV. B. HOYT EVANS

The Church In The Home

Scripture: Philemon 1-6

Suggested Hymns:
"O Worship the King"
"Sweet Hour of Prayer"
"Take Time to Be Holy"

Suggestion to Program Leader:

As an alternative way of presenting this subject, or as a supplement to the material given below, you could ask a parent and a young person from exemplary Christian homes in your church to describe the religious life in their homes. They should tell of the Christian activities in which they engage as a family, such as family worship, etc. After they have finished, the other young people should be given an opportunity to suggest Christian family activities which they have experienced or heard about.)

Program Leader's Introduction:

One of the serious problems in American home life today is that of disunity. For many families home is nothing more than a place to eat and sleep and keep one's belongings. The different members of the family are engaged in so many independent activities that they rarely do anything as a family. In many situations they do not often come together as a family. Even the church has been guilty of contributing to this problem at times. In some churches there are separate organizations for men, women, young people, and children, and the more faithful people are to their own organizations, the less they see of the other members of their families. These organizations certainly have their place of importance and usefulness, but they must not be thought of as substitutes for spiritual activity in the family circle.

In the days of the New Testament church many of the congregations met in the homes of Christians. Undoubtedly some of these churches had their beginning with a family of believers. Poverty and persecution do not require us to have our churches meeting in homes today, but we would do well to recapture this idea of the church in the home. An individual church is a body of believers with Christ as their head. There is no reason why our families should not be churches in this sense. If we will take seriously this matter of letting our homes become churches, we shall find that our ties to Christ and to the other members of our family will grow stronger.

Our speakers will suggest some of the activities in which a "family church" can engage.

First Speaker:

One of the most profitable and satisfying activities which the church in the home can undertake is the practice of family worship or the family altar. This involves having a definite time each day when all the members of the family come together for a brief devotional service of Scripture reading and prayer. Our church provides a quarterly devotional booklet, "Day by Day," which has a brief meditation and suggested Bible readings and prayer objects for each day. There is no home which will not be made stronger in itself and in love to God by the faithful practice of family worship. There can be no church without worship, and there can be no church in the home without family worship.

Second Speaker:

In another generation nearly all churches had what were known as family pews. These were benches in the sanctuary on which entire families sat to worship. Each family had its traditional pew. There are some churches in which this custom is still practiced. It has the value of drawing the family together in the experience of worship. There are so many services in the church in which the family members work and worship separately that it would be a good thing for family solidarity if at least once in a while the family sat together for worship in the church.

Third Speaker:

Another helpful way in which the members of a household can function together as a church is in study. Some families have appointed times for the joint study and discussion of Christian books and topics of spiritual interest. Such an arrangement can be made interesting and systematic by assigning different members of the family topics about which they can study and then make reports to the others. Some families find it very helpful to study the Sunday school lesson together. This idea works especially well in families where the children are all in their teens.

Fourth Speaker:

A church service without music and singing is a bleak affair. The life of the church in

the home can be made richer and more beautiful, if there is music in it. It is real fun to gather around the piano and sing hymns. If the family is not fortunate enough to have musicians in it, there is the possibility of making a collection of sacred music on records and of coming together as a family to hear the records played. Added interest can be brought to this musical activity by reading together the stories of some of our favorite hymns and of the lives of hymn writers and composers. This practice not only makes for family unity but it heightens appreciation of all church music.

Fifth Speaker:

The church in the home can find joy and satisfaction in projects of Christian service. A church which lives only for itself becomes weak in vitality. The same is true of the church in the home. There are projects which the family can undertake for the glory of God and the good of others. Collections of clothing can be made to be sent overseas. Packages of food can be wrapped and sent to those who are starving. Used Christmas cards can be collected and sent to missionaries. Underprivileged families in the community can be helped and befriended. All of these things can be done by families working together in the name of Christ.

Program Leader:

It may be that not many homes can take part in all these activities, but if we start by doing the things that are most practical for our families, we shall find that home is far more than a place to hang the hat. If we try to strengthen the church in our homes, home will mean more to us, to our families, and to Christ.

(In closing you could sing as a prayer the little chorus, "Come into My Heart, Lord Jesus." For a second stanza you can substitute the words "Come into my home," etc.



Bible Study for Circle Bible Leaders on

"The Church in the New Testament"

Prepared by Morton H. Smith,
Professor of Bible
Belhaven College, Jackson, Mississippi

Lesson 5: A Praying Church

THE LESSON IN OUTLINE

I. The Nature of Prayer

A. Negatively

B. Positively - Shorter Catechism, Question 98

II. The New Testament Church at Prayer

A. They Prayed - The Holy Spirit Came at Pentecost, Acts 1:12-14; 2:1-4.

B. They Prayed - They Spake the Word of God with Boldness, Acts 4:23-35

C. They Prayed On Many Other Occasions

1. At the Election of Officers, Acts 1:24-26; 6:1-6

2. At the Ordination and Commissioning of Men to Work, Acts 6:1-6; 13:1-3

3. In the Face of Difficulties, Acts 8:14-15; 16:25; 20:36-38.

Conclusion

As we come to the subject of the Praying Church we find in the Scripture a great wealth of material. We can only hope to define briefly the nature of prayer and then to cite a few of the many examples of the Church at prayer.

I. *The Nature of Prayer*

Before setting forth a specific definition of prayer let us note a very popular conception which is erroneous and unscriptural. It is the popular slogan, "Prayer Changes Things." To say this tends to make a god of prayer. It is not prayer that changes things; it is God. Prayer is not itself a power or force. It is simply a means of communion with God. Thus we should not call prayer a force or power. In fact it is not proper to refer to God as abstract power or force. God is the Living Personal God, who has all power, and who hears and answers prayer.

B. Positively

As we see the implications of what prayer is not, we are better able to perceive its true nature. The best short definition of prayer is found in the Shorter Catechism, Question 98. "Prayer is the offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies."

Notice first of all that prayer is described in terms of an act of worship, "offering up of our desires." In the Old Testament worship the prayers of the saints were represented by the cloud of the incense rising before the Holy of Holies, the throne of God. Since prayer is an act of worship, it cannot properly be

offered unto anyone other than God. "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Deut. 6:13, Mt. 4:10). The Scripture gives no warrant to our praying to angels, Mary, or the saints. In fact it specifically forbids worship of angels (Col. 2:18). God and God alone is to be addressed in our prayers. This being the case we as creatures of God must always approach Him with a proper sense of worship and reverence.

When we recognize that we are not only creatures, but also sinful creatures, then we recognize that we cannot come into God's presence as we are. But, thanks be unto God, He has provided a Mediator for us, even Christ Jesus (I Tim. 2:5). See how the author of Hebrews relates Christ as our Mediator and Priest to our prayers. It is because He is the kind of Priest that He is that we have access to the very throne of God in prayer. "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:14-16).

It is just because He has known our infirmities, yes, even our temptations, but was always victorious, that we can come through Him to the throne of God. In fact we are enjoined to come boldly to the throne of grace, first for forgiveness, and then as Christians for all our needs. Thus to ask in His Name, as He commands (John 14:13; 15:16; 16:23) is really to come to God through Christ as our only Saviour and Mediator. It is to come, trusting in Him as Saviour and the only Way to the Father (John 14:6).

The Catechism further indicates that prayer should be in accord with God's will. This means that if God has clearly revealed His will in His Word, then we have no right to ask His blessing on something that is contrary to His revealed will. The only apparent exceptions to this rule seem to be found in cases where there is judgment pronounced against sin. At times this brought forth a response of repentance and faith. Moses pleaded for Israel after God had pronounced a curse on her sin, and God heard his plea thus withholding judgment that had been previously announced. David on the other hand, prayed without success, for the life of the son, which God had said He would take. Never does the Scripture give any sanction to pray for things declared to be sinful.

As to the secret will of God, which is revealed only as history unfolds, we do not know ahead of time what His will is. Here we must follow the example of Christ, "Not my will but thine be done." Thus we should pray, "If it be thy will . . . "

The Catechism indicates that a balanced prayer life is not simply the petitioning and supplicating God, but it also involves both confession and thanksgiving. We must recognize ourselves as sinners before God and confess our sins, with a turning away from them (repentance), and a turning unto God (faith). "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Then, of course, when we come to a proper apprehension of God and of all that He has given us, especially in the Gospel, there should never be an occasion on which we are not thankful to God. Paul instructs us: "Rejoice always, pray without ceasing, in everything give thanks" (I Thes. 5:16-18).

II. *The New Testament Church at Prayer*

Having examined the nature of prayer as it is defined by the Shorter Catechism, let us now look at a number of cases of the Church at prayer.

A. They Prayed - The Holy Spirit Came at Pentecost, Acts 1:12-14; 2:1-4

During the three years of their walking with Jesus the disciples learned how wonderful fellowship with Him is. Thus when He finally parted from them by ascending up into Heaven, they came to depend upon prayer to continue in this fellowship. The Church of the period between the Ascension and Pentecost is characterized by this statement: "They all with one accord continued steadfastly in prayer . . . " (Acts 1:14a). Notice the unity of spirit. Also observe the fact that they were constantly at prayer. Had the Church continued with the same unity and steadfastness of prayer, we can be sure that her history would have been different. Would that we as a Church today would return to this practice! Think of what such would mean for our own Church, for our nation, for the world!

Acts 2 opens with notice of their all being gathered together in one place on the day of Pentecost. No doubt they were in prayer when the Holy Spirit, whom Jesus had promised, came upon them in signs of power and might. Here was the One who empowers the Church to be an effective witness of the Gospel unto the world, to be the "pillar and ground of the truth." In addition to the personal signs of the Spirit, we have the history of the Church in which to see the power of His witness. Starting in Jerusalem the Gospel swept across the world to Rome, and in three short centuries had conquered the Roman throne without raising a sword, other than the Sword of the Spirit, the Word of God. What a great example the

Church at Jerusalem has set for us in her steadfast prayer!

B. They Prayed — They Spake the Word of God with Boldness, Acts 4:23-35.

The first opposition to the Gospel arose almost immediately after Pentecost. It came from the same group that had plotted the death of Christ. In particular the first objection came from the Sadducees who did not believe in the resurrection, and thus found the news of the Resurrection of Jesus to be most obnoxious. After they forbade Peter and John to preach the Gospel, they released them. Peter and John then returned to the assembled Church. In response to their deliverance the Church poured out its heart in a beautiful prayer to God, (Acts 4:24-31). Notice how this prayer opens with thanksgiving and praise of God. He is acknowledged as Creator and Ruler of all. Then the prayer moves to the recent events in Jerusalem, where the Sovereign Hand of God was seen operating, even in the death of Christ. All of this is in the tone of praise and adoration. Do we praise and thank Him enough in our prayers?

Only after this praise do we have the petition of the Church to the Lord. They prayed that the Lord would give them boldness to witness His truth to the world, even in the face of opposition. Here is a prayer that was certainly in accord with His revealed will. He had given the one primary task to the Church of witnessing the Gospel to the ends of the earth. The Church, aware that she could not do this of herself, and aware that she might lack proper courage to obey Him, petitions the Lord for that which is most needful—boldness. Have you ever prayed for boldness to witness for Him? We all need it.

God in answering the prayer pours out His Spirit so that they were all filled with the Holy Spirit and thus empowered to witness. See how much more God gives in answering prayer than we know how to ask. Such an answer, however, may almost cause us to hesitate to ask. Do we really mean our prayers? Do we really want boldness to witness? Or do we prefer to hide behind our cloaks of timidness and thus excuse ourselves from witnessing? If we pray for boldness, He will give it, and we will find ourselves witnessing, perhaps when we personally might prefer to be at our ease. Perhaps one of the reasons that so many of us lack a real vital prayer life is that we do not mean our prayers.

One other thing that we ought to notice before leaving this section is the way in which the Church itself was faithful to their prayer request. They had prayed for boldness to speak the Word of God, and when granted boldness they spake "the Word of God." The New Testament Church saw that it was her one task to set forth God's Word to the world. Her prayer life was directed to this end and also her efforts. We need to examine ourselves and our Church to see if we are as faithful to the revealed will of God regarding the Church and her members. Think of the effect on the world if our Southern Presbyterian Church could for just one generation forget all other matters and concentrate on this one task of spreading the glorious Gospel of Christ. If only we would pour out our hearts in prayer for this work, and press all our efforts to this one task, we would soon see the power of that Gospel unto the salvation of many souls. May God be so gracious as to call His Church afresh to this one great task.

C. They Prayed On Many Other Occasions.

1. At Election of Officers, Acts 1:24-26; 6:1-6.

Again we can learn from the New Testament Church the lesson of prayer when we have the task of election of officers in the Church. They should not be elected to get them busy in the Church's work, but rather because they are already spiritual leaders. They should be chosen only after prayer for God's guidance. Certainly politics has no place in the Church that truly prays for God's guidance in these matters.

2. At the Ordination of Men and Commissioning Them to Work, Acts 6:1-6, Acts 13:1-3.

Not only did the early Church pray over who should be officers, they also continued in their prayers for these. They prayed over them in ordaining them to office. In Acts 13 we see the first of Paul's missionary journeys. The call of the Holy Spirit came only as the Church at Antioch was praying and fasting, and once called, the Church sent Paul and Barnabas on their way with prayer. We can be assured that the Church continued to back her missionaries with prayers as well. Do we?

3. In the Face of Difficulties, Acts 8:14-15; 16:25; 20;36-38.

The Church of the New Testament sets for us the example of going to God in prayer when faced with difficulties. The first case cited, Acts 8:14-15, was the occasion of the preaching of Philip in Samaria. The question was whether these half Gentiles would be received in the same way that the Jew had been received by God under the Gospel. Peter and John are called from Jerusalem, and after they had prayed, the Holy Spirit is poured out on the Samaritans, just as He had come upon the Jews at Pentecost. And so we see that prayer was the means to the answer of this perplexing problem. There is no direct mention of prayer at the Jerusalem Council in Acts 15, though from the language used by James concerning

the decision it is evident that the Lord was consulted for he says, "It seemed good to the Holy Spirit and to us . . . " (Acts 15:28).

A classic example of Christians in distress and praying is that of Paul and Silas, after suffering a beating, and in stocks in the inmost dungeon, at midnight praying and singing hymns unto God. God honored them with the deliverance from prison, but even more important was the opportunity to witness to the jailer and to his household. We never know when some difficulty or trouble may be the testing of our faith in prayer. God may purpose to bring us to a closer walk with Himself, and a higher place of service. See Acts 16:19-34.

One of the most distressing problems that we all face is that of leaving loved ones from time to time in life. Paul sets for us the example of praying with one another before parting, as he prayed with the Ephesian elders before setting out to Jerusalem (Acts 20:36-38). What comfort there should be to each of us that no matter how far separated by miles we can call forth blessings upon our loved ones at any time through prayer. Do we use this privilege as often as we should? May God touch our hearts to be more compassionate in our prayers for our friends and loved ones.

Conclusion

We have studied the nature of prayer, and then examined a few of the many examples of the Church at prayer. May God help each one of us to have a more vital prayer life! "Pray without ceasing."

NEWS of CHURCHES around the World

The General Fund and Interchurch Agencies Statement of Receipts Jan. 16 - Feb. 28, 1958

The General Fund Agencies

Budget for 1958	$1,120,151.00
Receipts to date	49,773.16
Percentage of annual budget received to date	4.44%
Balance needed for the year	$1,070,377.84

Interchurch Agencies

Budget for 1958	$28,314.00
Receipts to date	1,451.37
Percentage of annual budget received to date	5.12%
Balance needed for the year	$26,862.63

Report of Ad Interim Committee To Study the Montreat Situation

The General Assembly of 1957 appointed an Ad Interim Committee to clarify the matter of responsibility and authority at Montreat with respect to:

1) Ownership of property at Montreat
2) Use of Montreat Property and facilities by Boards and Agencies of the Presbyterian Church U.S.;
3) Matters of policy affecting work of the Boards, Agencies and Courts of the Presbyterian Church U.S.;
4) Consideration of a study to be made by the Mountain Retreat Association as it pertains to Montreat College.

This committee was instructed to report, with recommendations, to the General Assembly of 1958.

We have met several times, have corresponded with each other, have made a thorough study of the matters referred to us and have engaged in extensive discussion of the problems involved. We have arrived at some tentative conclusions and recommendations in which we concur unanimously. However, the committee respectfully informs the General Assembly.

1. That the complexity of the situation of the Mountain Retreat Association as it affects our boards and agencies, and our denomination as a whole, warrants further study; and,

2. That certain changes in the charter and by-laws of the Mountain Retreat Association and of Montreat College have been proposed by the Board of Trustees to the Legislature of North Carolina, and the record of these proposals only recently has come into our hands. Since there has been but little opportunity for this committee to study these proposed changes or to evaluate their probable effects, and since a consideration of these matters was specified in our instructions (4) from the General Assembly;

   We believe, for both of the reasons stated above, that to make a final report at this time would be premature; and the committee asks that it be continued for another year with its present personnel.

Massey Mott Heltzel, Chairman
D. Brantley Burns
William Crowe, Jr.
Emile H. Dieth
James E. Hayes
Charles G. Rose, Jr.
J. P. F. Stevenson

March Meeting Board of World Missions

Nashville, Tenn. — Fourteen new missionaries were appointed for service in five missionary fields of the Presbyterian Church, U.S., when the Board of World Missions met here in March. The ap-







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pointments brought the total in active service to 515, very near the all-time high of 517 reached in 1925.

The Belgian Congo will receive six of the new appointees. Two each will go to the fields in Japan, West Brazil, Mexico and Korea.

The Brazilian work was also spurred on by approval given to a contribution of $50,000 to the Presbyterian Church of Brazil for a revolving Building and Loan Fund. The Presbyterian Church, U.S., contribution will be added to a similar contribution by the Presbyterian Church, U.S.A., and additional funds will be provided by the Brazilian Church, to give a fund of well over $100,000. The fund will be used for loans to congregations building new churches, annexes and manses, but actual establishment of the fund will await the formal approval of the fund by the General Assembly of the Brazilian Church.

This action followed close on the heels of the formal delivery, reported to the Board in March, of an entire new presbytery into the Brazilian Church. The Presbytery of Minas Triangle was entirely developed by the West Brazil Mission of the Presbyterian Church, U.S., and is now fully organized. On Feb. 7, 1958, the mission formally turned the presbytery over to the General Assembly of Brazil. The first regular meeting of the presbytery was held on January 22.

The March meeting of the Board was also marked by visits to the meeting by two distinguished churchmen from foreign lands. From Italy came Dr. Achille Deodato and Mrs. Deodato, representing the Waldensian church. Dr. Deodato is Moderator of the Waldensians, a seven-year assignment, and is in this country for the second time during his tenure. As representative of a Church that was a forerunner of the Protestant Reformation, having begun in the 12th Century, the Deodatos told the Board of the growth of the long-suppressed little Church, and thanked the Board and the Presbyterian Church, U.S., for the aid given it since World War II through the Department of Overseas Relief and Inter-Church Aid. Dr. Deodato also told of the continuing struggle, led by Waldensian lawyers, to win additional religious freedoms under the new Italian Constitution.

From India, Bishop Rajah B. Manikam, Lutheran Bishop of Travancore, brought greetings. As the former joint secretary for East Asia of both the International Missionary Council and the World Council of Churches, he spoke to the Board concerning the world-wide missionary enterprise. "Missions is entering a new era, it is true. But it is a new era because of the methods by which missionary work must be done, and not because there is less need of missionary work. You have greater work to do in the years to come than you have yet done."

At the Board dinner, in honor of retiring members of the Board, special honor was paid Dr. D. J. Cumming, educational secretary of the Board for ten years, and missionary worker for the Church for forty years. Dr. Cumming went out to Korea in 1918, serving as an evangelistic, educational and even medical (as superintendent of French Memorial Hospital at Mokpo for 12 years) missionary. Honored with Dr. Cumming was his wife, Mrs. Ann Shannon Preston Cumming, herself a daughter of Korea Missionary parents, and a missionary to Korea from 1934.

Discussion on the future of Shikoku Christian College in Japan resulted in the Board's approval of plans to seek accreditation of the college as a junior college, and the appropriation of $15,000 to meet expenses of new faculty salaries that would be required by the effort to obtain accreditation. The college, founded about ten years ago, had been operating as a four-year college, but had not been able to obtain accreditation under the strict Japanese educational requirements. Accreditation as a junior college was a goal recommended by a special called meeting of the Japanese Mission, and is believed within the financial reach of the mission enterprise.

The Board also agreed with the mission that continuing studies should be made to determine whether the present location at Zentsuji is the best, and whether a long-term need for the school actually exists. The Board therefore voted to invite "a committee of the best Christian educational leadership to visit Japan at the earliest possible moment for the purpose of consulting with the Japan Mission to discern the wisest fashion of developing Shikoku as a college, or other educational institution, and for the purpose of advising the Board on this matter."

The study, and experimentation in use of the school, as well as the drive for accreditation,

A final decision by the Board as to the future of the school will grow out of the study, and out of experimentation in best use of the school. The Board "does not presume that this can be done under three years, but feels that five years should be maximum time allowed for this period of experimentation," it stated. At the same time it reaffirmed "its interest in this project and declared its conviction that a ministry to the student generation in Japan is essential."

The Presbyterian Church, U.S., provided 180,928 pounds of clothing to needy persons through Church World Service in 1957. This fact was brought to the Board in the report of the Depart-

ment of Overseas Relief and Inter-Church Aid. The report also pointed out that through CWS people in 46 countries were aided, and that the Southern Presbyterians ranked fifth among all denominations participating in the relief work, so far as clothing contributions were concerned. The Southern Church also gave $65,796 to the Share Our Surplus program through CWS, and thereby provided 30,000,000 pounds of clothing, with an immediate objective of 10,000,000 pounds for 1958.

Other actions taken included:

Concerning baptism of missionary children on the field, the Board stated that it "would urge all missions to advise their members that the Sacrament of Infant Baptism should be administered, ordinarily, under the auspices and supervision of a particular church."

Approved the resignation, effective March 11, of Dr. Robert Cousar, Jr., from missionary work in Brazil. The resignation was accepted with regret, and an expression of appreciation for his energetic, versatile and devoted service.

Voted to send Dr. D. J. Cumming as the Board's representative to the dedication of the new mission hospital, Lax Amistad, at Ometepec, Mexico. Dedication is planned for summer, and Dr. S. S. Wiley of the Lookout Mountain Presbyterian Church, Lookout Mountain, Tenn., will give the dedicatory address.

Appropriated $2,640 for capital expenditures in the joint mission work in Iraq.

Approved the naming of Mrs. Robert C. Shane, missionary to Brazil, as the delegate for the Presbyterian Church of Brazil at the Quadrennial Inter-American Conference of Presbyterian Women's Organization, to be held at Purdeux University, Lafayette, Ind., June 25 - July 1.

Approved the Home Base Committee's recommendations concerning the World Mission Conference, Youth Section, registration rules. Because of the recent burning of College Hall at Montreat, and the reduction thereby in the number of persons who can be housed at the Conference, a limitation of six young persons from any given church was adopted. A total of 450 young people will be registered for the conference this year, from the 11th and higher grades only. Two will be accepted from any church, on a first-come basis; for larger churches, an additional young person will be allowed to register for each additional 100 members in the church, up to six hundred. Registration fee will be $4.00.

Missionaries appointed are:

To Mexico: Mr. and Mrs. William Forbes Prophet of Kingsport, Tenn., as business missionaries. Mr. Prophet is the former president and general manager of Pot O'Gold Delicatessen, Inc., and has been attending Columbia Seminary during the past year. Mrs. Prophet is a teacher of voice and piano. They are members of First Church, Kingsport. Both have degrees from Julliard School of Music, and have two children, a son and a daughter.

To Japan: Dr. and Mrs. Robert Newman Mooney, of Austin, Texas, with degrees from the University of Michigan, and is an elder in the University Presbyterian Church, Austin, Texas. Mrs. Mooney is a trained nurse, also a graduate of University of Michigan. They have one child, a daughter.

To Korea: Dr. and Mrs. Ronald Burton Dietrick of Richmond, Va., as medical missionaries. Dr. Dietrick is a surgeon, with degrees from Davidson College and Medical College of Virginia. He is now resident surgeon at the Veterans Hospital in Richmond. Mrs. Dietrick is a graduate of the University of North Carolina, in physical education. Both are members of Forest Hill Church, Richmond, and have a son and a daughter.

To West Brazil: The Rev. and Mrs. Edward O'dell Smith, of Piney Flats and Johnson City, Tenn., as evangelistic missionaries. Mr. Smith is a February graduate of Union Seminary, with earlier degrees from Emory and Henry College and King College. Mrs. Smith is a graduate of Emory and Henry College, and has worked as director of Christian education and as a public school teacher. She will go out as a member of First Presbyterian Church, Morristown, Tenn.

To the Congo: Miss Anna Katherine Dickson, of Bethel Springs, Tenn., as a medical missionary. Miss Dickson is presently attending Columbia Seminary, and holds degrees from the University of Tennessee. She is a member of First Church, Bethel Springs.

Miss Elizabeth Ann Shefelton, Newman, Ga., as an educational missionary. She is teaching in Newnan, and served for three years as teacher of missionaries' children in the Congo. Her assignment as a permanent missionary, working in Central School, is an unusual one, since missionary children's teachers are usually appointed on a three-year basis. A graduate of Georgia State College for Women, Appalachian State Teachers College, and Assembly's Training School, Miss Shefelton is a member of Newnan Presbyterian Church.

Mr. and Mrs. Branton Boyd Blount, of Houston and Mercedes, Texas, as industrial missionaries. Mr. Blount holds degrees from Texas A. and M. College, and is an industrial engineer who has worked with Texas oil companies and with the Central Power and Light Company of Corpus Christi. He has been attending Austin Seminary this year. Mrs. Blount is trained in nursing and has attended Texas College of Arts and Industries and Austin Seminary. The couple have two children, and both Mr. and Mrs. Blount are members of the First Church, Bay City, Texas.

The Rev. and Mrs. Charles Robert Oliver, Jr., of Hampton, Virginia, as evangelistic missionaries. He is a graduate of Davidson College and Union Seminary, and has been assistant pastor of the First Church, Hampton, since May, 1957. Mrs. Oliver, a graduate of East Carolina College, is a teacher in public schools. She is a member of First Church, Hampton.

Bible News

Charles W. Baas, assistant treasurer of the American Bible Society since 1954, has been elected treasurer. Mr. Baas, who becomes the 11th treasurer of the Society since its founding 141 years ago, succeeds Dr. Gilbert Darlington, who has retired as treasurer but continues as investment officer.

Mr. Baas is a director and member of the executive committee of the United Lutheran Church Foundation and serves on a committee of the department of stewardship of the United Lutheran Church. Mr. Baas first joined the Society as assistant to the treasurer. He is married and has two children.

* * *

A special Scripture distribution is being conducted by the American Bible Society along the

new St. Lawrence Seaway. Four thousand "mobile homes" have brought temporary residents to a previously sparsely populated section. A worker of the Bible Society has been visiting the trailer courts leaving an illustrated Gospel in each home and presenting each trailer-dweller with the opportunity to possess and read the Bible. Nearly 700 volumes of the Society's Scriptures have been distributed so far in this program, which will continue for several months.

* * *

Fifty thousand copies of the Daily Bible Reading List for 1958 were printed in Korea and distributed to churches, schools, booksellers and bookstores. These lists are translations of the American Bible Society's list of which a million and a quarter copies were distributed in the United States.

* * *

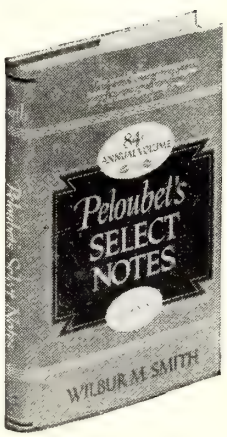
"The Book That Lives" is the theme that has been chosen for 1958 by the American Bible Society for its Worldwide Bible Reading program, from Thanksgiving to Christmas. This year will be the fifteenth annual observance of this reading program. All attempts to trace the original telephone call from the mother of the young Marine in Guadalcanal to the Bible Society's office, which resulted in the ever-growing Bible reading program, have failed.

* * *

Distribution of the Scriptures may bring unusual problems, according to word received by the American Bible Society from Japan. Colporteurs of the Bible Society there report that the prowling habits of bears in Akito Province have caused great consternation among the country villages. The colporteurs, whose work often requires them to return to their centers at dusk, are afraid of possible attacks by these grizzlies. The five colporteurs now at work in the area have asked the Bible Society to provide them with bells which they can ring on their return to the villages so that the bears will be frightened away.

* * *

In the last ten years the American Bible Society reports that, due to great improvements in the appearance of its editions of pocket Gospels and other Scripture Portions, the total distribution of these small books has been over 75,000,000 copies in sixteen languages. This figure does not include the wide circulation by the Bible Society of whole Bibles and complete copies of the New Testament.



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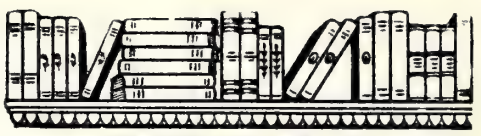
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BOOKS

WHEN WE TEACH JUNIORS. Jane Bowerman Harris. Westminster Press. $1.00.

This small volume is intended to be an introduction to assist teachers in presenting the "most importants" in teaching Juniors. It is intended not only for individual reading by leaders but for discussions by groups of teachers and leaders. Each chapter suggests questions for further study and discussion as well as additional resources for digging deeper into the subject.

GOD'S P. O. W. William H. Rittenhouse. Greenwich Book Publishers. $2.50.

This is a true story of an American flyer who found Christ behind the barbed wire of a Nazi prison camp. It has been dramatized on the television program "Crossroads." This volume steadies and deepens one's belief in God and His providence.

THE PHILOSOPHY OF ALL POSSIBLE REVELATION. Robert Matheson. Greenwich Book Publishers. $2.50.

According to this author, the Bible was written as an allegorical expression of truth and not as an account of historic facts. Starting from this false premise the author has nothing constructive to offer.

THOUGHTS FOR TIMES LIKE THESE. S. Ralph Harlow. Philosophical Library. $3.00.

Based on 40 years of teaching and leadership in education and religious groups, this book seeks to apply the Judaeo-Christian ethic to the social and religious problems of our time. There are 35 brief chapters that emphasize the fact that the Biblical ethic remains the principal instrument for the achievement of peace and harmony and justice among all men. The author discusses a number of controversial subjects and we disagree with him on a number of points. The discerning reader, however, can find certain stimulating thoughts in this volume.

HOW TO TEACH LUKE. Joseph M. Gettys. John Knox Press. $1.00.

This small volume is a leader's guide to How to Study Luke. Suggestions are given for preparation in teaching 23 units of the third gospel.

BETTER CHALK TALKS. Stella O. Barnett. Fleming H. Revell. $2.00.

Chalk talks are gaining in popularity along with today's emphasis on the importance of visual education and creating a lasting impression. The use of this book may be varied according to the ability of the artist. Clear and explicit instructions make it possible for the most amateur artist to present these beautifully impressive chalk talks. Word pictures translated into actual pictures carry the true meaning of messages to the mind of the audience and impress them on the memory for a lifetime.

WHAT WOULD JESUS DO? Glenn Clark. Macalister, Clark Publishing Co. $2.25.

"What Would Jesus Do?" is the modern story of the grandchildren of Charles M. Sheldon's famous characters of "In His Steps," challenged to walk the way he would lead them. It is the modern answer to the century-old question—in business, in schools, in politics, in hospitals and churches of the day—what would Jesus do? Every event told in this novel actually happened in some form or other in real life, the author affirms.

"WHY I AM A JEW." David de Sola Pool. Thomas Nelson & Sons. $2.75.

Out of the massive literature and history of 4,000 years, the author shows the meaning of Judaism and why he is a Jew. There are 21 chapters devoted to this subject followed by a glossary.

There are some pathetic passages in this volume. Chapter 19 is entitled "Awaiting the Messiah." The Messiah he is awaiting is altogether human. He is not looking for one who can perform miracles, change natural phenomena, or resurrect the dead. He is not looking for one who will appear for atonement of sins as he believes that this obligation rests inescapably on each individual and on no one else.

Viewed as a whole, this volume shows the Christian the need for evangelization among the Jewish people. This is a difficult work but one that the Christian church dare not neglect.

—J.R.R.

THE GOSPEL OF MARK. William Barclay. Westminster Press. $2.50.

Dr. Barclay's commentary on Mark is broken down into 133 brief chapters. His method is to take a paragraph and use it as the basis of discussion.

The author holds the Gospel according to St. Mark in high esteem. Here he says, "We study the most important book in the New Testament for in it we have the first life of Jesus ever to be written."

This book has been prepared for group study. It is especially valuable for personal devotion. It has much to offer in the way of spiritual refreshment.

FROM A TO Z—The Bible ascribes 350 names to the Person of our Lord Jesus Christ. Here is an alphabet of some of His titles:

Advocate—I John 2:1
Bread of Life—John 6:8
Creator—Isaiah 43:15.
Deliverer—Romans 11:26
Emmanuel—Isaiah 7:14
Faithful Witness—Rev. 1:5
Gift of God—John 4:10
Hiding-Place—Isaiah 32:2
Image of God—Hebrews 1:3
Just One—Acts 3:14
King of Glory—Psalm 24:7
Lamb of God—John 1:29
Mighty One—Isaiah 30:29
Nazarene—Matthew 2:23
Only Begotten—John 1:1-4
Prince of Life—Acts 3:15
Quickening Spirit—I Cor. 15:45
Redeemer—Job 19:25
Saviour—John 4:42
True God—I John 5:20
Unspeakable Gift, II Cor. 9:15
Vine—John 15:1
Wisdom—Proverbs 8:22

In Revelation 1:8 the names are all summed up in one expression: "I am the Alpha and the Omega . . ." or in everyday English, "I am everything from A to Z." God has exhausted the language of men to find words to describe His dear Son.

"At the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:10-11. —Exchange

---

What Position Do You Occupy in Your Church?

A position—or a problem?
A promoter—or a provoker?
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1958

SIXTH WORLD MISSIONS CONFERENCE

April 18, 19, 20
Rock Eagle State Park

Under the Auspices of

The Society of Missionary Inquiry
Columbia Theological Seminary
Decatur, Ga.

PURPOSE: The Fifth World Missions Conference, sponsored by the Society of Missionary Inquiry of Columbia Theological Seminary, is a retreat for young people at High School and College age, together with Columbia Seminary Students who are interested in becoming better informed about the World Missions Enterprise of our church.

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EDITORIAL

Pray for the General Assembly

The General Assembly of our church is due to meet in Charlotte, North Carolina, beginning on April 24th and continuing through the 29th.

We should join in prayer that God's Holy Spirit shall be poured out on all present and particularly on the commissioners as they are called upon to face many decisions.

In such meetings there is always the temptation to take hurried actions on matters of great importance to the church and the work of God's Kingdom. Debate is often limited. All phases of the problems under consideration may not be adequately presented.

At the same time there is also the temptation to maintain the *status quo* despite unprecedented opportunities and challenges which confront the Church of Jesus Christ.

A cold analysis of the world situation and the ratio of increase in world population to the increase in the number of Christians will reveal the solemn fact that for every four persons now being born in the world only one becomes a Christian.

The *primary* work of the Church is to make Christ known. This work must be done in the power of the Holy Spirit and implemented by His keeping and energizing presence. Because of this we all should pray that we shall not have our time, energies and money sidetracked into activities not of the Lord's leading.

That all of us shall turn to God for His guidance and blessing must be our constant prayer. The coming meeting of the General Assembly, under the good hand of God, can prove a mighty impetus to the work of His Kingdom, in which we should all engage.

The Editors

The Joy of Finding the Lost

(*See Luke* 15:1-32)

These three beautiful stories have many lessons for us and many things in common. One of these is the Joy of Finding the Lost. In each parable this is very prominent.

There is joy in finding even a little thing that is lost. Who does not remember how happy we were as children when we found a knife or a pin of some kind. There is greater joy in finding bigger things!

I lived once in a community where a boy was lost in the mountains. I remember how we searched all night for him and when the news came that he was found alive and well, there was great rejoicing.

Men and women are lost: the best of all that He created on earth: not the silver and gold, or the cattle on a thousand hills, but man whom He made in His own image.

They have lost communion and fellowship with God and are afraid of Him, and try to hide, as Adam did. They have lost their likeness to Him, and have become ignorant and sinful and ugly, no longer bearing His image. They have lost their peace and happiness and are restless and sad. They have lost the way to live here and now and wander about as sheep not having a shepherd. They have lost life eternal and are on the road to destruction.

God has been searching for men ever since man fell into sin. He sent messenger after messenger and then His Son. Jesus said that He came to seek and to save that which was lost. His whole life was spent in seeking men. His death on the cross was to be like a magnet to draw all men. It was the joy set before Him, the joy of finding and saving men, that made Him come.

There is joy in Heaven when the lost is found. There is joy on earth. The man who

is found goes on his way rejoicing, and the man who found him rejoices, too.

He that is wise winneth souls. He that would be happy finds those who are lost. The joy of finding the lost is the greatest joy in all the world. If you desire to be wise; if you wish to be happy, then find somebody who is lost and bring him to Jesus Who is the Way, the Truth and the Life.

—J.K.P.

Christianity in a Changing World

A few weeks ago it was pointed out here that while the fundamental principles of Christianity had not changed in nearly two thousand years and would never change, the application of those principles must and should change with the times. Let us consider a few of those changes.

Formerly people lived in communities and the church was the center of the community. But today there is little community spirit and nowhere can one be so alone as in a big city. Also community restraints have disappeared since strangers surround and anonymity is an enemy of character. Social disorganization is evident on every hand and there is an alarming uncertainty of values and attitudes. Also there is more isolation, more impersonality and less strength of neighborhood ties and interests.

Even many ministers and church people are in the community but not of it, and people who in the past have been kept in line by the pressure of their immediate and stabilized groups are now shaken loose from their moorings and are drifting mentally, physically and spiritually. This condition leads to superficiality, cynicism and skepticism, and all around us we see these city nomads, without traditions, without religion, without faith in anything.

And the leaders. We read in the papers of their social activities, their opinions about business and politics, but what they believe about God, about salvation, about the future of the human race, no one knows—not even themselves.

Christianity in a changing world, in a world of social revolution, must be ready with the answers, with the individual solutions. It must illumine, not obscure, Christ. It must weave religion back into the warp and woof of restless, modern everyday life, and it must enter into that life and purify and clarify it.

Truly the leaders of the future must be the unselfish servants, the Christ portrayers who can hold a candle for the stumbling footsteps of a world at sea.

—R.LeC.

Satisfaction

Our American brethren in engineering and the sciences have been put on the spot and effectively told to be done with playing at education and learn their subjects. Can we ministers of the Word do less in our field? Can we just brush aside the great words of the biblical and theological tradition in debonair fashion because we are too preoccupied to get at the heart of the meaning of such terms as revelation, incarnation, reconciliation, justification, or satisfaction?

No doubt there have been many caricatures of some of these words, such as satisfaction. But then one does not counterfeit worthless currency. The real workers in the field of theology have not been deterred by misuses of this great word. While satisfaction may have been used in too impersonal, mechanical, legalistic or quantitative sense, Thomas Aquinas defined it in a truly personal way, thus:

"I reply that he properly satisfies for an offense who renders to the offended party that which he loves as much or more than he hates the offense." *Summa Theologicae,* III.xlviii.2.

Those who consider etymology may well hesitate to reject the word satisfaction. This word is formed of two Latin words, namely, *satis,* enough, and *facio, facere,* do. Is there a Christian heart which does not believe that by God's grace, our Lord Jesus Christ *did enough* to save us—by His life for us, His suffering and death in our stead, His resurrection as our representative?

> Thus Karl Barth writes: "He is a Priest after the order of Melchesidic. That is, He is an instance of priestly action for which there is no parallel. . . . And this is the instance of effectively priestly action because in it the action is complete. It is not the symbol for a general truth which lies above it. It is the instance in which satisfaction—that which suffices for the reconciliation of the world with God—has been made (*satis fecit*) and can be grasped as some-

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thing which has in fact happened, and not as something which had to happen by reason of some upper half of the event; not, then, in any theory of satisfaction, but only as we see and grasp the *satis-facere* which has, in fact, been achieved."

Again, he concludes the propositional statement of the form of the obedience of the Son of God, thus: "But God the Father raised Him from the dead, and in so doing recognized and gave effect to His death and passion as a satisfaction made for us, as our conversion to God and therefore as our redemption from death to life." *Church Dogmatics* IV.i.276,157.

In the course of his discussion, Barth follows the article by Professor Bueschel in Kittel. I find myself rather in accord with the treatment on the same theme, namely reconciliation, in the recent commentary on the Romans by Professor Otto Michael. The latter shows that in Romans Paul does have the wrath of God in mind as he presents the reconciling work of Christ. By His satisfaction, Christ did not annul forever the wrath of God. Paul looks forward to a consummation in which that wrath shall be expressed in climacteric form. But as a result of the satisfaction Christ made for us, the sentence of condemnation is no longer against those who believe in Jesus.

In his commentaries on Galatians, John and Romans, Luther continually speaks of the satisfaction Christ made for us. "Thus judgment which we deserved, He took upon Himself, He willingly suffered the punishment due unto us, making Himself subject to death and the curse, that is to eternal damnation not otherwise than if He had transgressed the whole law." Here is a line which I culled from Luther's Latin exposition of Romans 4:25, "His death not only signifies, but also accomplishes the remission of sins as a most sufficient or complete satisfaction (*satisfactio sufficientissima*)."

By all means let us re-study the great words of our calling and remove from them needless offenses, but let us not refuse to use those which the collective life and thought of the Church of the ages attest as good forms of sound words.

—W.C.R.

The Individual of Infinite Worth

in Harnack's Gospel

From sundry places in our Church, resolutions, books and pulpits are trumpeting the alleged infinite value of every human soul. As we have pointed out, this principle is enunciated by the noted liberal scholar, Adolph von Harnack in his *Das Wesen des Christentums* translated as *What is Christianity?* and recently republished by Bultmann. The precursors of the view include Ritschl, Lotze and Kant. Religion is made a matter between God and the soul, by which the individual who can say "our Father" is elevated above the heavens and has a value greater than "all the fabric of the world." For Harnack the child of the Kingdom achieves significance on the spiritual level only, for on the natural level life ends in death. And "life that is bound up with death can have no meaning."

We have sought to point out some of the implications of this infinite value idea. It is interesting now to find another voice sounding a word of warning concerning its implications. Professor Richard R. Niebuhr of Harvard Divinity School in his thoughtful study on RESURRECTION AND HISTORICAL REASON has occasion to treat Harnack's "essence of Christianity." He finds that for this treatment the alleged infinite worth of the individual is made the basis for interpreting the unique life, death and resurrection of Jesus; and that in doing so Harnack substitutes the concept of this infinite worth for the person of Jesus. Moreover, Harnack allows the contention of Jesus' resurrection from the dead to drop out, and even death itself to be swallowed up of immortality. "Death can have no profound significance, be nothing more than a metaphor, to an individual of infinite worth."

It is a pleasure to note that the Harvard professor rejects Harnack's effort to base Christianity on the alleged infinite worth of the individual and instead recognizes with the primitive Christian testimony that it rests upon the death and the resurrection of Jesus Christ.

According to the Epistle to the Galatians God raised Jesus Christ from the dead after He was crucified, made a curse for us. And in the same Epistle the Apostle Paul declares that any other gospel is really no gospel.

—W.C.R.

The Devil Is No Fool

The *only* reason we who are Christians should not cringe in fear before Satan is that our trust, hope and strength is in the Christ of Calvary, by Whom the Devil met his own doom and because of Whom we are delivered from his power.

But although Satan and his powers are doomed to ultimate and utter destruction the fact remains that he is both active and powerful today. He is the enemy of souls and the accuser of the brethren and never ceases his efforts to destroy the souls of men.

There is no doctrine more clearly taught in the Scriptures than that of the personality and the malignity of Satan. There are but fleet-

ing allusions to his origin but the fact of his existence, of his person and of his work, are attested to from Genesis to Revelation.

As Professor Ciallet of Princeton has so aptly stated: "Experienced students of Christianity have pointed out that among Satan's accomplishments *the neatest of them all is that of persuading so many people that he does not exist.*"

The Devil is no fool. He is infinitely smarter than any human being in whose heart God's Holy Spirit does not dwell. The satanic cleverness of Communism is far beyond human ingenuity. He who is a liar and the father of lies has led millions to accept an ideology in which the meanings of words are reversed and "peace" becomes war, "freedom" slavery, "right" evil.

But in the free world Satan is everlastingly at work. We were recently riding in the front seat of an airport limousine. There were only two passengers in the back seats and they immediately struck up a conversation between themselves. Never in a rather long life in which contacts and associations have been varied in the extreme have we ever heard more revolting language. Both men talked as though from the pit of hell itself. Obscenity, blasphemy, filth, profanity flowed from their mouths like refuse from a sewer.

Few would fail to agree that such talk is evil and to condemn it. But not all who succumb to the influence of the evil one come in this category. The works of the devil are just as much in evidence in many cultured drawing rooms as in the gutter; in the hearts of many respectable people as in the bums on skid row; in young people and their elders whose names are on church rolls as in their counterparts in pagan lands.

None of us is prepared to face Satan until we know and recognize him for what he is and we find the record and the warning of his malignity in the Holy Scriptures.

He is *active* and in Job he is pictured as walking up and down in the earth looking for those on whom he may work his evil purposes.

He is *astute* and often disguises himself as an angel of light, thereby deceiving those not led by the Holy Spirit.

He is *aggressive* and we are told that he goes about as a roaring lion, seeking whom he may devour.

He is *malignant* accusing the brethren and even trying to deceive and destroy God's saints.

He is the epitome of *evil,* a liar and the father of lies and the world is filled with his children and we see his works in them on every hand.

He seeks out specific individuals, those God would use in some special way, and tempts and sifts and tries to influence and retard their services.

He is *adroit,* suiting temptations to the particular weaknesses of individuals. One person may be strong in a particular area of life and weak in another. Satan attacks the weak spot.

He is the *enemy of all righteousness* and opposes it at every turn. Wherever possible he blinds the hearts of men that they may not turn to the light of the Gospel.

Wherever the Gospel message is preached he is present to immediately *take away the seed,* or to interpose conflicting desires, or to bring about worldly pressures to destroy its effectiveness.

Where possible he will inflict physical or mental disabilities whereby he hopes to destroy the work of God's grace in the heart. Paul's experience with the "thorn in the flesh" was an experience with the malignity of Satan.

Satan is the present "prince of the power of the air," although we do not know the full implications of this statement. But we do know he is working in the hearts of the children of disobedience (the lost) and that he exerts a power which God alone can break.

His power is so great that Christians must put on the whole armour of God if they are to overcome in this spiritual battle. The parts of the armour are mentioned by Paul and we are told that the "shield of faith" (a *movable* protection), must always be in our hands. We are then given *one* (and only one) offensive weapon — *the sword of the Spirit which is the word of God* — against which Satan cannot stand. Little wonder that he hates the Bible and has never ceased attacking it.

He is endlessly trying to *hinder the work of God's Kingdom,* even succeeding for a time in hindering Paul's missionary work.

He is capable of producing lying wonders, causing many to turn toward his works in awe and amazement. There is biblical evidence that he will exercise these powers even more before his ultimate doom.

One of his most successful methods is to *induce pride* in the human heart, something God hates and resists and which has been the downfall of many promising men.

But God has not left us helpless:

Christians, God's children, can resist the devil and he will flee from them. This resistance is an exercise of God-given power in which there is the element of the human will, whereby we gladly and willingly accept and put to use the means of God's grace.

We can either overcome specific temptations or we can find a way of escape from them, for we have God's promise that we will not be tempted above that which we are able to bear,

for when temptations come God himself provides the way of escape.

We can rejoice and take courage because for this very purpose the Son of God was manifested, that he might destroy the works of the devil.

We know that Satan is doomed, that his power will ultimately be completely and everlastingly destroyed, and, strange to say he had an active part in his own downfall and final destruction — working through the son of perdition and through human agents who hated the Christ he brought about His crucifixion and death on the Cross and in that supreme act of hate and folly he insured his own end.

A study of what the Scriptures have to say about Satan is a rewarding, awe-inspiring and forewarning experience. God has not left us in ignorance about the enemy we face. He has made crystal clear both the personality and the work of the Devil. To ignore these truths is utter folly. To minimize the person and activities of this malignant being is to fall into the trap he has prepared for the unwary.

He is smart. Yes, he is as smart as the Devil. In fact only God is smarter and for man to temporize with or to ignore the devices of this enemy is to court eternal death itself.

"And I heard a loud voice saying in heaven. Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." Rev. 12:10,11.

—L.N.B.

Pray for San Francisco

You are urged to pray for the San Francisco Crusade to be led by Billy Graham and associates beginning April 27th and scheduled to continue for eight weeks.

San Francisco is largely a pagan city, ridden by sin of every kind. Local pastors report even a greater need for the Gospel in this area than in any to which Mr. Graham has been called.

An evidence of the sense of need is reflected by the 1,200 churches which have united to promote and share in this Crusade, probably the largest number, proportionately, to have united in any major city-wide campaign.

By April first it is expected there will be between 2,500 and 3,000 home prayer meetings going on in the Bay area. Over 5,000 individuals are already enrolled in the Counsellor training course. Mr. Graham and all working with him depend on the prayers of God's people. Without the presence and power of God these meetings will fail. By His Holy Spirit mighty blessings will come. It is for this reason that readers of this *Journal* are urged to make the San Francisco Crusade a matter of daily and importunate prayer.

The entire nation will also have the opportunity to share in the nation-wide telecasts which will come from the Cow Palace (the name of the San Francisco Auditorium), beginning the first Saturday night of the Crusade, May 3rd. Last year the televised broadcasts from Madison Square Garden had the greatest religious impact of any event in the history of America, an interest so great that over a million people wrote in to tell of the blessings they had received, 60,000 of them stating they had made a definite commitment to Christ because of that which they had seen and heard.

Despite the desperate need in San Francisco and vicinity, the united effort of the Bay area churches in answer to this need, and the dedication of Mr. Graham and his team to the simple preaching of the Gospel of Jesus Christ, there is a small but very vociferous and active group of men across the country who have banded themselves together to thwart in every way possible the effectiveness of this Crusade. By word of mouth and by printed page they seem frantic in their efforts to obstruct God's work. Some of these men in the San Francisco area will see the work of God, repent and put their shoulders to the wheel. Others will continue to attack and obstruct by methods even some in the non-Christian world would blush to use.

Pray for these men, that God will do a work of grace in their hearts and particularly that the unwary and the uninformed may not be led astray. The editors of this *Journal* are particularly concerned over a large group of young people whose minds are being poisoned against some of God's servants and who can so easily be led to go out into life harmed themselves and a harm to others.

Brethren, pray — PRAY. The Editors

FAITH
Is deaf to doubt,
Dumb to discouragement
and
Blind to impossibility.

If a man would always crush his evil thoughts (and they come to the purest mind) then temptation would be defeated at the very outset. We have to master our besetting thoughts before we can master our besetting sins. In company guard your tongue; in solitude guard your thoughts and imaginations, which grow most active when we are alone.

—Spurgeon

MONTREAT HOUSE FOR RENT—Garage Apartment—3 bedrooms, 2 baths, living-dining room, kitchen. Price: $100 for June, $300 for July-August. Write P. O. Drawer C., Montreat, N. C., or Phone Black Mountain NOrth 9-8448, or 9-6811.

Remarks of J. Howard Pew, *President*

The Foundation of the Presbyterian Church
in U. S. A. At Tenth Annual Meeting of
National Council of United Presbyterian Men
March 15, 1958, Chicago Illinois

Mr. Chairman and Fellow Presbyterians:

This is a most significant gathering. For the first time in 100 years, the laymen of the Presbyterian and United Presbyterian Churches are meeting together.

Two churches which will merge their common interests into one church in May of this year, are represented here in one body of laymen. We have a common background, a common church government, common ideals, and a common devotion to the basic tenets of Presbyterianism. It is an appropriate occasion, therefore, to re-examine some of the real and vital values inherent in our Presbyterian beliefs.

First, however, as President of the Foundation of the Presbyterian Church in the U. S. A., I have been asked to tell you something of its work and to give you a brief accounting of our stewardship.

The Foundation was incorporated in 1799, under the name of the Board of Trustees of the General Assembly, and its original purpose was the receipt, investment and expenditure of the endowment of the Church. However, in 1953, when the present name was adopted, its functions were considerably broadened in scope.

Responsibilities of Foundation

Since then, by direction of the General Assembly, it has been charged with responsibility for the solicitation of gifts from individuals, the investment of funds which it receives and holds in trust for local churches and other institutions, and the encouragement of individuals to include the Presbyterian Church in their wills.

In May 1955, Dr. Hugh Ivan Evans, who is a former Moderator of the General Assembly, was persuaded to become the Director of the Foundation. In that capacity he has been extremely successful, and the results so far achieved have largely been due to his tireless efforts.

It is impossible to say exactly how much money has been bequeathed to the Foundation in the wills of persons now living, for most of them do not tell us. Others, however, have chosen to inform us of bequests amounting in total to more than five million dollars. Also, up to the present time there has come to the Foundation, in the way of direct gifts, a total sum of more than $700,000.

Inevitably, the cost of soliciting these contributions has been quite considerable, actually running to more than $100,000 a year. However, I think you will agree that the expenditure has been fully justified.

A practical problem that has faced the Presbyterian Church has been the multiplicity of agencies within the Church that have been engaged in raising money. In addition to the Boards of the Church and the individual churches, there are some 237 presbyteries in this country and 36 synods. As a proper division of responsibility, it has seemed to us that the presbyteries and synods should raise the money to take care of the needs in their respective areas, but that money to be used for endowment purposes could best be placed with the Foundation, where the advice of the most competent men in the investment field is available.

Constitution of Presbyterian Church

While the Foundation is primarily concerned with the acquisition and custody of funds, it is also dedicated to the preservation of a spiritual heritage of precept and principle which has come down to us, almost unchanged, during the last 170 years. The heritage of which I speak is embodied in the Constitution of the Presbyterian Church in the United States of America.

This great statement of church laws and beliefs was drawn up by the Synod of New York and Philadelphia, which began its deliberations on May 17, 1787, and completed its work in the following year. It is a cornerstone of Christian liberty, and the manner in which it was drawn up closely parallels that of another great charter of liberty — the Constitution of the United States which, by a striking historical coincidence, was being debated by the Constitutional Convention only a few blocks away at the same time.

Indeed, many of the same ideals inspired both the members of the synod and the founders of our country, and we should not overlook the circumstance that it was Dr. John Witherspoon, a signer of the Declaration of Independence, who played one of the leading roles in drafting the Constitution of the Presbyterian Church, and subsequently presided over the first meeting of the General Assembly.

Nor should we forget that just as Thomas Jefferson had written that "all men . . . are endowed by their Creator with certain inalienable

rights," so the fathers of our Church, in a statement of preliminary principles to the Form of Government, wrote that "they consider the rights of private judgment, in all matters that respect religion, as universal and inalienable."

Thus it was that freedom of the individual to exercise his private judgment in matters of conscience, became fundamental in the government of the Presbyterian Church in America, and has so continued for many generations.

Ban on Secular Affairs

Another basic tenet of Presbyterianism is that the corporate Church shall not become involved in matters that are properly the concern of the State. Well did our forebears know that intervention in secular affairs would largely impair the ability of the Church to fulfill its mission. To make their intentions clear, they included the following declaration in the Confession of Faith:

"Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth."

Of course, they fully believed that the teachings of Christ should be extended to every aspect of human affairs. In fact, it is the very essence of Presbyterianism that churchmen shall apply the principles of their religion to every problem that confronts them. But the determination of right and wrong is solely a matter for the individual, subject only to the Divine authority which speaks to him through his conscience.

At the very best, if we subject ourselves to the advice or opinions of a governing group in a matter which each one of us ought to decide for himself, we are simply ascribing to it an infallibility which, in fact, it does not possess. The Westminster Divines were conscious of the possibility of error in group thinking, and provided a safeguard against it by the following passage in the Confession of Faith:

"All synods and councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice. . . ."

Our forebears were students of human nature. They knew that the welfare of our corporate church would best be served by restricting it to those activities which deal with the attributes of Christianity as defined in the Holy Bible. And so they gave us a Constitution, and incorporated in it the Confession of Faith, The Larger and Shorter Catechisms, The Form of Government, The Book of Discipline, and The Directory for the Worship of God.

Precepts Long Accepted

For hundreds of years, men of sound mind and great heart have strictly adhered to the precepts laid down by the fathers of our Church. Under these precepts a great institution has been builded.

Are we now to regard our Church Constitution as a scrap of paper?

Are we to plunge our Church into the issues of international trade and other international relationships?

Is our Church to dictate to government its policies on agriculture, natural resources, and all other relationships between government and people?

Is our Church competent to determine all relationships in social and economic life?

Should our Church set itself up as an authority on public education?

Should it become involved in all other secular areas of our common life?

And, are we to repudiate one of the basic tenets of Protestantism by having our Church exercise control over the thinking of its members?

Does our Church have a mandate from its members to do these things?

In fact, should our Church have a Division of Social Education and Action?

These are grave issues, and on their wise determination depends the future of this magnificent Presbyterian institution.

It is likely that our Church fathers had in mind the impossibility of finding any individual or group of individuals possessing a sufficient store of knowledge to justify them in passing judgment on every conceivable subject.

Rudyard Kipling had something to say about this, for he wrote that famous poem entitled "My Father's Chair", which runs something like this:

"There are four good legs to my Father's Chair—
Priest and People and Lords and Crown.
I sit on all of 'em fair and square,
And that is the reason it don't break down.

"I won't trust one leg, nor two, nor three,
To carry my weight when I set me down.
I wants all four of 'em under me—
Priest and People and Lords and Crown.

"I sits on all four and I favours none—
Priest, nor People, nor Lords, nor Crown;
And I never tilts in my chair, my son,
And that is the reason it don't break down.

"When your time comes to sit in my Chair,
Remember your Father's habits and rules.
Sit on all four legs, fair and square,
And never be tempted by one-legged stools!"

Our forebears learned from experience that when the church assumed the right to sit in judgment on secular affairs, it became involved in all kinds of economic, social and political controversies, and it largely destroyed its power for good. These controversies mostly grew out of the issue of freedom.

The Issue Is Freedom

Today the issue is freedom, just as it was 170 years ago. Freedom under God has made America great — freedom of the conscience, which is man's right to exercise his private judgment — freedom of religion — freedom to dream, to think, to experiment, to invent, to match wits in friendly competition — freedom to be an individual. That is America's Christian heritage. That is America's strength.

Christian people everywhere are seeking to eliminate poverty and illiteracy, and to care for those who are unable to look after themselves. Seeing such ills and much injustice, the Christian is tempted to invoke the police power of government to correct them. But Christ proclaimed the gospel of love, not of force. Police power produces resentment and ill will, stifles energy and destroys production. It never makes men kind and charitable. Only the love of Christ can do that.

Changing human hearts is a slower process than changing laws, but it is far more certain to accomplish the desired results. Let the Church not appeal from God to Caesar, but let it devote its energy to that of promoting Christian grace — honesty, truth, fairness, generosity, justice and charity — in the hearts of men. Free Christian men will apply the gospel to all areas of life, to all human activities, to the individual in his life and work, and to society in all of its relationships. The Gospel of Jesus Christ is universal, all-embracing, and sufficient to meet the needs of all mankind.

I believe in the Presbyterian Church and all that it stands for. I believe that as one of the great uplifting forces in our society it will survive not only our generation but many generations to come. I believe that as the years roll by its influence for good will ever increase, and that it will ever contribute to the greater Glory of God and the Redemption of all mankind.

A Consideration of the Report of General Assembly's Ad Interim Committee on Marriage, Divorce, and Re-marriage

By Rev. J. C. Crane

The recently published report of above Committee shows a deep determination to discover the Will of God as revealed in Scripture on this difficult subject. It contains many very valuable suggestions, both as to preparation for marriage, efforts to prevent divorce, a clear-cut statement that divorce is sin, and an effort to set up a procedure to prevent hasty and ill-considered re-marriage of divorced parties to other parties. The Committee has profited by former studies and shows evidence of sincere prayer on the subject. It is, therefore, with some temerity that one dares make any suggestion that might seem hyper-critical as to what seems to this reader a possible weakness, inadequacy, or impractical elements suggested therein.

The Scriptural references given are generally applicable (some are not - possibly an error in editing). The general principles as to both the subject studied, and as to the humble and meek approach needed in dealing with sinners are timely and must be taken to heart. However, as in the first Committee's report, there still seems lacking some vital elements clearly indicated in our Gospel, which would strengthen the report, according to this sinner's understanding of the Word.

1. While emphasis has been placed upon preventing divorce, and upon efforts to effect a reconciliation BEFORE divorce, the conclusions permitting re-marriage to other parties seem to omit one procedure implied, or openly required by the Word, i. e., If the "one clearly at fault" - or "if the applicant has been clearly at fault in the break-up of a previous marriage-.- the minister shall weigh, as of paramount importance, the quality of the applicant's present faith, contrition, and purpose, being mindful of the mercy of God," etc. - "careful never to hold against any honest child of God a sin which God himself may have forgiven and put behind him forever."

Now, as I understand the Gospel, God's forgiveness is based upon real repentance (not merely "contrition," or "penitence") and we are exhorted to "bring forth fruit that befits repentance" (Matt. 3:8) (KJ plus RSV). Lu. 3:8). The clearest statement of a sinner's being saved from Jesus' lips was made AFTER Zacchaeus had pledged *restitution plus* gifts to

the poor. (Lu. 19:2-10) Is not restitution (so far as is humanly possible) an integral part of true repentance? The question is, HAVE THE RIGHTS OF THE INJURED PARTY BEEN DULY CONSIDERED in this report? Suppose, for instance, an abandoned wife (possibly with five small children, as I have seen) is ignored and no real effort is made AFTER repentance and "the person by God's grace has NOW become, and what with God's help, he (or she) intends and hopes to do in the future." Does that free from the obligation to attempt a NEW reconciliation, by the now penitent party? Are his Christian obligations to the wronged party to be ignored? IS THE MINISTRY of reconciliation by the same Holy Spirit's power to be deemed impractical, or, at least, is not a sincere new effort to be made?

The very term "redemptive love" of God (so popular today though it be) seems to lack a bit of the active force in "God's redeem*ing* love." Where the Spirit is present are not "all things possible with God"? Is not Rom. 7:2,3 equally binding upon both parties? At least it should be to the extent of a final effort and a fair adjustment of responsibilities involved, say, to the children of divorce?

Paul tells us that God, having reconciled us to Himself in Christ, has given unto us the Ministry of reconciliation. Are we to ignore this at this point, and lose faith in His power to accomplish what we acknowledge is His design at this point? (Col. 1:20; 2 Cor. 5:18). Of course, if the other party is dead, or remarried another, the situation is clearer and one would be foolish to claim to know "all the answers." Nevertheless, we believe more thought is indicated on this point, and if included in the report would greatly strengthen it. IF there is "Christian love" toward a former partner the Spirit is at work - if not are not 1 Jo. 4:20; 2:4; 3:14 and especially Matt. 5:23,24 applicable?

2. From the practical side, it is highly commendable that the Report seeks to avoid haste in re-marriages, and to demand sufficient time for a real adjudication of the facts involved. Practically, can that often be done? Is the minister alone qualified to determine "present faith, contrition, and purpose" of the applicant? However merciful, humble, and Christ-like we seek to be, must we not remember His attitude toward those who said, "Lord, Lord" - but obeyed not? (Mt. 7:21-23). "Faith without works is dead" (Jas. 2:17.)

The issue becomes acute when a prominent member of one's own congregation is involved. Many resent "going into the past." On the other hand, under the influence of a NEW romance, one's "contrition," or "penitence" is hard to judge apart from a true knowledge of all the facts involved (past and present). Even a local Session, known socially by the parties involved, would have a real difficulty, but a protection of the silent member demands JUSTICE, if love is to include him or her also. Specific and strong procedure should be spelled out.

THE PROTESTANT HOUR

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DR. WILLIAM M. ELLIOTT, JR.
SPEAKING ON
A Faith for These Times



Topic for Sunday, April 13

"When One Feels Inadequate"

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This is not to say that there are not cases when marriage of divorcees is permissable, but it does try to insist that facile methods of procedure are not always meaningful, they merely slur over the problem in the minds of members of a Church court. Anything that will delay and ferret out facts to convince as to the right of the Church to bless a new union is a procedure in the right direction. Let us beware lest we injure parties whose voice, otherwise, is not heard, and thereby put a real stumbling block in their way, and make the Church vulnerable to the charge of "covering up" realities, or the teaching of our Lord so definitely proclaimed (including His power to reconcile, change hearts, etc.) Let us not substitute words for deeds, nor "penitence" for repentance. The Church, if true to Her Lord, MUST be true to the facts of life, and especially the two-edged sword of *justice* AND LOVE. The Cross says they are inseparable! Jesus warned one doesn't have to marry - albeit "all cannot receive this saying." (Mt. 19:11,12).

The observation that the Church does receive by letter persons who, after divorce, have married others is not relevant here. Receipt by letter acknowledges the dignity and equality of another Church to have dealt with a believer in accord with our Lord's commands. We cannot set ourselves above our brothers in this or any other matter, especially as to past sins.

Trusting these observations are not misunderstood but will provoke further study in this vital matter.

CHILDRENS Page



Take it to Jesus

Poor Peter had left his fishing business to follow Jesus, and had no money when the tax collector came around, so he went to Jesus to ask what to do. That was the wise thing to do. Jesus told him to go to the shore with his fishing line and cast a hook into the sea, and the first fish he caught would have the tax money in its mouth. Was nt that a strange and wonderful miracle! (matt. 17:27) Now here is another strange but true story: When my mother was a little girl ten years old she would go to the brook in the meadow and fish for perch. Two little Negro girls, the cook's children, went with her. They used a bent pin for a fish hook - not very good - the fish would get off. One day the little girl was in her brother's room while he was at school and spied a real store-bought fish hook (with a barb on it) on the dresser. Oh how she wanted that good hook! She thought and thought: then decided to "borrow" it, and return it before her brother came home from school. So She tied the hook on her line, put a worm on and cast into the brook. Right away a fish caught on it and began to struggle to get off. Then the line broke! and the hook was gone with the fish. The little girl began to cry, for she had lost her brother's hook and what could she say to him? Then she decided to pray and ask God to help her get the hook back. She also got the other two little girls to pray. All three knelt there on the grass and prayed. Then she tied the pin hook on, put on a worm and cast into the brook again. Now what do you suppose happened? A fish caught on the pin hook, and was the same one with the good hook still in its gills! That is what prayer does! (mark 11:24) E.

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YTERIAN JOURNAL

N. C.



LESSON FOR APRIL 27

By THE REV. J. KENTON PARKER

God Delivers His People

Background Scripture: Exodus 11:1-15:18
Devotional Reading: Psalm 105:23-42

In the intervening chapters between this lesson and last Sunday's lesson the details of the struggle for deliverance are given, and the nine plagues which came upon Egypt before the final one. In our Devotional Reading, the Historical Psalm 105; we have these plagues given in the form of poetry. In reading about these plagues it is well to remember that each one was directed against some god of the Egyptians. They worshipped the Nile River; it was turned to blood; they worshipped the sun and it was blotted out; they worshipped various insects and we have the plagues of the frogs and of flies and locusts. Jehovah was proving that He was the Living and True God. It was a struggle between the Lord and a hard-hearted monarch. Pharaoh hardened his heart and then, all that God did, only made his hard heart harder. Pharaoh learned who the Lord was. Other monarchs, like Nebuchadnezzar and Napoleon had to learn the same lesson, that "man proposes, but God disposes."

The expression translated "borrowed of the Egyptians" is better rendered "asked of the Egyptians." There is no idea of borrowing in the sense we use the word. When they left the Egyptians were glad to give them presents.

In this struggle we have an abundance of miracles. Whenever there is need for miracles, then they are wrought. We have a God of Supernatural Power, and when this is required in some emergency, then we have these "signs." There are times when miracles are to be expected: this is one of those times.

It is interesting to note how many times Pharaoh seems to repent, and say, I have sinned, but just as soon as the plague is stayed his heart is hardened and he refuses to let Israel go. He that is often reproved and hardens his heart shall be soon cut off and that without remedy. Pharaoh had nine opportunities to yield to God's command before he was destroyed.

I heard a fine sermon once on the text, "there shall not an hoof be left behind." (10:26). Pharaoh tried to get Moses to compromise. First, he suggested that they sacrifice "in the land," not far away. (8:25). Then, that the men go but leave the women and children, and finally that all the people go, but leave their flocks and herds behind. Moses' answer is, "there shall not an hoof be left behind." The preacher, who was one of the best in our Presbytery, made the application to all of us today. We are not to compromise with the devil. When we become Christians, let us not leave anything behind, but be "out and out Christians."

"When I came to America, I came *all*," said one of the men who was being examined for citizenship. He had not left a hoof behind. His break with the old country was complete. He intended to be loyal to America. When we come to Christ, let us "come all." If any man will come after me let him deny himself and take up his cross and follow me. No man can serve two masters. There must be no compromise with Satan or the world. Israel was to completely sever all ties with Egypt. We are to turn our back on sin and Satan and the world.

I wish to divide the lesson into two parts: I. The Passover, and II. The Pursuit of Israel and Destruction of Pharaoh's Army.

I. *The Passover*: 11:1-12:36.

The Lord told Moses that He would bring one more plague upon Pharaoh and upon Egypt, and "after this he will let you go." It was to be an awful plague, even the death of all the firstborn among the Egyptians, both of man and beasts, and "a great cry" would be heard throughout the land. This plague would not touch the Israelites.

There was something which the Israelites must do, if they were to escape the plague, and the Lord gives Moses minute instructions concerning this preparation. So important was this Passover that the Jewish year was to be dated from it: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." In the tenth day of this month they were to take every man a lamb, a lamb for a house, or if the household was small, then two households would go together. The lamb was to be without blemish, a male of the first year. It was to be kept until the fourteenth day and then killed. They were to take of the blood and strike it on the two side posts and

on the upper door post of the houses. The flesh was to be eaten in the night, roast with fire; nothing to remain until the morning, and what remained, to be burnt with fire. They were to eat it with loins girded and shoes on their feet and staff in their hand. It was to be eaten in haste, for it was the Lord's Passover. When the death angel smote all the firstborn in Egypt, the blood was to be a token that the plague would not be upon them.

This day was to be a memorial. They were to keep it a feast forever. (We find that in later history the children of Israel often neglected the keeping of the Passover feast. Whenever there was a Revival or Reformation, one of the usual results was the keeping of this feast. Is was a sort of spiritual barometer to measure the spiritual condition of God's people.) It was to be kept for seven days. No leaven was to be found in their houses.

Moses passed the commands on to the elders of Israel and they to the people. "And the children of Israel went away, and did as the Lord had commanded Moses and Aaron.

At midnight the plague struck Egypt and all the firstborn were slain. There was a great cry in Egypt. Pharaoh called for Moses and Aaron by night and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. The Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men. The children of Israel asked of the Egyptians jewels and raiment and they let them have what they asked. And they spoiled the Egyptians. (This was no more than their just dues for the many years of slavery and oppression.)

The whole Passover observance is highly typical. Jesus Christ is the Lamb slain from the foundation of the world; the Lamb of God who should take away the sin of the world. Paul says that Christ, our Passover, is slain for us. (I Cor. 5:7) We are to purge out the old leaven of malice and wickedness, and have the unleavened bread of sincerity and truth. We as Christians keep our memorial, the sacrament of the Lord's Supper. It is a very sacred and meaningful sacrament, as we know.

II. *The Pursuit of Israel and Destruction of Pharaoh's Army:* 12:37-15:18

There were about 600,000 men, beside children, and also a "mixed multitude" - "fellow-travelers," we might call them. They had flocks and herds and much cattle. This "mixed multitude" caused a great deal of confusion and trouble. They were the first to murmur and complain and sin. Today we have a similar situation in the Church. There are those who for various reasons connect themselves with the church. We call them adherents. Some attend the services, help support the work of the church, but are not a real part of the Body of Christ — have never been "born again" and live very much as the people in the world live. It is quite a problem to know what to do. We want to encourage people to come and go with us, for we feel that we can do them good, and there is always the hope that they may be changed from the "mixed multitude," and become a real part of the church. Most of us have men and women of this kind in our churches, and we are glad to have them come and go with us, hoping that as they worship and listen to the Word they may join us in heart and soul. We feel like saying to them, Come thou with us and we will do thee good, for the Lord has spoken good concerning His church.

The sojourning of Israel in Egypt was four hundred and thirty years. (See Gen. 15:13,16; Acts 7:6 and Gal. 3:17) The night they went out from slavery to freedom was a night to be long remembered. To further commemorate this "passing-over" of their firstborn, all their firstborn were to be sanctified unto the Lord. Even the firstborn among their beasts were to be set apart, and all the firstborn of men was to be redeemed. When their children asked in time to come What is this? they were to explain it all to them.

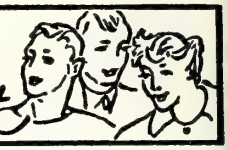
God did not lead the people the nearest way to Palestine, through the way of the Philistines, but by way of the wilderness of the Red Sea. And Moses took the bones of Joseph with him as Joseph had requested. The host was led by a pillar of cloud by day and a pillar of fire by night. They encamped between Migdol and the sea, in a place which seemed to Pharaoh to be a "trap." When the people fled, Pharaoh changed his mind and hardened his heart and pursued them.

When the children of Israel saw this pursuing enemy they began to murmur and complain. Moses encouraged them by saying, Fear ye not, stand still, and see the salvation of the Lord, which He will show you today. God commands Moses to lift up his rod and stretch out his hand over the sea, and divide it. He did this, the sea was divided, and Israel went through on dry ground. The Egyptians pursued and when they were in the midst of the Sea the waters came back and the whole army was destroyed. Thus the Lord saved Israel that day out of the hand of the Egyptians.

In chapter 15 we have the song which Moses and the children of Israel sang. It is a song of triumphant victory. There is one expression which Dr. G. Campbell Morgan says he is glad to see: "The Lord is a man of war." This idea is very prominent in the Bible, especially in the Book of Psalms and in the Book of Revelation. Our Saviour is pictured

as One who conquers with a sharp sword which proceeds out of His mouth. His mission is to destroy those who are destroying the earth. Paul says that we are fighting, not against flesh and blood, but against principalities and powers, spiritual wickedness in high places. Our enemies are tremendously strong. Satan is a roaring lion. He has with him an army like the army of Pharaoh. In Rev. 12 we have one of these pictures: the vision of the Woman and the Dragon and the war in heaven and on earth. We cannot be too thankful that "The Lord is a Man of War." If the Lord be for us, who can be against us. Satan will be cast into the lake of fire, even as Pharaoh was drowned in the Red Sea.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR APRIL 27

By THE REV. B. HOYT EVANS

Applying Christianity In The Home

Scripture: I Corinthians 13

Suggested Hymns:
"Jesus, Thou Joy of Loving Hearts"
"What a Friend We Have in Jesus"
"Jesus Calls Us: O'er the Tumult"

Suggestions to Program Leader:
(Since this program is concerned largely with the relation between parents and teenagers, it would be good to invite the parents of your young people to attend this meeting and to join in the discussion after the talks have been made.)

Program Leader's Introduction:
Home is one of the best places for putting our Christianity into action. Until we have completed high school we spend more time at home than we do anywhere else. We live more naturally at home than we do elsewhere. We are much more likely to act according to our genuine feelings and convictions without any pretense. What we are at home is a good indication of what we are at heart. Until our Christianity begins to make a difference in our home life, it has not made any permanent change in us at all.

In this program we want to look at some of the virtues of Christianity, some of the marks of a redeemed nature, that should be put into practice in relations between teenagers and their parents.

First Speaker:
Many teenagers and their parents would be far happier if more patience were practiced on both sides of the relationship. There are times when parents could avoid unnecessary strains on the family relationships by hearing the whole story of the teenager patiently. There is a temptation to make judgments too quickly. Young people sometimes become very irked by the seeming over cautiousness of their parents. The temptation that comes to them is to try to take matters into their own hands. Such a course almost always leads to more serious complications. Many parents and young people have learned the value of patience. If patience is the rule of practice in our homes, we should be very thankful for it and determine never to take unfair advantage of it.

Second Speaker:
Closely related to patience is mutual understanding. Young people should remember that there is always a reason behind the rules and requirements and judgments of their parents. They should earnestly try to understand these reasons. Sometimes parents are not at liberty to explain their reasons, but when they can they should do so. Young people are much less likely to make unreasonable demands on the family budget, if they have some definite understanding of family income and expenses. The sharing of such family information not only makes for more harmonious home life, but it is valuable in preparing young people to manage their own affairs. Parents recognize that many ideas of their teenage children are unreasonable, but they should try to be understanding just the same. A patient explanation is much more acceptable and valuable than an arbitrary answer or ruling. Christ was both patient and understanding. Surely we should strive to be so in the life of our homes.

Third Speaker:
It is hard to be one's best when the worst is suspected and expected. Confidence and trust are very important characteristics of a truly Christian family. Parents should put confidence in their children by letting them share in family problems and responsibilities. They should let their teenagers know that they expect them to do what is right and then give them an opportunity to do it on their own. The young people can contribute to family happiness by trusting their parents' judgment

even when they cannot fully understand it, knowing that parents are always anxious to do what is best for their children. Happy is the young person who has also learned to confide in his parents concerning his problems and who seeks and follows their advice. The parent who is patient and understanding is more likely to receive such trust.

Fourth Speaker:

Young people can merit the confidence and trust of their parents by developing a strong sense of responsibility. The Christian parent feels that the cost of parenthood is adequately rewarded when his children can be depended on to keep their promises and to do what is right. Young people should remember that responsibility is an honor and a privilege as well as a duty. The doing of chores around the home is a very important part of a young person's education in responsibility. Jesus shared in the work of the home before He declared His public ministry (Mark 6:3). When chores and responsibilities are viewed in this light, they will never seem like mere irksome obligations. The Lord Jesus Christ also kept faith with His Heavenly Father in fulfilling the mission which was given to Him.

Fifth Speaker:

Young people grow in their love and appreciation of parents who respect their individuality and their privacy. Parents need to remember that as their children mature they have an increasing need of such respect and privacy. Some parents are tempted to think of their offspring as little children even after they have reached adulthood. The proper growth and maturing of personality depends on a person's receiving increasing responsibility and freedom. There are always times when young people need the advice and protection of their parents, but they also need some time of being on their own.

Program Leader:

Last week we considered the importance of united spiritual or religious activity in the home. We said then that home ought to be more than a place to eat and sleep and keep one's clothes. The Christian characteristics which our speakers have described can best be put into practice in homes where the people do things as families. There is more opportunity of practicing patience, understanding, confidence, etc., where families plan together, work together, and play together. Of course, it is not possible or desirable for everything to be done as a family unit, but the ties of love would be stronger and our families would be happier, if they did more things together.

(Invite the comments and suggestions of the parents and the other young people. Close the program with sentence prayers.)

CHRISTIAN TEACHERS WANTED — Grade School and High School, for Christian school operated by the West End Presbyterian Church. Contact Miss Carolyn Williams, Principal, 1600 Atlantic Street, Hopewell, Virginia. Telephone CEdar 9-6142.



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NEWS of CHURCHES around the World

General Assembly Fraternal Delegates From Other Bodies

U. S. A. Church—
Dr. J. Calvin Reid
Mt. Lebanon Church
Pittsburgh, Pennsylvania

U. P. Church—
Dr. Robert H. Meneilly
Village Church
Prairie Village, Kansas

A. R. P. Synod—
Dr. Henry E. Pressly
Tabernacle Church
Charlotte, North Carolina

Reformed Church of America—
Dr. Justin Vander Kolk
Professor of Systematic Theology
New Brunswick, New Jersey
Also, President, Board of Domestic Missions

National Council of the Churches of Christ in the United States of America—
Mr. Charles C. Parlin, Vice President
"He is one of the top Christian laymen of New York City, a great Methodist and an outstanding lawyer."

Thank You for Generous Response

In our issue of March 12th we carried an urgent appeal for financial help for the girls of Montreat College who lost their clothing, other personal possessions and books in the fire which destroyed College Hall.

The response has been most gratifying and while you who contributed have received personal letters of appreciation from the College authorities this *Journal* also wishes to thank you. Checks came from California to North Carolina and from Florida to Maryland and they have really been the life-blood of the material rehabilitation of these girls. In addition people in Western North Carolina have literally swamped them with clothing, much of it new.

Additional shoes and books are needed and if there are those who have not contributed but would care to do so please send your check to Miss Elisabeth Wilson, Dean of Students, Montreat College, Montreat, N. C.

We are also happy to report that the insurance will be sufficient to rebuild College Hall although funds will be needed for new furniture and furnishings. It is hoped to have the new building ready by July 1st.

American Tract Society Participates in Billy Graham Caribbean Tour

In the wake of the whirlwind Caribbean Crusade of the Billy Graham Team, there has been left behind a flood of tracts, both in English and Spanish, presented without cost by the American Tract Society of New York City.

Approximately **two million** tracts were prepared under the direction of the Society's Executive Secretary, Mr. Henry G. Perry, which was not only an unusual opportunity for the Society, but quite an undertaking in itself. Translation of the manuscripts, art work, printing, crating and shipment of the four-and-one-half tons of tracts to reach their foreign destinations before the various Crusades began, had to be accomplished in six weeks, all in addition to the Society's normal production schedules.

Included in the titles selected by the Crusade, was Dr. Graham's "Rules for the Christian Life," which was especially chosen to leave in the hands of the new converts.

ALABAMA

The South Highland Presbyterian Church, Birmingham, Alabama, has experienced a very busy first quarter in this year 1958. Our former pastor, Dr. Frank Alfred Mathes, who served with us since March, 1947, resigned, effective with the close of 1957 to accept another pastorate. Since January 1, 1958, this church has elected three new elders, fourteen new deacons and a pastor, all of whom have been installed and are now in their new offices.

For pastor, the congregation extended their call to Rev. Eugene Preston Poe who has been with us in Assistant and Associate capacities since September, 1956, serving most acceptably.

The elders elected are William G. Montgomery, Clarence H. House, and W. Allen Harris, all formerly serving as Deacons.

The new Deacons are James C. Lee, Jr., C. C. Chandler, Ray C. Wester, R. E. Eagar, S. A. McRee, Jr., Albert H. Keller, Andrew Gainey, Dr. Walter J. Kyle, W. Herbert Osborne, John T. Benton, Jr., J. W. Todd, Jr., Rand Hood, James M. Clopton, and T. B. Huie.

Our Church observed their Eighth Annual February Inspirational Series of Services under the leadership of Dr. William M. Elliott, Jr., Moderator of the General Assembly and Pastor of the Highland Park Presbyterian Church, Dallas, Texas.

Dr. Elliott, who was elected Moderator of the 97th General Assembly meeting in South Highland, April, 1957, brought inspirational messages with

strong Christian emphasis. His four day sojourn with us closed Monday, February 24th, with an address at a meeting of the Women of the Church of Birmingham Presbytery at which time he told of his visit to Korea, Japan and Taiwan.

With thanksgiving for these eventful occurrences in the life of South Highland Church we are encouraged to go forward in the whole program of the church at home and abroad.

GEORGIA

Atlanta—In the first great cooperative evangelism effort in a decade, the Presbyterian Churches of Greater Atlanta obtained enough "decisions" to form three or four strong new congregations.

For three nights, March 24-26, 56 Presbyterian churches sent almost 1,000 visitors a night into the homes of prospective members. More than 3,464 homes were visited, and a total of 822 commitments were obtained.

Of these, 176 are to be received Easter Sunday on profession of faith. The remaining 646 are by re-statement and by letter, for the most part from among newcomers to the Atlanta area.

Behind the highly successful visitation effort was a unique organization of "Prayer Partners," with one or more persons praying for each visitor by name as he or she went out, and praying for those to whom visitation was made.

The report of 822 commitments was issued March 27 from preliminary reports sent in by the participating churches. Dr. Cecil Thompson, professor of missions at Columbia Seminary, acted as director of the campaign and tabulated results. All reports coming to Dr. Thompson indicated that churches are now in contact with scores of additional prospects who may yet come in as members, and that further visitations are still scheduled to unvisited prospects.

Two months of preparation launched the evangelical effort that brought together Associate Reformed, U.S., and U.S.A. Churches. Two city-wide meetings of Presbyterian ministers and key-laymen from each church were held in preparation, and special training sessions were held for training specialists. All churches in metropolitan Atlanta were assigned to groups, according to the area of the city in which they are located, and the group of two to four churches met each night prior to visitation for supper and training by the specialist on visitation evangelism.

The period of visitation was begun with two mass services on Sunday, March 23. More than 1,000 visitors filled every seat in historic Central Presbyterian Church to receive instructions, and to hear an inspirational address by Dr. William Kadel of Orlando, Fla.

Another 800 "prayer partners" gathered in First Presbyterian Church to hear Dr. Manford Gutzke of Decatur, Ga., and Dr. Charles Shedd of Houston, Texas, speak on the scriptural basis of intercessory prayer and the methods by which prayer can be made a part of daily life of a church. In addition to those attending the service for prayer partners, additional hundreds of the consecrated Presbyterian shut-ins of the city were enlisted in prayer for those who were visiting and visited.

The campaign, built around the theme of "Won to Win," has now entered its final phase, that of carefully planned assimilation. Immediate pastoral calls on the 822 who made commitments; sponsorship of each new member by an assigned

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officer; continued prayer for visitors, pastors, and new members by the prayer partners; and continued visitation on prospects are all included in the follow-up plans.

GEORGIA

Roswell — In a fire which ruined a portion of the historic Presbyterian Church here, 400 books were destroyed, but a 119-year-old Bible was merely charred on the edges.

The Rev. William Crowe, Jr., pastor, said that other books in a closet where the fire originated were "turned to cinders." A coffee pot in the same closet was melted by the fire, and no hope whatever was held for the historic Bible, but it was found to be practically unharmed.

The Bible, placed in the church in 1839, had been lost for many years and was recovered only last year. It was placed in the closet for safekeeping until it could be transferred to a permanent place.

The main part of the original church, built in 1839, was only slightly damaged by smoke, the pastor said. Forty persons at a young people's conference escaped injury and the blaze was put out by the Roswell Volunteer Fire Department. The fire broke out at 7:00 p. m., Sunday, March 16, and swept through four classrooms and an upstairs corridor.

During the war between the States, the Roswell church was commandeered by General W. T. Sherman, and used as a hospital to house many wounded Federal soldiers. On the inside cover of the Bible, one wounded soldier who signed the name John Vantie, 4th Michigan Cavalry, had left this message: "Run Johnny, the Yanks will catch you."

Camp Westminster, Conyers, Georgia, a Christian Camp dedicated to providing young people with a well rounded Christ-centered program, announces an extended schedule for the 1958 camping season. Additional facilities are being constructed as funds are available, and to meet the demand from all over the Southeastern area, a second section of Junior Age Camp has been added. The schedule for this summer is as follows:

Seniors (Grades 10-12)—June 25 - July 9.

Junior I (Grades 3-6)—July 11 - July 22 (This section is now closed.)

Intermediates (Grades 7-9)—July 24 - August 6.

Junior II (Grades 3-6)—August 8-19.

Family Bible Conference (Adults and family groups) - August 24-31.

For additional information write to Camp Westminster, Care of Westminster Presbyterian Church, 493 Ponce de Leon, N.E., Atlanta, Georgia.

KENTUCKY

Lexington, Ky. — (PN) — Dr. J. Farra Van Meter, well-known Presbyterian layman, became the 31st recipient of the Lexington Optimist Club annual cup award when he was named Lexington's outstanding citizen of 1957 at a dinner in March.

The audience of nearly 200 club members and guests gave Dr. Van Meter a second standing ovation as John Veach Rogers, club president, presented the cup.

Prior to the presentation of the cup, Dr. Van Meter's achievements were reviewed in an address by Leroy Miles, who often quoted from letters of nomination which had been received by the selection committee.

Miles said, "This recipient is so well qualified for the award that I stand here as a commentator," adding, "I would treasure the letters as much as the cup." Mr. Van Meter received the folder of letters as a memento of the occasion.

Miles, a former president of the club, stated that the criteria used by the secret committee in selecting Dr. Van Meter were: civic service, church and religious activities, professional standing and personal life.

The speaker pointed to Dr. Van Meter's service with the United Community Services as an example of civic activities. He served as president of the organization when UCS was known as the Community Chest; as UCS campaign chairman; as a member of a study committee; as president of several UCS member agencies.

Miles noted other civic activities including work with the YMCA, Red Cross, Child Guidance Clinic, and the Salvation Army.

One letter writer said, "Lexington is a better place for his having been among us."

Miles continued, "He should be especially received by the Optimist Club in view of our motto, 'Friend of the Boy,' because of what he has done for the YMCA, because he is a Big Brother, and because of his service on the boards of Bethany Orphanage, the C. E. Robinson Foundation, and the Buckhorn Child Welfare Agency.

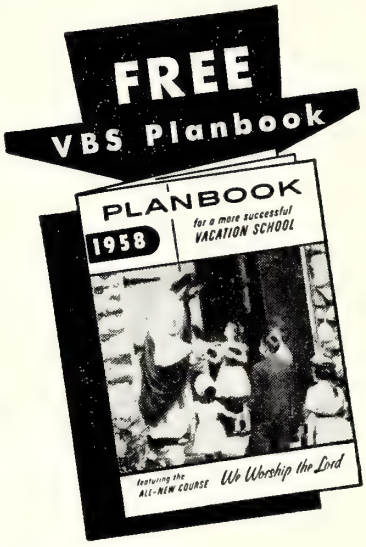
The president of the Lexington Kiwanis Club wrote: "He joined this club in 1930, and served as president in 1935. In 28 years in the club, always active, he has devoted himself to community service, giving generously of his time and energy to all our many projects."

Quoting from a newspaper editorial written earlier this year, Miles mentioned the name of Dr. Van Meter for the first time in his address. At this point the guests gave Dr. Van Meter a standing ovation.

Church positions Dr. Van Meter has held include the position of chairman of the General Council, Presbyterian Church, U. S., during 1954, '55, and '56.

Professionally Dr. Van Meter is held in "high local esteem" said Miles. He cited the doctor's work as district counselor of the state medical association and as a member of the board of the Kentucky Medical Foundation. Dr. Van Meter's contributions in the field of cancer research were recalled by many of the letter writers. One noted that he was organizer of a "splendid radio series on cancer in Lexington."

Dr. Van Meter has been director of the cancer clinic since its inception in 1941. In 1957 he was presented a special achievement award for his work with the Kentucky division, American Cancer Society.



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LOUISIANA

Alexandria — Palmer Memorial Presbyterian Church of Kolin won the attendance trophy at the spring rally of Louisiana Presbytery men held March 23 at University Church, Baton Rouge. A 23-man delegation from Palmer was headed by Rev. George Taylor, pastor, and J. D. Stracener, president of the Palmer men who received the trophy on behalf of his group.

The Jackson Street Alexandria Church, which won the trophy last spring, was second with a 19-man registration headed by Rev. John Neville, pastor, Chester Amend, president of the Men's Club, Bill Cutter, vice president of the Presbytery Council and Jim Davis, elder and former Presbytery secretary. Lafayette, with a chartered bus, had one of the largest delegations from out-of-town registering 35. Despite the inclement weather, 205 men attended, making it one of the largest Presbytery rallies in 20 years. B. B. Romine, Shreveport, Synod council president, and the two immediate past presidents of the Synod men, Hal Baird, New Orleans, and Ralph Brewer, Alexandria, attended.

John Naylor, of Baton Rouge Broadmoor Church, Presbytery Council president, introduced Dr. William Jablonoski, of Fort Worth, who spoke on "All the Way for Christ" and also served on a panel to discuss this rally theme. Baird, Reed Gardner, Dr. John Hunter and J. D. Griffiths, of Baton Rouge, were other members of the panel.

Romine invited the men to attend the Synod conference at Camp Alabama near Ruston where 300 Louisiana Presbyterian men will meet for two days, May 24 and 25, studying the theme, "Workers Together in Christ." Supper was served at 6 p. m. which has been customary for years, giving the men ample time to attend evening services in Baton Rouge churches. Rev. Al Dimmock, secretary of Evangelism, was the supper speaker.

Ralph Brewer

LOUISIANA

Baton Rouge — **(PN)** — Dr. Edward D. Grant, Director of the State Department of Institutions for Louisiana, resigned that position at a meeting of the Board of Institutions here, March 13. Dr. Grant's resignation becomes effective on March 31. He says that after that time he plans to settle down with a son operating a business in Baton Rouge.

Members of the Board of Institutions, in accepting the resignation, extended "appreciation to Dr. Grant for his contribution of years of service to the state."

Assistant Director E. Ratcliff Anderson will become Acting Director.

Dr. Grant, a native of Glasgow, Scotland, came to Louisiana from Richmond, Va., in 1952 at the invitation of the newly organized Board of Institutions which had just taken over the functions of 22 separate boards and agencies. Prior to coming to the Louisiana position, Dr. Grant served for 18 years as Executive Secretary of the Board of Christian Education, Presbyterian Church, U. S., with offices in Richmond. He is a ruling elder in the Presbyterian Church, U. S., and a member of the denomination's Board of Church Extension.

MISSISSIPPI

Brookhaven—Dr. William H. McAtee, minister of the First Presbyterian Church of Brookhaven, Miss., for the past 15 years died March 18 in the Methodist Hospital at Memphis. The 69-year-old minister suffered a heart attack while attending a meeting of the Board of Trustees of Southwestern at Memphis.

Dr. McAtee was a graduate of Southwestern at Memphis and of Louisville Theological Seminary. He had served churches in Lambert, Marks, Shaw, and Senatobia, Miss., before accepting the Brookhaven post in March, 1943.

From 1946 to 1953 he was president of the Board of French Camp Academy. He had been moderator of the North and Central Mississippi Presbyteries, moderator of the Synod of Mississippi, and commissioner to the General Assembly in 1932, 1946, and 1955. In May, 1955, Southwestern awarded Dr. McAtee an honorary Doctor of Divinity Degree.

He leaves his wife, Mrs. Ueen Graeber McAtee; a daughter, Mrs. Robert G. Patterson of Memphis; a son, William Graeber McAtee, now attending Louisville Seminary; a grandson, Robert G. Patterson, Jr., Memphis; two sisters, Mrs. T. A. Funchess of Hazlehurst, Miss., and Mrs. W. S. Rice of San Pedro, Calif.

THE JACKSON PRESBYTERIAN CHURCH

In the Fall of 1944 representatives of the four Presbyterian Churches in Jackson, Miss., met and organized the Jackson Presbyterian Council. Since that time the Council with the active assistance of Presbytery's Committee of Church Extension and financial aid from the Assembly's Board of Church Extension has assisted in the development of the following Churches: Westminster (1946); Alta Woods (1948); Trinity (1950); Pearl (1955); St. Paul (1955); Briarwood (1956); North Park (1958); Faith Negro Presbyterian Church (1948) and Virden Negro Chapel (1953).

From four white Presbyterian Churches in 1946 the work has grown so that there are now in Jackson 11 white and one Negro Presbyterian Church and one Negro out-post. These new churches have a total membership of 1900.

Dr. R. D. Bedinger, formerly Executive Secretary of Church Extension, did an aggressive work from 1946-54; also, Miss Marie Gilbert, Assembly's Church Extension worker has rendered valuable service in making religious surveys and in visitation, etc. A number of our ministers and others have done valuable work as supplies for these new churches. Dr. Gregg Singer of Belhaven College supplied at first the Briarwood Church and is now supplying the North Park Church.

Dwyn M. Mounger

Philadelphia — A new automatic telephone prayer service has been made available to the people in and around Philadelphia, Mississippi, by the First Presbyterian Church of Philadelphia.

The service was started on March 12th and there have been hundreds of calls made already and the service is not a week old. Simply by telephoning the prayer number, 1280, day or night, the caller can listen to a prayer which is recorded by the pastor, Rev. Hubert C. Stewart. The prayers are being changed twice daily.

Hubert C. Stewart

NORTH CAROLINA

Charlotte, March 17 — Dr. Curtis W. R. Larson today was appointed dean of Queens College by action of the executive committee of the Board of Trustees. He will begin his duties on July 1.

At the present time Dr. Larson is director of General Studies, head of the Area of Human Development, and professor of religion at Lake Erie College, a woman's college in Painesville, Ohio.

The newly appointed dean, a native of Minneapolis, Minn., received the B. A. degree from Hamline University, St. Paul, Minn., in 1940; the B. D. from Garrett Biblical Institute in 1944; and the Ph. D. from Yale University in 1953. His major fields of study are philosophy, psychology, religion, and English literature.

Before going to Lake Erie College in 1956, he served on the faculties of Denison University, Granville, Ohio; Stephens College, Columbia, Mo.; Beecher College; and New Haven YMCA Junior College. While studying he had teaching responsibilities at Yale and Garrett.

Davidson, N. C., March 22—John Kuykendall was elected president of the Davidson College Student Body in elections Friday, March 21. He was victor in the final run-off with Roy Gilbert of Birmingham, Ala.

In his campaign speech Wednesday, Kuykendall declared that he wanted to see the Student Council, the 15-man representative governing group, set up a separate Honor Court to act in honor system violations only. Heretofore, the Student Council concerns itself with both judicial and executive matters.

Davidson's Honor System, operated and enforced completely by students, is one of the finest in the nation today because of its effectiveness. As Student Body President Kuykendall will act as Chairman of the Student Council as well as coordinator of various student activities.

Also elected to the student body positions of leadership are Dave Robinson, and Dabney Stuart, first and second vice-presidents respectively.

Robinson, of Columbia, S. C., is a National Merit Scholar. Stuart, of Richmond, Va., is a George F. Baker scholar and winner of the Alumni Scholarship Medal awarded to the freshman with the highest academic average. Both are members of Beta Theta Pi social fraternity.

Davidson—A $100,000 fund to help keep college teachers informed regarding "space age" developments and research in all academic fields has been established at Davidson College, according to an announcement April 1 from Acting President Clarence Pietenpol.

Made possible by a $100,000 grant to Davidson from the Irene Heinz Given and John LaPorte Given Foundation of New York, the project will be known as the Given Foundation Faculty Study Fund. The annual income from the Fund will be used to encourage research, study, and travel by the Davidson faculty.

NORTH CAROLINA

Montreat — Montreat College announces it has received a gift of $50,000 with which to construct a new dining room, kitchen and recreation hall to be known as McAlister Lodge at the Montreat Camp for Girls.

The Rev. George A. Anderson, vice-president, said the gift was secured through the efforts of Dr. J. Rupert McGregor, past president of the College.

The gift comes from the estate of the late Mrs. Amelia McAlister Upshur. Executors of the estate are Mr. Logan Fulrath, attorney-at-law, and the Guaranty Trust Company all of New York.

The building is planned particularly for a Girls' Camp activities. The dining room will seat 234 with the kitchen and laundry rooms on the first floor and a recreation hall with a stage and dressing rooms for dramatic activities on the second floor.

The College had already received $165,000 from the Upshur estate for the McAlister Gymnasium and $15,000 for books for the library.

Dr. McGregor had also recently secured gifts from the Foundation and two other donors of $13,000 for current operations of the College.

TENNESSEE

Memphis — (PN) — A Loyalty Dinner in early March launched a million dollar building fund campaign for Idlewild Presbyterian Church in Memphis.

Already a leader in the field of church recreation for all ages, Idlewild has announced plans to build one of the largest recreation and education buildings in the Mid-South.

The church already has a full-time recreation director, W. R. Strunk, a former high school football coach. Mr. Strunk points out, "Although the field of church recreation is new, it's going to be big in a few years. Our new building will enable us to double our present program. In recreation you can't do much without facilities."

Mr. Strunk explained that Idlewild sponsors seven basketball teams for persons of different ages, which compete against other churches in the city Presbyterian league. It also sponsors arts and crafts classes, scouting organizations for both boys and girls, a Russian language class, a Golden Age Club for men and women over age 65, and many other programs in addition to the baseball and basketball teams. About 500 adults and children take part each week, in the recreation facilities now owned by the church.

Nearly 2,000 members attending the first loyalty dinner heard plans for the new facilities to be built north of the sanctuary at a cost of about $650,000. The campaign for a million dollars will make possible this building, the remodeling of a primary department space into a chapel at a cost of about $50,000, and the remaining $300,000 will go to pay existing church debts and to aid in completing other projects of the congregation.

The air conditioned structure will contain about 42 rooms including Sunday school classrooms, a large hall for a banquet room, or to be used for church dramas or as a sports gymnasium, and will be joined to the present building by a glassed-in corridor.

Dr. Paul Tudor Jones, pastor, was the main speaker at the dinner meeting, and Richard Tripper was Master of Ceremonies. Walk C. Jones is General Campaign chairman.

Recommend The Journal To Friends

TEXAS

Dallas—The Presbytery of Northwest Texas, in its first stated meeting held recently in the First Presbyterian Church of Tyler, got off to a good start as a Presbytery. This Presbytery formed by the order of the Synod of Texas in its recent plan of Presbytery redistricting, is composed of some seventy-nine churches received as follows from the former Presbyteries of Dallas, 33 churches; Paris, 39 churches; Brazos, 3 churches; Central Texas, 5 churches. Staff personnel chosen by the Presbytery consists of Cecil H. Lang, Executive Secretary; P. J. Garrison, Jr., Associate Executive Secretary and Stated Clerk; and William H. Foster, Director of Christian Education. An Associate Director of Education is being sought. Following the election of these Dr. Lang presented his resignation as Executive Secretary effective July 1, 1958. By action of the Presbytery Mr. Garrison will succeed to the office of the Executive Secretary at that time.

The office of the Executive Secretary is located in Dallas at 1104 Praetorian Building. The office of the Director of Christian Education is at Greenville, 305 Citizens National Bank Building.

Junction — (PN) — The Rev. William P. Dickey, D. D., retired Presbyterian minister, and instrumental in the establishment of Schreiner Institute and in its development during the first thirty years of the Presbyterian institution in Kerrville, Texas, died in March, at Junction.

Dr. Dickey was a graduate of Austin College from which he later received the honorary Doctor of Divinity degree, and of Southwestern Presbyterian University (now Southwestern at Memphis). His first pastorate was at Clarendon, Texas, in 1899. He later served churches at Durant, Oklahoma; Hedley, Texas; Dallas, Kerrville, Edna, Uvalde, and Karnes City. He was honorably retired from the active pastorate in 1949 and after that made his home at Junction.

He was Moderator of the Synod of Texas in 1925.

Dr. Dickey was a charter member of the Board of Trustees of Schreiner and served continuously on that Board from 1923 until 1953 when he was made a member emeritus.



BOOKS

SHE SHALL BE CALLED WOMAN. Frances Vande Velde. Kregel Publications, Grand Rapids 6, Michigan. $2.95.

The author is a gifted writer and has a keen appreciation of women's problems. She is the mother of 8 children and understands life as it is. She has rendered a real service in these discussions of the great women of the Bible. She shows that they are real persons who filled a real place in their world and in God's plan of redemption. She points out that the women of the Bible, like the women of today, find that life is made up largely of little things. She writes, "The women of the past were busy with endless housecleaning, laundry, cooking and the multitudinous cares that children bring. Like us, they coped with their emotional lives — their likes and dislikes, their frustrations and fears. The women of the Bible were all living women of flesh and blood with false passions and virtues. We study their lives and feel as if we have met them and actually know them and we find that we have much in common with them all."

McGUFFEY'S READERS

After a long and costly search reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

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YOU AND YOUR BIBLE (An Anthology of R. A. Torrey) Fleming H. Revell. $3.00.

Reuben Archer Torrey was a genuine scholar. He was a graduate of both Yale University and Divinity School and later he studied at Leipzig and Erlanger. In Germany he was caught in the cross currents of the Biblical criticism then rampant, higher and lower, much of it destructive. But his personal faith in the integrity of the Bible as the inerrant word of God was unshaken.

Torrey was able to combine the mature gifts of the Bible teacher with the ministry of evangelism. He was a prolific writer, bringing to the printed page the same eloquent zeal that characterized his public utterances. Fleming H. Revell Company has selected some of the best of Torrey's writings and combined them in the present volume.

THE LIFE OF DAVID, Volumes 1 and 2. Arthur W. Pink. $5.95 per volume, $9.90 set. Zondervan.

Arthur Pink is one of the ablest Bible expositors the church has had in recent years. He possessed a keen theological mind and also was gifted in the field of Christian biography. Here he has given us an exhaustive life of David in the form of a devotional commentary and biography. Cutting to the heart and core of life's greatest problems this is a running commentary on the history of David as revealed in the books of I and II Samuel and I and II Kings as well as in the Psalter. These chapters deal with all the major events of David's life. It is a thrilling experience to follow this masterly exposition chapter by chapter.

LOVE AND CONFLICT. Gibson Winter. Doubleday. $3.50.

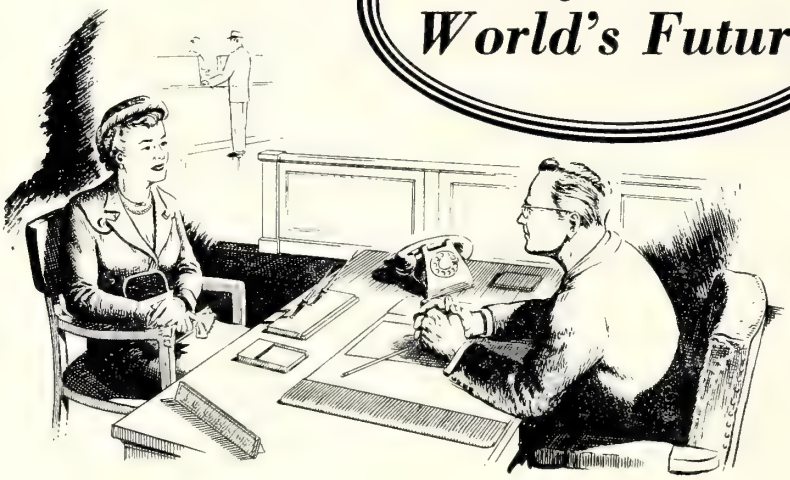
The author is a sociologist and professor of ethics who has specialized in the field of contemporary American family life. In this new book he presents his conclusions on this vital subject.

It is Winter's contention that the middle ground of intimacy which formerly bridged the gap between the family group and society—close friends, relations, club, church and community groups where the individual was bound closely with like individuals of common background, interests, and sympathies — has virtually disappeared from urban American life because of our increased mobility. As a result, the only group where the individual can find recognition and acceptance irrespective of his achievements is the intimate family group.

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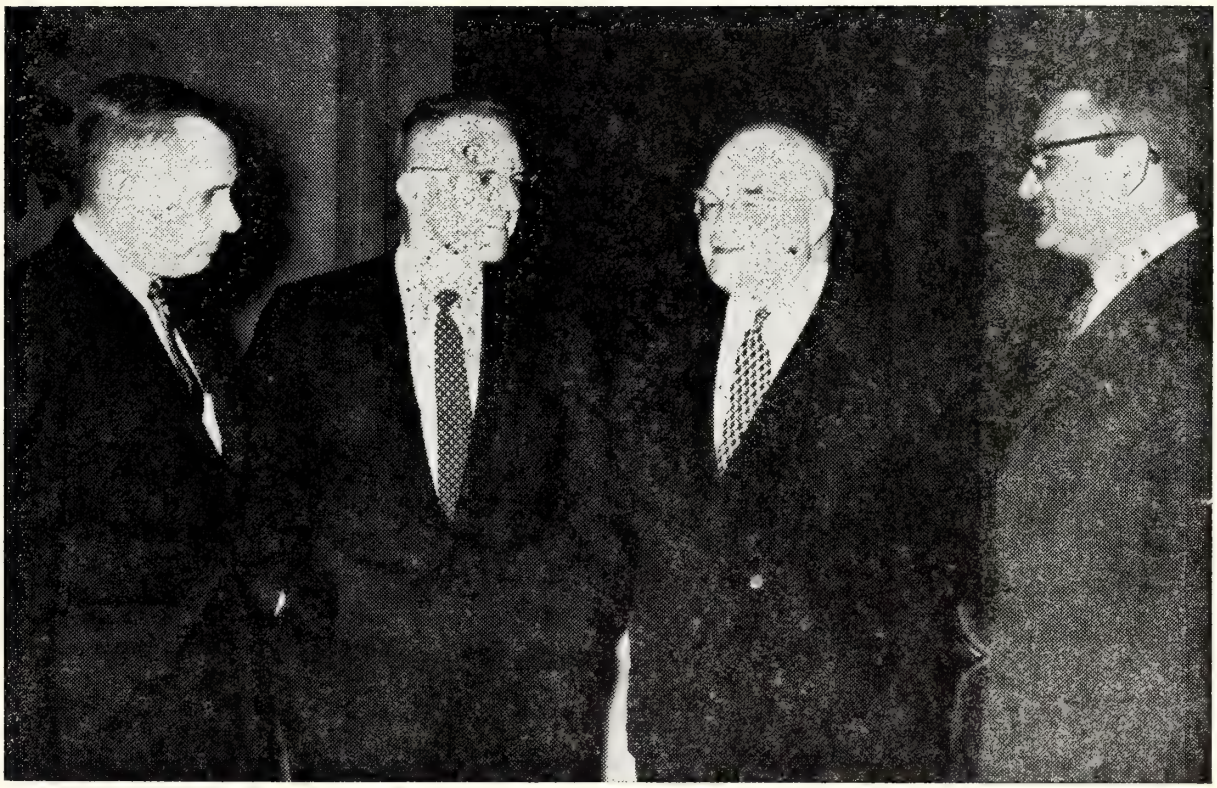
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The Southern
PRESBYTERIAN Journal

VOL. XVI NO. 51 APRIL 16, 1958 $3.00 A YEAR



Atlanta, Ga.

SPEAKERS TO MORE THAN 800 "PRAYER PARTNERS" who attended a mass meeting in First Presbyterian Church at the launching of the Evangelistic Visitation Campaign in Atlanta are, left to right: Dr. Harry A. Fifield, host pastor; Dr. Charles Shedd, pastor of Memorial Drive Church, Houston, Texas; Dr. Manford Gutzke, professor at Columbia Seminary, Decatur, Ga.; and Dr. Davison Philips, pastor of Decatur Church.

This mass meeting was held simultaneously with a mass meeting at historic Central Presbyterian Church when more than 1000 evangelistic visitors from 56 Atlanta area Presbyterian Churches filled every pew and chairs placed in the aisles. The churches sent their visitors for instruction and inspiration. The two meetings launched an intensive campaign of visitation which resulted in more than 800 commitments in the first three days.

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

Strange Tactics!

Last week, in urging our readers to pray for Evangelist Billy Graham and his team as they begin the San Francisco Crusade, we mentioned a "small but very vociferous and active group of men across the country who have banded themselves together to thwart in every possible way the effectiveness of this Crusade."

These men, waving the flag of "Fundamentalism", denying by their actions the initial fundamental of the Christian faith — love — seem beside themselves.

We have now discovered that one, using the name, "The New York Metropolitan Council of Christian Churches," is scattering abroad an attack, belittling the New York Crusade of last Summer, copies having been sent to San Francisco, where the Crusade begins on April 27. Copies have also been received in Australia where Mr. Graham and his team go next year.

A member of our staff phoned New York and received the report from "Information" that no such organization is listed in the phone directory. An inquiry among New York ministers reveals that none of them ever heard of it. That such an organization apparently exists solely in the minds and activities of a few does not deter these modern Pharisees whose consuming aim is to destroy one of God's servants and the work God is doing through him.

It is our considered opinion that such tactics are beneath contempt and to do this under the guise of *Christianity* is a disgrace. That this is an attempt to poison the minds of people—and succeeding in some cases—is pitiful in the extreme.

John, the apostle of love, seems to have well described such individuals:

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (III John 9,10).

What are the facts about New York?

There were a few extreme liberals who would have nothing to do with the Crusade because they reject the simple gospel of Jesus Christ, the Biblical revelation, as preached by Mr. Graham.

Also, there was a small group of extreme fundamentalists who, claiming to accept Mr. Graham's message, rejected the co-operative sponsorship of the Protestant Council of Churches. Although there was never any attempt to restrict Mr. Graham's preaching in any way, these men were unwilling to share in such preaching if liberals they distrusted were to participate in the Crusade.

The complete results of the Campaign will never be known this side of eternity. But there is abundant evidence in hand on which to form an opinion:

a. The churches which went wholeheartedly into the Crusade are the ones which received the blessing. Those which were cold or indifferent received little, although there are men who now say if they had it to do over again they, too, would cooperate.

b. Thousands of souls were born into the Kingdom.

c. Tens of thousands of nominal Christians were revived.

d. Thousands of new members have been admitted to churches, one of the smaller churches reporting that their membership has been more than doubled through the Madison Square Garden meetings.

e. Bible classes are springing up all over the City of New York. Christians, hungry for the Word, are joining together to learn more about God and His will for them.

f. Some religious organizations have been revitalized and some ministers report that they have received a new vision and a new sense of the relevancy of the old gospel for the needs and problems of our day.

g. On every hand we hear of young lives dedicated to Christ at Madison Square Garden who are right now studying in preparation for service in the Kingdom. There are men now in theological seminaries who made their decision last summer. One young woman, president of the student body in one of the East's best known colleges, has gone back to her campus to help spark a genuine revival of religion in the student body.

But, as already stated, it is too early to see the lasting results. Time will increase our perspective and later years will show something of that which God did, as we see men and women here and there who came to Christ in New York in 1957 and who as they develop in their Christian faith will go out to make an impact on the world.

Only now are British leaders beginning to see something of the tremendous impact of the London meetings four years ago. It is reported that one fourth of the students now in Anglican theological seminaries are there as the direct or indirect result of Harringay. One Anglican Bishop recently said: "I did not support Mr. Graham when he was here four years ago. If he comes back, I will do so, because I now see the permanency and effectiveness of the results."

All of which shows the folly of any who seek to thwart God's work. If any do not approve of the messenger or his message, or those with whom he is willing to work, they can at least follow the course of Gamaliel who said:

". . . Refrain from these men, and let them alone: if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38,39).

Certainly a crusade of this type is not a panacea for all of the social ills of a city. As Mr. Graham said at the conclusion of the New York Campaign, "We have only scratched the surface." But we believe that certain forces were set in motion during the Crusade that will make their impact on the city and on the nation in the years to come. The apostle Paul, preaching throughout Asia Minor, left only a few believers in each city to which he went, but the ultimate result was the overthrow of the tyranny of Rome.

Each generation has to have the gospel preached to it anew. Not all who make a public profession of Christ go on to spiritual maturity. Some fall by the wayside just as our Lord himself foretold. But even in the parable of the sower and the seed Christ gave no percentages. Recent study has shown that a substantial majority of those who made a profession of their faith in Madison Square Garden are now growing in the Christian faith and life.

History indicates that the same criticisms now being leveled against Billy Graham and his work were leveled by precisely the same types of people against Jonathan Edwards, George Whitefield, John Wesley, Charles Finney, D. L. Moody and Billy Sunday. Today the critics are forgotten but the fruit of the gospel preached by these evangelists lives on.

With the world so desperately in need of the saving gospel of Jesus Christ, what a tragedy that some who profess to believe it are exerting their efforts to destroy the witness of one of God's servants—and all because they do not like the company he keeps.

We are convinced that Satan is attempting by every means at his disposal to destroy not only Mr. Graham's work but all work everywhere which has as its aim the winning of men to Christ and the strengthening of the work of the Church. Christians should PRAY as never before for the restraining work of the Holy Spirit as well as His empowering presence in all who witness for our Lord.

—The Editors.

The Top of a Man's Head May Differ From the Bottom of His Heart

This distinction is enunciated by a Scottish theologian. The difference is nowhere more clearly delineated than in the life-work on the one hand, and the New Testament teaching on the other of Albert Schweitzer.

When one considers the work of this medical doctor, the brilliant savant in biblical scholarship, in music and in medicine as he gives

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up the glory of Europe to pour out his life for the needy sons and daughters of Africa he has only praise and admiration. All honor to Albert Schweitzer for the remarkable achievements he shows in so many fields, and for the self-forgetting services he is rendering. Who are we that we should presume to be the lord over this noble soul, or to pass judgment upon his heart?

When, however, one approaches the study of Dr. Schweitzer's reconstruction of the New Testament faith as set forth in his QUEST OF THE HISTORICAL JESUS he meets views with which he must differ if he believes that Jesus Christ was declared to be the Son of God in a mighty manner by the resurrection from the dead. A few years ago, I remarked to a Charlotte ministerium that in this book the author took the position that since Jesus did not return, therefore he did not rise. Exception was taken to my remarks by a prominent brother who apparently assumed that since Schweitzer was pouring out his life in service therefore he must be sound in his Christology. Recently Professor Richard R. Niebuhr, THE RESURRECTION AND THE HISTORICAL REASON, pp. 11, 131, sets forth the same view I stated in Charlotte, namely that according to Schweitzer the resurrection was purely a "psychological miracle" on the part of those who wrote the accounts. In the *Quest of the Historical Jesus,* the Nazarene is set forth as the only one great enough to think of himself as the eschatological Son of Man. But Schweitzer implies that in actuality death revealed Jesus as no more than a man. In 1955 it was reported in France that Dr. Albert Schweitzer was President of the World Association of Unitarians.

Accordingly, we ask for grace to give honor where honor is due to Dr. Schweitzer's noble life of service, and at the same time to differ clearly and kindly from the views of Christ and of His Resurrection set forth in *The Quest of the Historical Jesus.*

—W.C.R.

Human Needs of Jesus: Two Unchangeables

We live in a changing world. This is a trite expression, and people get tired of having us, who are old, talk about the changes that have taken place in the last fifty years. The world is still changing and we can only imagine what may come.

I am not particularly concerned about our changing world, but about two things that have not, and will not, change: Human Needs and the Unchangeable Christ, Who is the same yesterday, today, and forever: O Thou Who changest not, Abide with me.

I. *Human Needs,* the same today as 2,000 years ago.

"Teach me how frail I am" is a good prayer. The president of the greatest country in the world was as helpless as a newly-born infant just a few months ago. Physically, mentally, spiritually, we are very needy ceatures.

We need forgiveness, for all have sinned. We need Peace, for all hearts are troubled hearts. We need healing and cleansing of our souls, for all are sick with sin. We need comfort, for all have to walk their mile with sorrow. We need hope to brighten up the pathway. We need strength and courage to face life and be "more than conquerors." Where can we find help in time of need?

II. *Jesus Christ:* the same yesterday, today and forever.

In 2,000 years Jesus has not changed. He is the same in His compassion as He was when He saw the multitudes; and the leper; and the sinner; and the sick. Same in His power to meet every need of the human heart, just as He met the needs of the sick and demon possessed and troubled men and women who came to Him when He was on earth. Same in His willingness to help. If I wish to get help from men there is so much "red tape" and delay. When I seek Him with all my heart He is easily found.

"I need Jesus"; how about you? I have come, I will continue to come to Him: how about you? —J.K.P.

Little Drops of Water

For one of two directly opposite reasons, we may be unconscious of certain facts: they may occur very quickly, or they may occur very slowly. In the shock of sudden accident, the sufferer may be completely ignorant of broken bones, until later. In the minute defections from standards or customs, accumulations unnoticed over the passage of time, may become alarmingly enormous in the light of some rude awakening. In this latter case is far more danger inasmuch as the moral, or spiritual, is of more moment than the physical. We may illustrate.

Look at the styles of yesterday. In surprised amusement we see ourselves in the garb of the nineteen-tens: did we ever dress like that! But the changes were gradual and hardly noticed. The strip-tease, or whatever is risque and daring in this present hour, whether salacious and disgusting movie familiarity, or rock n' roll indecency,—these would have landed the perpetrators in jail, in yesterdays; but little by little, the things have crept up upon us; and now they are accepted hardly demurring. From a Swedish scholar: "If a poison such as alcohol should suddenly be introduced with all the disorder that it brings, it would awaken terror and horror"; but it was stealthily sidled into the point of indifference. Criminal assault scandalizes the community; but petty factors of impropriety, slight indelicacies, timidly erased conventions, slowly wear

away the instinctive refusal to indulge, until the seventh commandment seems to be taken as a joke.

Ten years back, our present socialistic maneuvers would have called for swift action to preserve our democratic ideals. Treason would have been the charge. But step by step, due to war-time emergency and other alleged factors, the free and sovereign citizen of yesterday has become the coolly indifferent "profiteer" of today. There was a time when our Church feared the now National Council of Churches; we were shocked at the idea of joining in with folk who were charged with departing the faith in economics and in theology. But the overtures continued, the pressure was increased, concession was made, here a little and there a little. And now the body ecclesiastic has gone far towards acquiescing in the increasingly ominous actions of the Council.

An older generation recoiled with awesome disapproval at divorce. There was deep humility; the sense of shame was conceded. But over the years, the constant occurrence, the multiplicity of cases, dulled the edge of the once sharp conscience, until the time is here when our own Church contemplates radical change in its Book to conform to human practice, with danger of disregard of Scripture. The once taboo is now greeted with little opposition. To deny the Deity of the Lord Jesus Christ, out of the blue, still shocks the auditor. But let a man question some fine point, some "minor" statement of Scripture; let one hold a command of the Lord in balance; let a great and therefore a supposedly godly leader, incline towards sympathy with heresy; and the step is not far, before some doctrine is denied forthrightly with none objecting. Liberalism in small doses seems so harmless. But before we are aware, Moses is bowed out of the Pentateuch, David is excused from the Psalter; then the whole Old Testament is suspect, which in turn means that the New Testament must be critically examined and made subject to the whims of the scholar. And where are we?

How shocking if we could but place our present defection right up against our once strictly orthodox position? What a great contrast, unthinkable! And could we but take ourselves back to the "age of innocence," to the time of simple trust in the Savior and of child-like faith in His Word, and in the light of that position, see our present departures, we would recoil in horror,—some would. Do we say that our present position is due to deeper knowledge of Christianity and of the Bible? Is it on account of our civilization's growth, or because the advance of enlightment in throwing off the old inhibitions? So, it may be argued. But it may be helpful to consider that the explanation may be that the conscience is dulled.

Vice is a monster of so frightful mein,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

R.F.G.

"The Day Gravity Lets Go"

A little girl was recently asked the meaning of Judgment Day. She replied: "That is the day gravity lets go." How true, and also how very suggestive!

Man, living under the limitations of time, space and circumstances, is prone to look at this world and think things will always continue as now. But tremendous changes are taking place before our very eyes. Even the proposed rocket invasion of the moon has become a matter of actual technical preparation.

But the Christian knows, and the unbelieving world should know, that there is a certain end to everything we now see and touch and experience. The sovereign God of the universe has His own plans for the ultimate and final denouement of the age, and when that time comes, in a very real sense "gravity will let go."

One can but wonder if we do not have some intimations of the transition from present human limitations into the realm where things will be different? When Prof. Einstein stated the theory of relativity, by which nuclear fission became a reality, one can but wonder if he was not on the fringe of truths having a deep spiritual significance?

Many have attempted to rationalize and deny the miraculous and the supernatural and in doing so, professing themselves to be wise, they have become the greatest fools of all. The God with whom we have to do is supernatural. Why should He be limited by the laws He has seen fit to establish in His universe? Why should there not be supernatural and miraculous manifestations where God is concerned?

It is significant that our resurrected Lord obviously had the same body with which He was nailed to the cross, while at the same time there were subtle changes which caused his disciples to fail to recognize Him at first. That His resurrection body passed through closed doors; that gravity no longer affected it at the ascension, there *must* be some significance in all of this. This is not to argue for foolish speculation. But it is to urge that we recognize that the God with whom we have to do is a supernatural being and that some day we will see clearly that: *"God chose what the world calls foolish to put the wise to shame, what the world calls weak to put the strong to shame, what the world calls of low degree, yea, WHAT IT COUNTS AS NOTHING AND WHAT IT THINKS DOES NOT EXIST,* God chose to *put a stop to what it thinks exists, so that no mortal man might ever boast in the presence of God."* (I Cor. 1:27-29, *Williams*).

At present we are subject to gravity and the other laws of nature. Some day all will be

changed and it is our blessed privilege *right now* to surrender completely to the One who can and will change all things, ". . . . *even God who quickeneth the dead, and called those things which be not as though they were.*" (Rom. 4:17) —L.N.B.

Monopoly

The trust busting days of Theodore Roosevelt are days that I can barely remember. People have told me that great injustices were inflicted on the innocent poor. Competition in business was stifled and prices were raised. Some firms gained a monopoly and had the public at their mercy. The evil hearts of the greedy owners showed no mercy toward their unfortunate workmen. Perhaps it was not all as bad as it is painted for propaganda purposes. Much of the advance in the standard of living is due to inventions that were made since that day. But very few people doubt that monopoly in business is a bad thing.

Today we are faced with monopoly in labor. The AFL-CIO is a gigantic organization, and it has little competition. Anti-monopoly laws do not apply to labor unions. To restrain trade is illegal for management, but not for labor. Labor enjoys privileged class legislation. If business executives tied up the port of New York for their own profit, the nation would howl for their hides; but when a union does this very thing, there is only a low grumble of annoyance. Yet is not monopoly a bad thing?

There is also another form of monopoly, and that is governmental monopoly. In one sense there cannot of course be competition among several national governments in one country. In this sense a monopoly is inevitable. But there can be a certain form of competition among the state, city, and national governments. The more the national government takes over the functions of the state and the city, the greater a monopoly it becomes. Local affairs come to be controlled from Washington and farmers cannot raise their own corn to feed to their own animals without the central government's approval.

Not only does the increasing power of the central government tend to extinguish the local governments, but what is worse, the central government gains a monopoly over the activities of the individual. Instead of regulating only a few phases of human life, the monopolistic government tries to regulate life totally. This is about the worst form that monopoly can take.

Or is there still a more evil form of monopoly? I rather think there is. It would be an ecclesiastical monopoly. Imagine a church organization that had absorbed all the present churches. No competition allowed. The privilege of building a church building could be granted only by the executive council. Zoning laws would prohibit any "sects" from appearing in public. Even worship in private homes would have to conform or be judged a public nuisance.

Divisive elements, for even in a totalitarian state there are some divisive elements, would be regarded not merely as irreligious but as traitorous. And so blessed unity would prevail.

Is there no danger of monopoly in religion? Is monopoly evil only in business and not in labor or in the church? Is ecclesiastical monopoly impossible? Well, it prevailed for a long time in Europe, and it is difficult to see that its return is literally impossible. Then should we not stand with those who are opposing ecclesiastical monopoly?

—G.H.C.

This Question of Giving

Many Christians know a great deal about price but very little about value.

Money given to the cause of Christianity represents time deposits in the bank of eternal life.

It is a wonderful thing that God so made this world that to give away of all the good things that we possess is to increase our own supply of those very same things.

The only money that we can take with us when we leave this life is the money which we have given away in His name.

Money given to Christ is saved for ourselves. Money saved by ourselves for ourselves is lost.

Which would you rather have, Christ and nine-tenths of your income or ten-tenths without Him?

The "love of money" is one of the sharpest tools in the devil's tool kit.

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. 6:19.

No truer statement was ever written than "Where your treasure is there will your heart be also."—Matt. 6:21.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."—Psalm 116:12.

—R.LeC.

LETTERS



Re: Revised Book of Church Order

Gentlemen:

In regard to the proposed Revised Book of Church Order, Chapter IV - The Presbytery, Paragraph 1, ((70)) and the overture from Winchester Presbytery regarding participation of Ruling Elders in Presbytery:

The ideas sound imminently fair. A church is a church and a congregation is a congregation, however. A congregation of 1500 or more members is no more a church qualitatively than a congregation of 50. Since Ruling Elders representing these churches are not instructed commissioners, there is no reason for prorated representation so as to make it seem more representative of a larger congregation's voice.

The wish of a majority of a congregation or a Session is not binding on an Elder Commissioner and so no purpose is served by having a plurality of Elder Commissioners who do not represent their wishes on a prorated basis or any other basis.

The Minister is a member of Presbytery as is a church; we do not restrict a Minister to a fraction of a vote, because he is the Minister of a small church, nor do we think of a church of a four church field as sending one-quarter of the Minister to Presbytery; nor should we give a congregation, as it is a member of Presbytery, more votes because it is of a larger size. The Minister has one vote, as a member of Presbytery. Elders are not meant to parrot a congregation, but are set aside to do the work of God and be a liaison between the Presbytery and the Session, even more than the congregation (which is another reason for discounting merely the size of a congregation as a reason for more representation).

Two or more Ministers serving one large church are members of a Presbytery by virtue of their being Teaching Elders and not due to the size of the church.

It may be well to remember that lay representation at Presbytery already often outweighs the participation on the part of Teaching Elders due to multiple church fields where two or more Elders come to Presbytery with one Minister, or with no Minister, because of vacant pulpits.

In my own ordination and installation service, we were told that the idea of large important churches, as compared to small unimportant churches, was an illusion. Are we falling prey to the illusion and/or becoming disillusioned? Is there also a hint that the larger benevolent budgets of larger churches is supposed to buy more voting shares in the church rather than that our gifts are given as unto the Lord? (The pocket book is already being used as an "I - want - to - be - captain - or - I - won't - play" black jack.) Size is orienting our policy in too many fields, such as M.A.F., Missionary Itinerary, etc.

Since 750 members is considered to be the optimum size (NCCC figures) of a congregation, holding out a reward of increased representation would tend to carry us toward the point of diminishing returns. (Maybe we should be penalized for giantism and encouraged to colonize more churches.)

Let this not be interpreted as a harangue against bigness, but rather as an apprehension about size as a yard stick for quality. Some judge that bigness is good; others are of the "best - things - come - in - small - packages" school. Some big churches can be big and good, others big and bad; some small and good, others small and self-satisfied. Let the proper size suit its own situation and realize its own advantages from the size it chooses so that it may enjoy those advantages, but let us not bribe the churches with extrinsic motivations to become larger or stay smaller, but let all speak qualitatively in Presbytery.

If this move is a tendency to have more minds at work in the leadership of the church, why don't we just slip into the anarchy and chaos of congregationalism? Already in our present system Elders can be put to work on Presbytery Committees without having been at Presbytery and/or without being active on their own Sessions, if their term has expired.

It may be well that we are prorating the representation of the Presbyteries at the General Assembly, which is itself a Presbytery, but when Presbyteries vote on a question needing a majority or three-quarter majority across the assembly, the majority vote of a Presbytery of 33,000 carries no more weight as a Presbytery vote than the majority vote of a Presbytery of 400.

Attention should be focused on optimum church size, recruiting more Ministers and training our Ruling Elders more thoroughly to better exercise their vocation in the church.

Parity may be hard to preserve, but this seems to be the point of nearest illumination.

Recommendation: That Chapter IV, Paragraph 1, read:

> The Presbytery consists of all the Ministers and churches within a certain district. Each church shall be represented by one Ruling Elder commissioned by the Church Session.

Sincerely,
Charles C. Talley, Minister
Roller Presbyterian Church
Potomac Presbytery

Intelligible Christianity

(Address given by Gordon H. Clark, Ph. D., before the Wayne Christian Fellowship I.V.F., Wayne University, Detroit, Michigan.)

At the present time there are two major attacks on Christianity to which students in universities and seminaries are being subjected. The one comes in the name of science and admits of no truth that cannot be verified by sensory observation. It opposes all *a priori* knowledge and considers logic to be an arbitrary convention. This is the philosophy of Logical Positivism. The other attack comes in the name of religion, comes indeed in the name of Christianity, and with the aim of magnifying the transcendence of God, prohibits the human intellect from grasping any religious truth. This is called neo-orthodoxy, and it too disparages the law of contradiction. Though these two philosophies are so obviously different, though their advocates are men of contrasting temperaments, though the first has no room for faith and the latter no room for anything but faith, they have a basic similarity in their views of logic and reason. This similarity makes them equally anti-Christian because while Logical Positivism leaves no place for any theology or metaphysics, neo-orthodoxy equally undermines the idea of verbal inspiration, a written revelation, and an intelligible message from God. It would be profitable to compare these two philosophies, but in these few minutes, there will barely be time to present a brief sketch of the latter.

Neo-orthodoxy came into being chiefly because of the inherent defects of modernism. One of these defects was the difficulty encountered in the quest of the historical Jesus. With the assumption that the Bible is unworthy, various critics reconstructed the picture of Christ in various ways. One made him a simple teacher of morality devoid of all theology, while another made him an eschatological fanatic.

The upshot of this is that Jesus is the man nobody knows. A criticism that denies the historical accuracy of the Bible cannot give us the knowledge that our spiritual needs require. To base our religion on historical criticism is therefore to succumb to relativism.

In view of this many modernists tried to rise above what they called the historical husks of Christianity and tried to find a non-historical, abstract, universal religion of general principles. This usually turned out to be some sort of Hegelian idealism. But the attempt foundered on the emptiness of the abstractions and their lack of relevance to mankind's real, existential situation. In particular, idealism's picture of man was too idealistic — angelic in fact. The idea of inevitable and rapid progress was brought to a jarring halt by a world at war.

Neo-orthodoxy aimed to steer between Idealism and Relativism. The flight from time and space into a realm of eternal Ideas is illusory, and the shifting relativism that denies a divine revelation in history leaves us with no hope. Both must be avoided. At the same time Neo-orthodoxy also aimed to escape another dilemma. The fundamental, evangelical, or Biblical Christians had argued: Either Jesus lived and spoke as John records, or he is not the Christ.

The neo-Orthodox want Jesus to be the Christ, even though most of what John says is false; and they want Christ as a divine revelation in history without our knowledge of him depending on historical investigation.

To work out this program in detail neo-orthodoxy, or, let us say Emil Brunner in particular, makes use of certain categories that involve a view of human knowledge.

One of these categories is that of *Urgeschichte,* or a history behind history. Creation, the fall of man, and the Resurrection of Christ are events that lie behind history. They are not historical events. They did not occur in time. Therefore our knowledge of them does not depend on historical criticism, nor are these doctrines weakened by the fact that the Bible is historically inaccurate. In one book at least Brunner said that the events of Christ's life and his words are of no decisive importance to Christianity. Somewhat inconsistently he seems later to have retreated from this extreme expression, for if anything essential to Christianity has occurred in time, the attempt to avoid historical investigation by a flight into *Urgeschichte* becomes useless.

This category of *Urgeschichte,* and its companion category of *Gleichzeitigkeit,* or Contemporaneity, by which the historical interval of 2000 years is cancelled on the ground that we are contemporaneous with a non-historical, timeless event, as well as the other categories that would take too long to discuss just now, raise two very important problems. One of these is the role of the Bible in such a view; and the other is the nature of human knowledge. The two are closely related.

The neo-orthodox insist strongly on the word of God; but by the Word of God they do not mean the Bible. Both Barth and Brunner are liberal critics. Brunner denies the unity of Isaiah, declares that John is unhistorical, and in brief, holds that the Bible is full of contradictions. The question then arises, especially in view of his efforts to avoid history, Of what use is the Bible today?

To answer this question Brunner relies on a distinction between two kinds of truth. First, there is ordinary, intellectual truth. Mathematics and physics and no doubt biology deal in truths about things. These truths can be grasped and understood by reason. They can be expressed plainly, accurately, and adequately in words. This type of truth Brunner calls It-truth. But truth about persons, or Thou-truth, is beyond intellectual apprehension. It is not grasped in concepts and cannot be expressed in words. This is most emphatically the case when the Thou is God. The mind of man can think or speculate about impersonal things; but a person cannot be thought; a person can only be encountered.

Therefore divine revelation is not a revelation of doctrine that can be thought. God does not reveal something; he reveals himself. Thus it follows that the Word of God is a person, Jesus Christ, and not something written in a book.

Before continuing with the exposition of neo-orthodoxy, one ought to pause over the idea of personal confrontation. It is a deceptive idea, and the antithesis between the living Word and the written words is unfortunate. Reflecting on our own experience of other persons, can we honestly maintain this distinction? How do we come to know other people? For Brunner a person cannot be thought, he can only be encountered or met. This surely is not true. When we meet people, we do not stand dumb before them. We and they speak. We use words. By considering the meaning of the words, we come to know each other. We reveal ourselves by words and concepts. Any other sort of meeting would be most unsociable.

Now, if Brunner deprecates words and concepts, and stakes everything on an unintelligible encounter, what role can he assign to the Bible? What is the use and the value of its words. What is their status? Brunner describes Peter when he faced Jesus and said, *Thou* art the Christ. This is Thou-truth. Then Peter turns to us and says, *He* is the Christ. This latter statement is It-truth; it is no longer Peter's answer to God's call, but a reflective statement about the personal encounter. It is doctrine; it is not revelation.

Doctrine is of course important. Peter had to tell us about his meeting with Christ. That Peter and the Apostles, in describing their encounter, make contradictory and incorrect statements about Christ is unimportant, for their aim was not to present a system of truth, it was to produce faith in the person to whom they were speaking. The gospel writers never intended to give us history; Jesus probably never said a word of what John reports; but John gives us a picture of Jesus as seen by faith, and it was to produce faith that the Apostles wrote and preached.

On the other hand, if there is a point of contact, and if the Holy Spirit inspired Peter's confession, then this is a case of verbal inspiration. Now, if verbal inspiration is possible for verbs in the second person, verbal inspiration would seem to be equally possible for verbs in the third person. But this in effect brings back the orthodox dilemma: either the gospels tell the truth, or else Jesus is not the Christ.

There is more to be said about Brunner's use of the Bible, but to prepare for this further material it is necessary to turn to the second problem mentioned above, viz., his view of logic and human reason.

Reason, according to Brunner, is valid only within the sphere of It-truth. Within this sphere, however, he is willing to call reason a most valuable gift of God. He praises it as much as any rationalist could wish.

Yet, as has already been indicated, Thou-truth is not intellectually grasped and is not susceptible to rational categories.

When Brunner sets faith against reason, he does not mean that faith includes a certain amount of conceptual information about the Lordship of Christ and his resurrection from the dead, but in addition to these concepts faith goes further and includes other elements as well. Brunner does not mean this. Unfortunately he holds that faith conflicts with reason, and that faith must curb reason. To follow out the implications of a principle in physics is well and good; but the laws of logic, so he says, lead us astray in religion.

But if this is so, how then can one tell when, if ever, to draw logical conclusions in religious matters? In one case Brunner argues very logically that God must have created man righteous, for otherwise there could have been no fall, and if there had been no fall, there could be no redemption. Since further Brunner does not accept the historicity of Genesis, it is by logic only that he can speak of a fall. Then too in arguing against Schleiermacher, Brunner uses logic by pointing out the contradiction between insistence on the absoluteness of Christianity and the discovery of a common element in all religion. Sometimes, then Brunner is logical.

But when Brunner turns from Schleiermacher to Calvin, his faith must curb his logic. In discussing Romans IX he asserts that Paul was not speaking of Jacob and Esau, but of Israel and Edom, and that God had punished the Edomites for their sins. He overlooks the fact that Paul referred expressly to a time before Jacob and Esau were born, at a time before either of them had done any good or evil. If we drew valid inferences from Romans IX, says Brunner, we would arrive at the doctrine of double predestination. This is inconsistent with God's love. Therefore we must choose between love and logic. We cannot have both. Hence, says Brunner, there is nothing logical about Romans IX; election is illogical; and because the Bible teaches election it is consistently illogical.

This decision to be logical when refuting one man and illogical when opposing another, the practice of drawing conclusions when it suits one's purpose and of curbing implications when they are embarrassing, leads to or is based on a strange view of the Bible.

It was said before that the Apostles in speaking or in writing to us had no intention of being historically accurate but were trying merely to give us the faith that came to them in their encounter with God. The Bible therefore is not the words of God. The Bible is not itself a revelation. The encounter was the revelation, and the Bible is merely a pointer to the revelation. The rational or intellectual content of the Bible's message is not the real thing, it is not what we really want. We want what it points to.

Therefore it is immaterial whether its message is true or false. God is not restricted to truth. Brunner explicitly says, "Gott kann, wenn er will, einem Menschem sogar durch falsche Lehre sein Wort sagen" (Wahrheit als Begegnung, p. 88). In English: "God can, if he wishes, speak his word to a man even through false teaching."

If these words of Brunner are pointers, then shall we not say that they point to a God who tells lies?

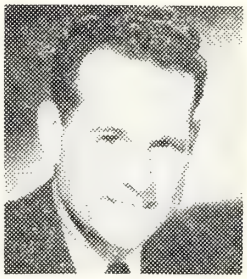
Astounding as this is, what better could be expected of a view that repudiates logic and rationality? What better could come from an anti-intellectualism that uses and discards the law of contradiction at will? For it is the law of contradiction, the intellectual categories of thought, and nothing else, that establishes the distinction between truth and falsity.

Brunner may indeed say that he accepts this or that Christian doctrine. For example, he professes to believe in the Incarnation. His favorite quotation from the Bible is, "The Word became flesh." But of what use is it to believe in the Incarnation? If God reveals himself in falsehoods, perhaps the Incarnation, even though revealed, is a false doctrine. Or, again, if the Word became flesh, did the Word also dwell among us? That is, did the Word have a historical life span, or is the Incarnation some non-historical event of *Urgeschichte* with which we are contemporaneous? And at any rate, the intellectual content of the doctrine, its meaning or significance, the concept of Incarnation is only a pointer to something unintelligible that cannot be understood or thought about. Or, again, if the accounts in the Bible are untrustworthy, if the Apostles wrote as fallible men, what reason could there be for choosing and emphasizing this verse rather than any other? And finally, believe the Incarnation though we may, it cannot control our thought, for we are at liberty as we choose, to accept its implications or to reject them. There is no compulsion to be logical; quite the reverse, we are positively obliged to be illogical.

This, I submit, is an excellent way of denying the doctrine of verbal inspiration, an excellent way of divorcing religion from history, an excellent way of discarding unwanted parts of the Bible; but it is no way at all to bring people a message of good news, it is no way at all to publish events that have actually happened, it is no way at all to say something that can be understood, it is no way at all to proclaim the truth of God as it is in Christ Jesus.

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Jonathan Edwards, Awakening Preacher

By Rev. John H. Knight, Smyrna, Ga.

The year 1958 marks the two hundredth anniversary of the death of the celebrated Puritan divine, Jonathan Edwards. Edwards was the greatest theologian that has ever been produced on the American scene. Twenty-seven of Edwards' publications appeared during his lifetime, and nine additional appeared posthumously.

But more important still than his massive scholarship, was the fact that Jonathan Edwards was, under the Providential Hand of God, the human instrument for the beginning of the Great Awakening. The Eighteenth Century in America was a day of great changes. We would generally say that the War of Independence was the most important thing that occurred during this era. But overshadowing the mighty exploits of the American Revolution, was the Spiritual Revolution which took place earlier in the century, and which provided ballast so that the new nation should not be swept into the deceitful shoals of materialism and deism.

The Great Awakening was a Calvinistic Revival. Calvinists sometimes are accused of being unfriendly to evangelism. But if one will examine the history of Calvinism, he will readily see that there have always come frequent visitations of grace among God's people. Sometimes Calvinists have to find themselves in a crisis in order to be driven to prayer for the outpouring of the Spirit. But when real believers in the Sovereign Power of God become importunate in their asking, then God always dissipates the darkness by a revival from heaven.

The Reformation of the Sixteenth Century was in itself a revival. The Puritan movement of the Seventeenth Century was another manifestation of evangelistic power. In Scottish Presbyterian history there are many times of divine visitation under the searching preaching of men like William Guthrie and Thomas Halyburton. There were mighty outpourings of the Spirit at Stewarton in 1625, and at Shotts in 1630. The Scottish experimental preachers made the great gatherings at sacramental services an evangelistic opportunity. Field preaching began, not with the Methodist Revival in 1739, but a whole century before that when great out-door communion services were held in Scottish churchyards.

Among American Calvinists of Presbyterian and Puritan persuasion there were periods of religious awakening, called "harvests." During these times, God worked an especial favor among His people, sinners were convicted and converted, and saints were enlivened in a remarkable way. So it was in the Puritan parish of Northampton, there had been awakenings in 1679, 1683, 1696, 1712 and 1718. As early as 1726, under the evangelistic preaching of Domine Theodorus Frelinghuysen, revivals had broken out in the Reformed Dutch churches in the Raritan Valley of New Jersey. By 1727 the revival spirit had been communicated to the Presbyterians who were coming into that area, in the great Scotch-Irish migration. It was these Ulster Scots who called the noted Presbyterian revivalist, Gilbert Tennent to take charge of a parish which extended from New Brunswick, New Jersey, to Staten Island, New York.

In Northampton, there seemed to be an ebb-tide in religion. Edwards succeeded his grandfather, Solomon Stoddard, as pastor there in the strongest church of the Puritans outside of Boston. For seven years Edwards gave himself to prayer and the ministry of the Word without any seeming results. Then two tragic and sudden deaths among the young people of the town turned the mind of the populace toward thoughts of eternity. In the fall of 1734, Edwards began to preach a series of sermons on the Reformed Doctrine of Justification by Faith. He pointed out the lost condition of mankind, and the justice of God in the damnation of sinners. But he also preached the Gospel of a justifying Saviour, and admonished the people of their duty of seeking the Kingdom of God.

Edwards was no orator, and possessed a poor speaking voice. But he was a true man of God, and saw the need of a great revival in the Church of Jesus Christ. He spoke with fire and conviction. People had the feeling that they were standing in the immediate presence of the Living God.

Then suddenly five or six persons, some of them youth, received a genuine conversion experience. A young lady of questionable character came to Christ, and the news of her conversion "acted like a flash of lightning upon the hearts of the young people."

Edwards wrote regarding the revival, "There was scarcely a single person in town, either young or old, that was left unconcerned about the great things of the eternal world. Those that were wont to be vainest and loosest, and those that had been most disposed to think

and speak slightly of vital and experimental religion, were now subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvelous light, and delivered out of a horrible pit, and from the miry clay, and set upon a rock, with a new song of praise in their mouths."

It was not the Arminian doctrine of the ability of man that produced this Great Awakening. Rather it was the consistent preaching of the Sovereignty of God, and the inability of man to save himself. Men were brought face to face with their sins, and then shown that their only hope of salvation was in the justifying grace of God made known through the merits of the Saviour.

Edwards disclaimed any credit for himself in this great work of the Spirit, but said, "I think I have found that no discourses have been more remarkably blessed than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and His just liberty, with regard to answering the prayers or succeeding the pains of mere natural men, continuing such, have been insisted upon."

The Great Awakening had begun! It spread from Northampton up and down the Connecticut Valley, over into New York, and down into the Jersys. Over one hundred towns and villages were blessed with the revival's power. "All New England was aflame," and the movement entered the Middle Colonies, extending into central Virginia and North Carolina. Many ministers took up itineration, and assisted in spreading the flame. George Whitefield, English evangelist and colleague of John Wesley in the Evangelical Revival that was sweeping the British Isles, came over and began his first evangelistic tour in America in 1740-1741.

There was a mighty ingathering into the churches. In New England alone, out of a population of 300,000, from 25,000 to 50,000 souls were added to the churches between 1740 and 1742. Morality was improved, family altars were set up, the Bible was studied systematically, and the churches were filled with devout people. Edwards said of his own services, "The goings of God were in His sanctuary, God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the Word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors."

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It was on such an occasion that Jonathan Edwards preached his famous but awful sermon on "Sinners in the Hands of an Angry God." This occurred at Enfield, Connecticut, on July 8, 1741. The sermon had a most wonderful effect on the audience. Taking his text from Deut. 32:35, "Their foot shall slide in due time," he saw some of his hearers taking hold of the pillars and braces of the church, for fear that their feet were sliding, and that they were slipping into the pit. All through the church people were crying out to God for mercy, so that Edwards had to speak to the people to be silent that he might be heard. It was evident that the Holy Spirit was doing a mighty work that day.

Jonathan Edwards was a man who put himself where he could be used of God. We need such consecration among our ministers today, and a like fidelity to the old Gospel truths.

On this anniversary year of Edwards' decease it is fitting that a new interest in Edwardean studies has come to the fore. Coming from the press this year are a number of reprints of Edwards' works, together with some new books which will create interest in The Awakening Preacher. Among these are: *The Narrative of Jonathan Edwards* (first published in 1736) and now edited by James A. Stewart, Twentieth Century revivalist of no mean reputation. Another reprint has just come from the Yale University Press - Edwards' famous volume on "The Freedom of the Will." Carl J. C. Wolf has just issued "Jonathan Edwards and Evangelism," a condensation of The Narrative of Surprising Conversions, Thoughts on the Revival of Religion, Rules on Revival, and the Treatise on the Religious Affections. Rev. Ralph G. Turnbull, pastor of First Presbyterian Church, Seattle, Washington, has just published a very interesting study, *Jonathan Edwards the Preacher,* revealing the preaching power of the Awakener on the basis of old manuscripts found at Yale and Andover.

We need a Great Awakening again today. Where is the preacher who can be used by the Holy Spirit to begin this work of God?

A Morning Service or Morning Worship?

By Rev. William H. Beckmann

Thomas Carlyle once said, "What greater calamity can fall upon a nation than the loss of worship."

It must be confessed that, apparently at least, there are many things we today consider greater calamities. As a matter of fact there is reason to wonder whether we are giving worship any real consideration, down at the level where it really matters — in the local Church.

Yet, theoretically at least, worship is recognized as something not only due the Lord, but needful for man. In the Reformed Churches we accept the statement of the Westminster Confession of Faith that men are to worship everywhere, that religious worship is not "under the Gospel, either tied unto, or made more acceptable by any place in which it is performed." (Chap. 23, VI). At first glance this may appear to give comfort and support to those who contend that worship on the Lord's Day in the Lord's House is unnecessary. However, we need only to read a little farther in the same paragraph to see the fallacy of such a position. "God is to be worshipped everywhere in spirit and in truth, . . . so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken."

Can it be that we have so emphasized that every act of life ought to be an act of worship that men are not aware of the necessity of corporate worship in the Lord's House? In our busy, rushing world today it is not less needful but more needful that the Lord's Day be "kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts, about their worldly employments and recreation; but are also taken up the whole time in the public and private exercises of His worship . . . " (Confession - Chapter 23, VIII)

Of special interest is the statement that worship is to be unto God alone, and that to accomplish this, men must put aside "words and thoughts about their worldly employments and recreations." In other words, whatever occupies a man during the days of the week is to be put aside during the time of worship. Men's thoughts must be directed to God alone as the Lord of life if worship is to be worthy. This is certainly in keeping with the opening cry of Psalm 115: "Not to us, O Lord, not to us, but to Thy name give glory."

We are not completely to forget man in worship; indeed we cannot. But our thoughts of men in the worship of the Lord's House ought to be, yea must be, only that every man stands in need of the blessing of God and that no man stands above another. Man's part in worship is always that of worshipper. Surely no one questions that.

Much could be cited to show why men need to worship, to prepare themselves on the first day of the week for meeting the opportunities and difficulties of the following days. But now we are concerned with the fact that those who profess to belong to God in Jesus Christ should regularly engage in corporate worship of the Lord. And let us for a moment consider what has happened and what is happening to our worship hour. That is what it is for most Churches today — *one hour* on Sunday morning, out of the one hundred and sixty-eight of the week.

Surely we can give this one hour to the worship of God in spirit and in truth. But other things are added or done at the eleven o'clock Lord's Day hour, things which have more to do with man than with God, often things which have as their object the honoring of men. This has been done in many cases, it is said, because such things are necessary to attract men to the Church — they aren't coming and won't come to an "ordinary" service of worship. So we are encouraged to have special days often. Men skilled in advertising and public relations (not men skilled in the art of worship) write books telling Churches how attendance may be increased. For what?

It is a sad but true fact that local Churches today are engaged in popularity contests, seeking to attract men to themselves. The American theme — "bigness means greatness" — seems to have invaded even the Church. Ministers are judged by the size of their congregations and the number of people they can attract. And, seeking to attract all men, those in the Church have tended to cater to the desires of men and, insofar as they are able, have suited the program of the Church to men's desires, apparent and imaginary. Worship of God is being displaced by the entertainment and praise of men.

So, at the morning worship hour we advertize the work of the Church. We give over the worship of God to some "program" that advertizes the work being done for the youth, or the aged, or some other group. Almost in-

variably this involves praise for some persons who are directing the activity. We go so far as to announce that some particular group will be recognized at the service and its leaders honored. Surely there is nothing wrong in this per se — but what can we say to its supplanting worship of God, "who alone is to be praised."

Perhaps even farther afield is the all too prevalent practice of presenting charters for scouting and other groups at the worship hour. Does this add or detract from the worship of God? Does this aid men to put out of mind all thoughts of weekday "employments and recreations"? And what about making awards to persons in this hour? The next day the newspaper carries a notice that "Johnny Doke, son of Dr. and Mrs. O. K. Doke, was honored at the morning service of the Hilltop Church . . . " What is the impression made on those outside the church? (Of course, the paper could hardly be expected to include a notice that on another Sunday "at the morning service at the Hilltop Church God alone was praised.")

Sometimes congregations choose the worship hour to honor a minister for long or devoted service. Then we read: "Dr. So-and-So was honored at the morning service of the Bigdome Church Sunday." Being a minister I am not opposed to a congregation's recognizing the faithful work of servants of the Lord — though it isn't necessary they do so. But what can we say to such activities at the morning worship hour? "Not to us, O Lord, not to us, but to Thy name give glory."

Even more fantastic things are done in some Churches, not a few of which have come to the attention of this writer. We shall spend no time on these for likely they are the exception — anyway, let us hope so.

Now, as already noted, these things are done to attract men to the Church. But is not the Church contradicting its very nature when it seeks to attract men to itself, and not to the Lord and Head of the Church? Did not Jesus say, "If I be lifted up, I will draw all men to Myself"? If it be true that "man's chief end is to glorify God," can the end of the Church, which is the society of redeemed men, be anything else? By what reasoning can we justify anything at the one hour of worship except the glorifying of God?

Perhaps we ought to take note here that many Churches conduct most of the Church's business at congregational meetings following the worship hour. Sometimes the hour for worship itself is taken as a time of business — electing officers, considering budgets, promoting building programs, etc. Holding meetings of this sort during or following the worship hour is justified (we say) because that is the only time we can get any representative group of the Church members together to consider the important matters of the Church's business. (Is that a valid commentary on the real interest of the average Church member in the work of the Church?) After such a meeting what do the people take home in heart and mind? Are they likely to go wondering at the greatness of God?

And it seems, also, that every agency of a denomination does its best to have the minister or someone else to present its cause at the worship hour. And even organizations with no direct connection with the Church seek to do the same, yea often get the opportunity to do so. Some are religious in nature and some are not. But regardless of Church connection, and regardless of religious character, is it proper that the hour of worship be utilized for such things?

By our present practices what are we teaching our youth about the Church? About the worship of God? Are we holding morning services, or are we worshipping God? Can it be that the secularizing of the Church stems from the humanizing of worship?

Certainly it is not unreasonable to expect a minister of God to bring a message from the Bible, a word from God, and not some discussion of current events or other humanistic harangue. It is right that the minister always bear in mind that those who wait in worship deserve to "see" Jesus, to have their attention called to the glory of God, and not to the eloquence or knowledge of the preacher. But by the same token ought not there be excluded from the service all secular affairs and those that serve to center attention on men rather than on God?

Ought not any man seeking the strength and inspiration of worship be able to worship God in spirit and in truth in the Church at the worship hour apart from the stress and turmoil of earthly things? Ought not the man who is somehow led by the Spirit of God to His House be confronted with the magnificence and holiness of God without distraction? Indeed would not the work of those seeking to do the Lord's bidding be enriched if they had at least one hour of genuine worship of God, in communion with their fellows? Would we all not be richer for sitting an hour with Mary at Jesus' feet in a spirit of adoration and receptiveness? Is it not fitting that we consider whether we have chosen the good part in our Church "services"?

"What greater calamity can fall upon a nation than the loss of worship"? Are we in danger of losing it?

Recommend The Journal To Friends

CHILDRENS Page



He Ran Away

A wise son maketh a glad father: but a foolish son is the heaviness of his mother. (Proverbs 10:1.)

Sometimes a boy becomes dissatisfied with his home and runs away. Then he wishes he hadn't. I picked up a boy, hitch-hiking and carried him 40 miles before I got his story. I begged him to go back home. He was only 12. In the 7th grade. A fine looking boy, but he was footsore, hungry and heartsick, but too proud to admit it. He was coming pretty close to the "hog trough" in the "Prodigal Son" story. He had left home for no particular reason; just dissatisfied: had an idea he was "cramped" at home, couldn't expand like he wanted to, not enough liberty. Well, believe me, he was "expanding" all right when I overtook him. He and the hot concrete road were expanding together under a noonday sun. His right thumb had expanded signaling for rides. And liberty! he had miles of liberty, north, east, south and west; for once he had more liberty than he could use. In fact he would have mortgaged all that liberty for one hour back home talking with his mother and father. I'm glad to tell you that when we parted, his face was turned homeward, and the addressed postcard I gave him came in my mail a week later, saying he was home again, and back at school - and "Oh a lot happier!"



LESSON FOR MAY 4

By THE REV. J. KENTON PARKER

God Reveals His Law

Background Scripture: Exodus 19 and 20; Deuteronomy 5.
Devotional Reading: Psalm 119: 137-144.

The whole of Psalm 119 is concerned with the Law of God. It is called His word, His judgments, His statutes, His commandments, His precepts, His testimonies. In verse 142 we are told, "thy law is the truth." Jesus said to the Jews, ye shall know the truth, and the truth shall make you free. James calls the Law, "the law of liberty." Man finds true freedom in knowing and keeping the Law of God. The Law fails as a means of salvation because men do not keep it. It becomes our schoolmaster to bring us to Christ that we may be saved by grace through faith. He, our Saviour, kept the Law perfectly and paid the price of our redemption on the cross. If we love Him we will keep His commandments, and be zealous in doing good works. The Holy Spirit makes us fruitful unto all good works.

The Law is to be preached that men may see their sinful condition and repent and turn to Christ for salvation. The Law of God and the Life of Jesus Christ are perfect rules for us to follow as we strive to live for Him Who died for us.

I. *The Awe of Sinai:* Exodus 19; Deuteronomy 5:22-33.

Sinai was an *awful* place—using that word in its first and proper meaning. If we read these two passages and also Hebrews 12:18-21 we will realize what an awe-inspiring sight it was. The writer of Hebrews sums it up by saying, "And so terrible was the sight, that Moses said, I exceedingly fear and quake."

Let us notice some of the instructions concerning the conduct of the people. They were to be "Sanctified"; set apart in a special way. They were to wash their clothes as a symbol of purity. Bounds were to be set so that none of them could go up into the mount or touch it. "There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live."

On the third day there were thunderings and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that was in the camp trembled. The people stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. The Lord called Moses up to the top of the mount. Again he is told to go down and caution the people and the priests.

In Deuteronomy 5 we are told of the reaction of the people and the elders: "Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die." So they asked Moses to let God speak to him and then he should speak to them all that the Lord said, and "we will hear it, and do it."

I have tried to emphasize this scene for I believe we ought to learn a much needed lesson from it. I am afraid that we are losing our sense of reverence and godly fear today. We hear men speak of God in very much the same words they would use if they were speaking of one of their fellow men. We rush in where angels fear to tread. I feel that it would do us all good to stand in awe before a burning mount and exceedingly fear and quake. I am afraid that there is not much "trembling" when we come into God's presence. It is true that we can "come boldly" — or more accurately, "with confidence," unto the throne of grace, but let us remember that our only reason for this confidence or boldness, is because we have an High Priest Who has gone into the Holy of Holies, even Jesus Christ, Who is there interceding for us. We have a Mediator, even a far better one, than the Israelites had in Moses. Let us not forget the Holiness and Majesty of God. The place where we meet with Him is always holy ground, and it behooves us to take our shoes from off our feet.

In our day when the crowds are shouting, "Great is man," we need to have our pride

stripped from us. We need to see how frail we are. Ungodly scientists are producing many "lying wonders," and we are in danger of making idols out of these ungodly men. In Revelation, chapter 13, we have an account of the two "beasts" who would have great power. Let me quote verses 13 and 14 and urge you to read and ponder the whole chapter: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles (signs) which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast," etc. Remember that most of these scientists who are working these signs are ungodly and unbelieving men. Remember, too, that "beast" in the Bible is the symbol of ungodly nations. The verse in Psalm 2 which says, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision," is one we should ponder in our day. The Ruler of the Universe, the Maker of Stars, laughs at the makers of "Sputniks" and satellites; think of a puny man strutting in his pride and refusing to tremble in awe before the Sovereign Creator and Ruler of the Universe. May we get a needed lesson from smoking and shaking Sinai!

II. *The Law of Sinai*:
Exodus 20; Deuteronomy 5.

The Scriptures teach us what we are to believe concerning God, and what duty God requires of us. The duty He requires is obedience to His revealed will, the Moral Law, and that Law is summarily comprehended in the Ten Commandments. The Ten can be condensed into Two; to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

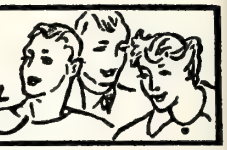
The first four commandments deal with our relation to God and the last six, with our relation to our fellowman. The Fifth Commandment is sometimes considered as a connecting link between the first four and the other as it deals with the honor we owe to our father and mother, and has a promise of long life connected with it. The Roman Catholic Church combines the first two into one command, and divides the Tenth Commandment into two parts. This seems to us, as Protestants, a very unnatural division. The First Commandment forbids the worship of any god except the True God; the Second Commandment forbids the making of an image or likeness of the True God, or the worship of God through these images. The Israelites were guilty of breaking the Second Commandment when they made the calf at Sinai, and said, "These be thy gods, O Israel, which brought thee out of the land of Egypt." There is grave danger today, in the use of Visual Aids to worship. God is Spirit, and we must worship Him in spirit and in truth.

Our Catechisms, both Larger and Shorter, give us a splendid treatment of the meaning of the Ten Commandments; what is forbidden, and what is required. Jesus, in the Sermon on the Mount, interprets some of these commandments for us. It would be well for all of us to refresh our minds as to the scope and full meaning of these Ten Commandments. By the Law is the knowledge of sin, and it is only as we realize our sinful condition that we are ready to come to Christ our Saviour from sin. When we see that we are condemned by the Law, and that we cannot be saved by it, then we cry out, Woe is me, for I am a man of unclean lips and I dwell among a people of unclean lips, for mine eyes have seen the Lord; we have seen His Perfect Law, a Law which is holy and just, and good.

Love is the fulfilling of the Law. If we love God as we ought to love Him, we will keep the first four commandments; if we love our parents and our neighbors as we love ourselves, we will keep the other six commandments. The trouble with us is that our love is not perfect. When we think of all that is involved in loving God with all our heart, soul, mind, and strength, then we see our need of One Who has kept the Law perfectly and paid the penalty for us. Paul, in Romans 7, describes the conflict between the old nature and the new, and cries out, "Who shall deliver me from the body of this death?" "I thank God through Jesus Christ our Lord." In chapter 8 of Romans, Paul describes the walking after the Spirit: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." In this marvelous chapter we see the life of the true Christian as he is led by the Spirit of God.

We are saved by grace through faith, but we are not to continue in sin, that grace may abound. On the contrary, we are to walk after the Spirit in newness of life. We are to abound in the fruits of the Spirit. If we love Him we will keep His commandments, and His commandments are not grievous. The born again man will not desire to worship some other god, or to make an image of God, or profane His holy name, or break the Sabbath Law. The new man in Christ Jesus will make a Christian Home and honor his parents. He will love his neighbor and seek his good. We are not saved by keeping the Law, but when we are saved through Christ, we will seek to do His will, and His will is the same as God's will. It is comprehended in the Moral Law and in the Ten Commandments. We can say with the Prophet, O how I love thy law; it is my meditation day and night.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR MAY 4

By THE REV. B. HOYT EVANS

Getting Along With Myself

Scripture: Luke 15:11-24

Suggested Hymns:
"Have Thine Own Way, Lord"
"Just As I Am"
"Holy Spirit, Faithful Guide"

Program Leader's Introduction:

We are beginning a unit of programs which will call for some honest self-examination on our part. This is the first program in a series of three dealing with personal relationships. We shall think first about "Getting Along With Myself," then about "Getting Along With Others" and finally about "Getting Along With God." As we take a look into our own lives regarding these relationships we should make up our minds not only to see things just as they are, but to try to right the wrongs we find there. When a man has his business firm analyzed he does not do it merely to satisfy his curiosity, but that he may take the steps indicated to improve his business. An analysis of our relations to self, others, and God will be of small value unless we are willing to bring our lives into line with the will of God and the Christian ideal as the need is indicated.

Our speakers will suggest some of the things to be looking for and some of the possible remedial steps to be taken as we think of living with ourselves.

First Speaker:

We spend more time with ourselves than we do with anyone else. To some of us this may be a very distasteful thought. Some people get along with themselves so poorly that they do everything they can to avoid being alone. Unless they can be with other people and have their lives stimulated from the outside, they are perfectly miserable. We realize quite readily that there is something radically wrong in such a life. It is certainly normal to desire the companionship of other people, but it is most abnormal not to want to be alone at times. Are we willing, even glad, to have some time to spend with ourselves and our thoughts?

What are some of the things that might make us unwilling to be alone? One thing would be a spiritual and intellectual emptiness. If we had nothing good or worthwhile or challenging to think about (read Phil. 4:8). We would also be tempted to avoid ourselves if we knew that being alone meant facing up to difficult decisions and heavy responsibilities. We might also shun being alone if we knew that it would mean coming to grips with some unpleasant truth about ourselves. These are some of the things to look for as we examine our relations with self.

Second Speaker:

If an unwillingness to be alone indicates an unhealthy personal relationship, we are not to come to the conclusion that it is a healthy situation when a person wants to spend all his time to himself. The fact that a person is alone much of the time does not necessarily mean that he gets along well with himself. He may be indulging in unwarranted self-criticism, or in self-pity. He may be harboring resentment against other people. He may be living in a dream world through his unwillingness to undertake the hard work that would be required to make the dreams materialize. All such unhappy brooding is not healthy, and it is certainly not satisfactory to the one who does it. As we look back into our thought life, do we find that we are often given to such brooding?

What are some of the factors that make a person withdraw into an unwholesome aloneness? No one enjoys failure, but some people are so obsessed with the fear of failure that they live their lives in the realm of imagination where they can make everything turn out the way they want it to. When a person is self-centered he interprets everything in relation to himself, and this can lead to undue self-pity and self-criticism. Sometimes people withdraw into themselves to keep from having their feelings hurt. These are some of the things which may contribute to an unhealthy aloneness.

Third Speaker:

We have been considering some of the symptoms and causes of an unhealthy relationship to ourselves. What are the characteristics of a wholesome relationship, and how can we treat the causes of personality sickness?

We shall try to answer the first part of the question first. A person gets along well with himself when he finds it enjoyable and

profitable to be alone with his thoughts at times. We should never be wholly satisfied with ourselves until the Holy Spirit has completed the work of sanctification in us, and that will not take place as long as we live in this world. When our lives have been transformed by having Christ in us, however, there is real satisfaction in being alone with our thoughts, our heart searching, our hopes, our plans, and our meditations.

The one way of treating the personality sicknesses about which we have been thinking, and which we may have found in our own lives, is to yield ourselves increasingly to Christ. When He is in us we are never alone. When He is in us, we need not fear any decision, task or responsibility, because He will supply the necessary wisdom and strength. When He is enthroned in our hearts, we shall not be concerned about hurts to ourselves, because we shall have become dead to self. Christ is the answer. The way to get along with ourselves is to give Him first place in our lives.

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NEWS of CHURCHES around the World

Calvin Theilman

By Invitation Conducts the U. S. Senate Opening Prayer

The Congressional Record of March 17 carries the following item in the first column:

Rev. Calvin Thielman, minister, of the Presbyterian Church, Waynesville, N. C., offered the following prayer:

"We bless Thee, O God, our Father, for all Thy goodness to the children of men; for the word of prophet and apostle, given for the enlightenment of the world; for the supreme revelation of Thyself in Thy Son, who became bone of our bone and flesh of our flesh, to redeem us; for the gift of Thy Holy Spirit, whose power is sufficient to restore our hearts and our world to the order that will please Thee.

"We entreat Thy forgiveness for the shameful peace which we have often made with our temptations.

"Create within us a holy dissatisfaction with all that is base and low. Dispel from our minds the stale languor of past failures that haunt us.

"Lift us to a new vision of our work in its eternal perspective. Grant us the courage to be expendable in the fight for that which is right.

"Make us deaf to harmful praise. Help us to sense the littleness that clings to deeds of vanity.

"We intercede for Thy mercy on behalf of the people we represent.

"We remember before Thee, our Father, the members of our families, our friends, and our staff, whose costly sacrifices have made it possible for us to serve here. Tender to them a solemn sense of pride in their unsung labors for the Republic.

"Help us to make the clean and unsoiled hours of this session fruitful for good. In Jesus' name. Amen."

The next item states that at the close of the prayer, Senator Lyndon Johnson, of Texas, rose and addressed the presiding officer as follows:

"Mr. President, I am very proud to be present today to receive the inspiration which comes from the wonderful prayer delivered by a loyal and devoted friend of mine and a former Texan, who has moved on to other fields in North Carolina.

"I am pleased to state that his contributions to our State, even when he was a boy in high school, and during his early years in college, were great and enduring.

"I know of no more dedicated person."

Board of Church Extension

Report of March — 1958

Budget for 1958	1,965,965.00
Receipts to date	155,444.74
Percentage of Annual Budget	7.91%
Balance needed for the year	1,810,520.26

Assembly's Training School

Student officers recently elected by the General Assembly's Training School to serve for 1958-59 are: president, Miss Ann Broom, Dalton, Georgia; vice-president, Miss Ann Kennedy, Hinton, West Virginia; secretary, Miss Virginia Entenza, Jacksonville, Florida; and treasurer, Mr. Leonard Esler, Houston, Texas.

Committee chairmen chosen are: Miss Evelyn Colvin, Anderson, South Carolina, spiritual life; Miss Gloria Brinkley, Jacksonville, Florida, social life; and Miss Ruth Lever, McConnells, South Carolina, outreach committee.

New officers and committee chairmen will be installed on April 8 by Dr. Charles E. S. Kraemer, president of the Training School.

Resolutions Adopted by the Board of Trustees Stillman College, Tuscaloosa, Alabama March 6, 1958

On this day, March 7, 1958, the Trustees assembled here on this historic campus, the campus of the old Stillman and the new Stillman, seek to recognize the Tenth Anniversary of the Presidency of Dr. Samuel Burney Hay. Any just recognition of his ten years of service and ministry to this College and to the General Assembly and to the Kingdom of God at large, must recognize the fact that ten years ago what is now Stillman College, was then a struggling Junior College with a very uncertain future and a very shaky foundation. Ten years ago Stillman College had an endowment of $80,000.00, now an endowment of $654,264.00. Ten years ago, a student body of 178, now a student body of 364. Ten years

ago, a faculty of 16 members, now a faculty of 35 members not counting those on leave for study. Ten years ago the operating income for that year was $65,100.65 with a deficit of $24,311.00. The past year the operating income was $244,290.81 with a surplus of $5,684.00. Ten years ago Stillman was an accredited Junior College, now she is an approved four year college. Ten years ago this Junior College sought to function without a Board of Trustees, now the College has an organized Board of Trustees which is active in working with the President, and the consecrated men and women of the faculty in helping to make Stillman one of the great colleges of the Nation. During the ten years of Dr. Hay's Presidency, over $800,000.00 of new construction has been accomplished and as a result the following buildings grace this campus and serve all attending: Auditorium-Gymnasium; Library-Class Building; Women's Dormitory; Annex to Men's Dormitory; Dining Room- Kitchen, and a central heating system.

Therefore, be it resolved that this Board of Trustees, the Faculty and Student Body, thank Almighty God and give unto Him the glory and the praise for His goodness unto this institution.

Furthermore, be it resolved that Dr. Samuel Burney Hay be commended for his outstanding leadership, for his sacrificial service, for his complete devotion to this school in seeking to make it and help to perfect it into a great and mighty instrument in the hands of Christ for the edifying of the Church, for the building of Christian character, for the strengthening of the life of the Nation.

Furthermore, be it resolved that a copy of these resolutions be sent to the official Church papers for publication so that the Church at large may rejoice with us in the great blessings of God upon the efforts of His consecrated servant.

Marion Crist
Chairman
Board of Trustees

Edward V. Ramage, D.D.
Chairman
Anniversary Committee

JOHN BYRD BUTLER

August 4, 1881 — February 20, 1958

The Reverend John Byrd Butler was called to his eternal rest February 20, 1958. He had fought a good fight; he had kept the faith; he had finished his course; and we are sure that he found laid up for him a crown of righteousness. Faithful was his preaching, faithful was his pastoral ministry, faithful was his role as father to his five children, and as husband to his helpmeet. If he ever saw great things for himself, as the world counts greatness, he never sought them, but full and rich was his life with the simple riches of life which carry no price tags. These riches were found in his devotion to God and his love for his family and fellowman. Its depths are revealed in a statement by a minister friend, "I feel a sense of loss which words cannot express . . . There was never a mark against the good name of J. Byrd Butler. He was held in the highest esteem by both faculty and students, and no one ever doubted his sincerity and genuine Christian character. Some may have excelled him in scholarly attainments, but none in Christian living and devotion to God. He was a genuine Christian through and through."

Mr. Butler was born at Brister (now Emerson), Columbia County, Arkansas, August 4, 1881. His father was Mr. John Thomas Butler, his mother the former Miss Margaret Lucinda Byrd. He was married to Miss Annie Fletcher Youree of Readyville, Tennessee, June 21, 1916. The Lord blessed the union with five dutiful children: Annie Mary (wife of Reverend Oliver N. Hamby), John Craig, William David, James Byrd and Charles Samuel. All are now happily married, and the Butlers have twelve fine grandchildren, with twins and triplets among them.

Mr. Butler attended Southwestern Presbyterian University for two years, then two additional years at Southwestern's Divinity School. He also attended Union Theological Seminary, Richmond, Virginia, 1914-15. He was licensed to preach by Red River Presbytery September 13, 1914, while stationed at Baton Rouge as a colporteur for the American Bible Society. He was ordained April 16, 1916, by Memphis Presbytery, and accepted a call to the Bethel Springs church, which he served until 1920, From 1921-23, Mr. Butler served the Faunsdale, Linden and McKinley churches in Tuscaloosa Presbytery. From there he went to a group of four churches in North Alabama Presbytery: Ebenezer, Madison, Talucah and Lacey Springs. He served this group as stated supply 1923-39. In August, 1939, Mr. Butler suffered a stroke of the throat. This forced him to retire from the active ministry the following month.

In 1941 Mr. and Mrs. Butler moved to Hueytown, Alabama, where they bought a home. They have been active in the North Highlands Presbyterian Church there since its establishment at its present location between Hueytown and Bessemer. For a number of years Mr. Butler has given generously of his time and talent, administering the sacraments when the pulpit was vacant, and on occasions, preaching. For several years he had served as teacher of the men's Bible class, endearing himself to all its members. At his death the class was named the John Byrd Butler Bible Class, an honor which the family greatly appreciates.

Mrs. Butler plans to live on at Hueytown, 122 Wickstead Road, in the home that now belongs to her. Here she will be near all her children, and so many of her good friends. These are priceless treasures.

May the God of all grace grant her grace and strength to carry on and witness a good testimony to those about her.

Montreat College Report on Rehabilitation Following the College Hall Fire

In the early evening of Saturday, March 1, 1958, College Hall, a dormitory with the capacity to house seventy girls, burned to a shell. Approximately forty girls lost all that they had except the clothing they wore at the time of the fire. Everyone, including the housemother, had serious losses. No one was hurt.

During the fire, there was no panic nor hysteria. The girls, for the most part, were calm and the men of Montreat, both workmen and members of the faculty, worked self-sacrificially to save the building and carry out the belongings of those living there.

By two-thirty the next morning due to the generosity of Mr. Stubbs, the manager, most

of the girls from College Hall were settled in Assembly Inn. Earlier in the evening, when the students were called together in the Recreation Room of Howerton Hall, it seemed appropriate to pause and thank God for taking care of us. Things could have been so much worse.

By breakfast time on Sunday, Mr. Harry McDonnold, Business Manager of the Mountain Retreat Association, had begun to bring out clothing. Largely through the efforts of Dr. Grier Davis, clothing by the car load began to arrive by early afternoon. The women of the faculty spontaneously took over and began to sort according to size and type the garments brought in. By Monday morning three rooms in Assembly Inn had been converted into fitting rooms and the girls most severely affected by the fire were brought in and the process of re-equipping them had begun.

There was no school on Monday, but on Tuesday classes and other activities were resumed in an effort to bring life back to normal.

Fellowship Hall was opened to the college and fifty-eight girls were housed there by Tuesday noon. Later it was deemed wise to move those on the third floor until fire escapes could be installed in that building. Ironing rooms, storage space and even the date-room at Howerton were converted into dormitory space and the girls on the third floor at Fellowship were moved once more.

The result was a Howerton Hall too crowded for comfort, but the students already living there and the housemother opened their arms in welcome without a word of complaint and the girls from College Hall accepted this last move and cooperated even though it was hard to adjust to new living quarters for the third time.

The spirit of the students has been superb. Spiritual Enrichment Week, conducted by Rev. Calvin Thielman of Waynesville, had just closed and had been a great blessing. It had been a preparation for the shock of loss so soon to come and for the regrouping of values. Somehow the fire seemed to bring out in clearer relief the essential character of the spiritual.

Clothing from all over the South has poured in steadily for the entire month of March and our gratitude for the generosity is boundless. A conservative estimate is that three thousand or more garments have been received, unpacked, sorted and fitted to the girls most in need. Clothing that did not fit these girls was displayed in Howerton Recreation Room so that other girls could be equipped as well. Then, as it became apparent that some garments would not be used, there were sorted and packed again and have been and are being sent to centers of local and overseas need.

A few of us with the assistance of students, have had the long-time responsibility for handling the clothing and other needs. An effort has been made to write and thank each person or group sending aid. If some mistakes have been made, please know that the task has been large and the helpers extremely busy.

Bedding of all types and new as well as used shoes were sent in in quantity. All of the bedding has been put to use and every girl who lost shoes has been fitted with at least two pairs to replace her loss. Textbooks were reordered through the Book Store and Bibles through the American Bible Society.

Money for the books, Bibles, shoes, and so many other individual needs has been supplied through the overwhelming generosity of our friends. The total money contribution to the Fire Fund has been, as of April 1st, $4,249.67. About $2,500.00 of this amount has come in response to an appeal placed on the cover of the *Presbyterian Journal*. The total amount represents the interest and concern of 180 people scattered from California across the South and up into West Virginia and even New Jersey. The clothing represents response from approximately 150 people or groups of people. The money has been and is being distributed through a committee headed by Dr. W. B. Rich, Dean of Montreat College, and is based on information gleaned from inventories taken of the losses of the individual students. It has been proportioned according to the amount lost and outside resources with which to resupply, and every effort has been made to be fair.

The building can be replaced through insurance, and as God has abundantly provided for this emergency, so we trust Him to supply furnishings for the new building.

Very sincerely,
Elizabeth Wilson
Dean of Students
Evelyn Morris
Assistant Dean of Students

Montreat College
Montreat, North Carolina
April 2, 1958

NORTH CAROLINA

Maxton, N. C. — A scholarship of $150 for the session 1958-59 has been awarded to Mr. Rin Tae U, a Korean student at Presbyterian Junior College, by the Women-of-the-Church of Fayetteville Presbytery. The notice of the award was sent by Mrs. R. P. Brown, Southern Pines, Chairman of Scholarships. The scholarship comes from District Seven, of which Mrs. Alton Harrington, Olivia, is chairman. Mr. U plans to return to Korea as a medical doctor who will work in a mission hospital. His father was a pastor in North Korea until his arrest and execution by the Communists.

SOUTH CAROLINA

Clinton, S. C. — Presbyterian College Senior Jimmie Suttle of Clinton is the winner of a Woodrow Wilson National Fellowship for graduate study, it was announced today.

Suttle said he had already been accepted at Duke University with just six "B's" marring an all-"A" record over the past 3 1-2 years at Presbyterian.

Suttle said he already has been accepted from among 221 nominees in the three-state Region 6 area encompassing South Carolina, Georgia and Florida. Each fellowship provides for tuition at the chosen graduate school plus $1,400 in expense money for unmarried fellows, with additional consideration for dependents.

King College

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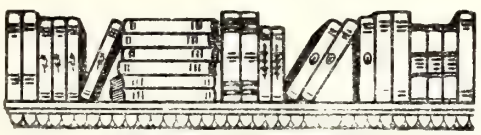
Bristol, Tenn. — Winners of the awards in the 1958 General Competitive Scholarship Contest at King College, Bristol, Tenn., were announced this week by Mr. Jack E. Snider of the Scholarship Committee at King.

First-place winners of a $2,000 scholarship were Mr. James Marshall of Decatur, Ala., and Miss Martha Whiteside of Elberton, Ga.

Second-place winners of a $1,200 scholarship were Mr. Blakely Harrison of Talihina, Okla., Mr. William Emerson of Tallapoosa, Ga., and Miss Martha Lemly of Decatur, Ga.

Third-place winners of a $600 scholarship were Miss Brenda Cole of Bluefield, W. Va., Mr. Lyonel Gilmer of Anderson, S. C., Mr. Marshall Jessee of Lebanon, Va., Miss Janice Messer of New Bern, N. C., Mr. Gary Myers of Kansas City, Mo., and Mr. Roy Price of Dickson, Tenn.

Seventy-five students from twelve southern states and Korea competed for these awards this year. Records of the contest for the past seven years show that the quality of achievement by the participating students is rising steadily.



BOOKS

CALVARY COVERS IT ALL. Frank Jennings. Fleming H. Revell. $2.00.

Frank Jennings who is known as the "Tramps' Parson" presents fresh evidence here to show that Christ, the living Saviour is the greatest of all realities. The author writes with the belief that the greatest and most valuable and urgent task of the Christian minister is to introduce men and women to Jesus Christ because "His is the One stabilizing Hope and Security of the human race, the sure Remedy to the many and varied problems that challenge and baffle mankind."

The nine stories here witness to the fact that it is not by social reform or bread alone that lives may be salvaged from the waste heap. It is only by accepting Jesus Christ in his emancipating, saving and keeping power that this can be achieved. These stories are deeply moving and they are all designed to strengthen Christian faith.

OUR MARCHING ORDERS IN EVANGELISM. J. Clyde Yates. The American Press. $2.75.

This dynamic book sets forth the principles on which evangelistic activity is based and which it must follow if it is to achieve success throughout the world. These principles stem directly from the word of God as revealed in the Bible. This work is divided into 5 parts. Each part answers questions people are disposed to ask in regard to the evangelistic mission.

Here is a volume that provides inspiration and also practical point by point explanations which are needed to tell us why, how, and when we are to spread the gospel unto every creature.

Where Did the Bible Get Its Authority?

By Oliver W. Price

Advertisements in the magazine section of the Sunday Oklahoman have presented the Roman Catholic view of the Bible. To the Catholic, the Bible is the product of the church and derives its authority from the church. Jesus is said to have revealed the truth to His apostles who later wrote **part of it** in the books of the New Testament. They make much of the fact that Jesus did not write any of the New Testament and that the Bible was not completed until some time after the church was well established. Furthermore, the printing press which made present day Bible distribution possible was not invented until hundreds of years later.

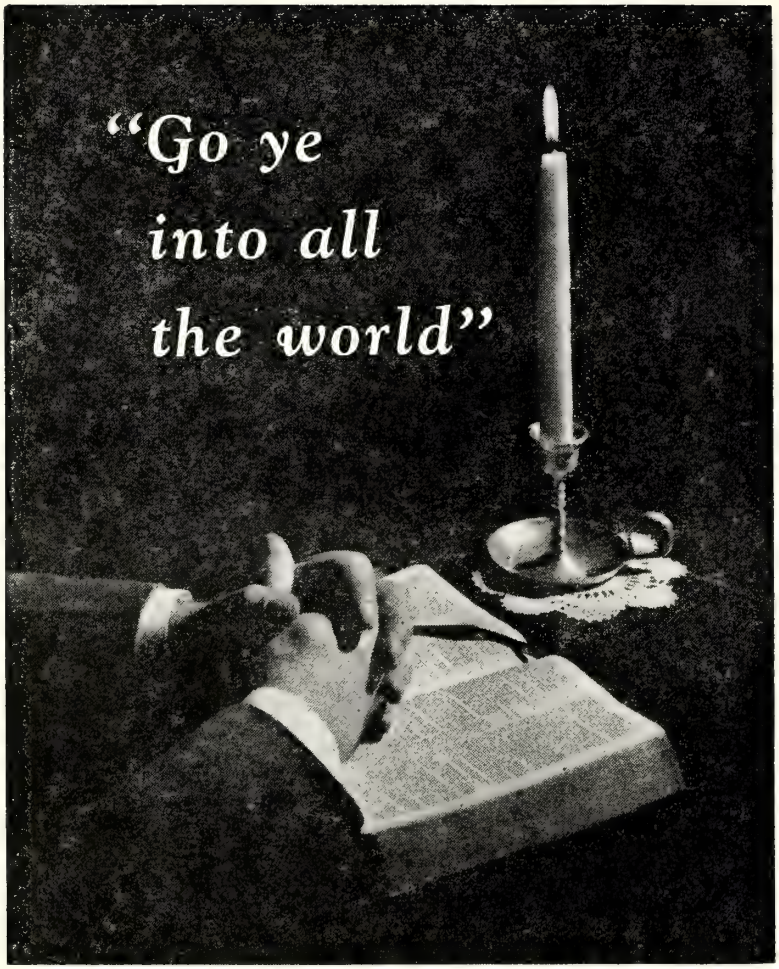
They claim that Jesus left the world a church, not a Book. This theme highlights a studied effort to whittle the Bible down to the place which Roman Catholicism really wants it to have in our American life.

Unfortunately, some liberal Protestants have echoed the Catholic view. Paul Hutchinson, former editor of the liberal **Christian Century** wrote an article for the special issue of **Life** on Christianity in December of 1955. There he claimed the New Testament was a product of the church. This will aid in narrowing the gap between liberal Protestants and Roman Catholics. If this view grows among Protestants, it will pave the way for union with the Church of Rome.

The Westminster Confession of Faith states, "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and, therefore, it is to be received, because it is the Word of God."

A careful examination of the Scriptures will reveal that the Word of God never depended at any time upon the support of any individual or body of people. It was presented from Moses to John as the Word of God. God Himself provided the evidence to prove the claimed inspiration.

The early Christians examined the teachings of the apostles by the Scriptures of the Old Testament before accepting their message. This shows that the authority of the Bible took precedence over that of the apostles (Acts 17:11).—**The Baptist Metropolitan.**



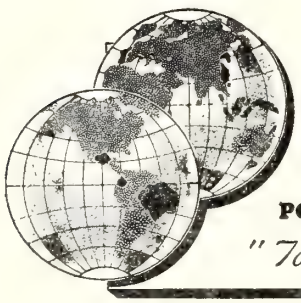
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EDITORIAL

What Shall It Profit?

We have the fullest sympathy with the movement to strengthen our educational policies. For a disgracefully long time too many of our high schools have catered to the wishes of the students rather than to their educational needs.

Now we have been rudely awakened to find that scientific supremacy may have slipped from our grasp and into the hands of a people whose leaders are working assiduously for world domination.

In our frantic efforts to reverse the trend and to devise a sound educational philosophy there is much talk about the training of a new generation of scientists, offering promising students every inducement and help to that end.

We are prepared to go right along with this crash and long-range program but at the same time it is vitally important we as a nation realize that scientific know-how alone can never make a nation great. Science is not God, nor can science alone achieve national stability.

It may sound trite but it is biblically based and everlastingly true that the fear of the Lord is the beginning of wisdom. We need scientists but we need God fearing scientists as well as God-fearing men in every walk of life.

It is not up to either federal or state governments to undertake the teaching of Christianity. That is the task of the Church and it behooves the Church to redouble her efforts to teach and preach and live Christ as the Foundation on which men and nations must build if they are to stand. There is much talk about emphasizing the social relevance of the Gospel. We would like to see a far greater emphasis on the Gospel's relevance for personal sin. There is entirely too much "pussyfooting" about the basic truths of Christianity. America is no longer a nation of great preachers or of great preaching because truly Biblical preaching and teaching has so largely become a lost art.

Christian parents and Church leaders are together woefully lacking in facing the moral deterioration all around us. For a generation we have permitted the unregenerate world to force our own children into its degenerate mould. We have lacked the backbone and the moral courage to say "No" when it was the only adequate word. Not that Christianity is a negative religion — far from it. But there *are* things which should not be done and we have done little to resist them.

As this is being written there is before us a newspaper picture of a group of high school girls in "can can" dances, a part of a coming school play. What has happened to our country? To thinking parents? To responsible teachers? Things countenanced only in burlesque houses of a generation ago are now on our high school stages.

The "beauty contests" which are held on every hand are a disgraceful exploitation of the sweetness and beauty of young girls whose parents should know better. In fact the sex obsession of America has gone so far that humanly speaking there is no hope for the nation. France, already a fourth-rate power, is a living example of what happens when immorality is taken as a matter of course. Unless the Christians of America rise up and protest the sex-exploitation of this coming generation, no program of stepped up scientific training can do more than prepare us for events in which the judgment of God will be the determining factor, not scientific achievement.

There are some people who must be shocked into a realization of the jeopardy in which we find ourselves. Let the following shock you as it should: during the past six days the writer has been told by absolutely trustworthy sources of two of the outstanding colleges of America, one a woman's college, the other a state university, where the young women are permitted

to have men guests in their bed room up to 12:30 A. M., with or without lights on. In addition we have been told of groups of young couples spending the nights together on unchaperoned hikes.

To accuse the writer of being evil minded will not answer the question. We simply *know* that such laxness is folly and to a degree which brings sorrow to individuals and ruin to a nation.

Let individual Christians realize that there is a personal responsibility we cannot escape, in our own behavior and in the training and control of our children. Let the Church spend a little less time on some of the other social problems of the world and face up to the moral problem it faces with its own young people.

Brothers, unless there is a very quick awakening and some very drastic steps are taken we will have sown to the winds of moral laxity and as surely as there is a God in Heaven we will reap the whirlwind of His judgment.

Our General Assembly could render no greater service to our church, to our homes — and to the nation, than to face squarely the two issues of moral laxity and alcohol. As we talk of the social relevance of the Gospel let us remember what shall it profit us and the nation if we solve all of the problems of human relationships and fail to solve the problem of sin in the individual soul.

Let us get down to where we and our children live . . . . . BEFORE IT IS TOO LATE!

—L.N.B.

What Are Men?

Regarding the composition of man there is some difference of opinion. Nor do folk agree as to what the Bible teaches in this connection. The learned speak of dichotomy and of trichotomy, and bandy the question: Which is true of man? Are we two or three, in one? Are we only body and soul? Or do body, soul and spirit comprise the whole of man? Is mind a part of the divisions?

Now, when we go to the Bible for light, there appears rather confusion than clarity on the subject. (We leave to the experts the scientific niceties involved). But our aim is to find a plain explanation apart from technicalities and scientific exactitude regarding the factors of man, in the light of Scripture.

On the face of the record, apparent indications of a three-fold division, stand out: in Psalm 16:9, "heart and flesh and soul", in I Thess. 5:23, "spirit and soul and body", in Hebrews 4:12, "soul, spirit, and heart." (Quotations are from the RSV). Such passages, along with Mark 12:30 ("heart, and soul, and mind"), give credible warrant for the trichotomy, even though these divisions are not identical throughout. But those who see here trichotomy, have more to face: can they stop at the three-fold arrangement? What about the body, as say in the last reference? And in the Hebrews quotation, body is certainly implied. Does this not make them a quatro-chotomy, a four-fold division? Which scheme shall we accept?

Keeping these things in mind, we turn to other references. Our Lord, according to Matt. 10:28 " . . . to destroy both soul and body in Hell", seems to indicate a dichotomy for man. Also Luke 12:29 speaks only of the rich man's "soul". Rom. 12:1,2 gives confirmation along similar lines, with "body and mind". Once more, Eccl. 12:7 has: "dust (body) to earth, and spirit to God".

What then shall we conclude on the basis of these data? And what is our composition after death? Do both soul and spirit go to God? Here seems conflict. Certainly all is not clear. But, for one thing, we note the apparent equation of soul and spirit by some Scripture writers. Isa. 26:9 (O.T. terms being interestingly parallel to those of the N.T.), has "soul" in one clause, explained by "spirit" in the next. And in the Magnificat (Luke 1:46f), the parallelism, as well as the Greek (Heb.) idiom, admit identity of the two words, in thought. Also the interchangeability of these two ideas is found in a number of passages where spirit and soul evidently refer to the same thing. (Compare "spirit" in Lk. 23:46, Acts 7:59, with "soul" in Jas. 1:21, Rev. 6:9). None can deny that there can be found subtle distinctions between the significations of these in certain places. Nevertheless it is in the light of such quotations as above, that we must reckon with the apparent trichotomy in Scripture. It is quite evident that the Bible deals in no so-called scientific precision in such matters: it speaks in

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general, rather as do we today, in non-technical terms. So we are forced to fall back on common sense, guided by what we may be able to determine to be the general sense of Scripture.

Years back, Dr. Leander S. Keyser, in "Christian Faith and Life", gave some interesting thoughts pertinent here. In effect he wrote that all psychical terms in the Bible relate to the mind; but its various aspects are represented by different terms. Thus, in I Thess. 5:23, "spirit" signifies the spiritual faculty of mind. And "soul" refers to that which connects the mind with the body. In Heb. 4:12, the "heart" is indicative of the emotional part of man, and "thoughts and intents" relate to most inner movements and processes of the mind's action. Such presentation may give a simple and consistent scheme. But it seems to disregard the Biblical distinction of "spirit" as paramount, as also our own central word "soul."

For in the Bible, the word which we translate "soul", is readily, if not generally "life" (Jno. 10:11); and what we speak of as "soul", is, in Scripture, the word translated properly as "Spirit." (Note exceptions in preceding paragraph.) This is doubtless confusing. The context alone can afford correct significance, in some places; and even the scholars differ on interpretation and application in certain connections. A. B. Davidson is in point regarding I Thess. 5.23: "Rhetorical accumulation to describe the whole 'non-physical' nature of man." At any rate, in the light of the above, we feel that there is little endorsement of trichotomy in the Bible.

There seems to be logic in the following, as the conclusion of the matter: For the Evangelical Christian, we have substance, material, the body. Then there is the vital principle, not a separate entity, which we call life. And next, is the psychical reality, the soul (for us), mind (Keyser), spirit (Bible). Substance is not annihilated by death or at death. Death is the withdrawal of the vital principle, life. Then indeed, as according to Eccl. 12:7, "The dust returneth to the earth as it was, and the Spirit returneth to God Who gave it." Here is dichotomy; and this we believe that the Bible teaches, in its general presentation of the subject.

—R.F.G.



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The Historicity of Adam

The religious movement commonly known as Neo-orthodoxy is characterized by the tendency to interpret various parts of the Bible as mythology. No doubt some of the Bible is historical: David probably existed, Jesus pretty certainly existed, and there is no doubt about the Apostle Paul. But Adam? That is another matter.

Behind history there is Urgeschichte (Prehistory). This Urgeschichte is not pre-history in the sense of having occurred before some definite events in ancient times. It is rather the contemporaneous stage setting behind all history. It is the backdrop against which we see history played out. It is behind twentieth century history just as much as it was behind the history of Abraham's day. And Adam is often said to be a figure of Urgeschichte. That is to say, he is not regarded as a real man who lived at a definite date, but somewhat as a piece of stage setting that makes the present act of the play more colorful.

The account of Adam is a sort of fable. Aesop told stories. The events he related did not actually happen, and yet the stories are "true." That is, they have a moral that applies to all life. The fox flatters the crow and makes off with the crow's cheese. The dog barks at his image in the stream and loses his bone. The wolf accuses the lamb of muddying the water. And how clearly we see in these animals the men and women we know only too well! The fable is "true" but the account is not historical.

Similarly the account of Adam is a myth or fable. It pictures the story of every man's fall into sin. The fall is not something that happened just once, a way back at the dawn of human history. The fall is something that happens every day and to every individual. And so the Bible is true, true to life, a true myth.

Ordinary Christians are very stupid to think that the Bible must be understood historically. For example, the gospel of John is true even though hardly anything John wrote actually occurred. The picture John gives of Christ is accurate, even though Jesus probably never said a word that John reports. John did not intend to write history. He was writing a fable. His aim was not to tell us what actually happened. His aim was to produce faith in us. And faith can be produced by mythology as well as and usually better by mythology than by history. And if this is the case with John, as the Neo-orthodox assure us through their superior insight, how much more must it be the case with Genesis?

But while we all like fables, and while fables are indeed "true," there is some uneasiness in

supposing either John or Genesis to have been intended as myths. They sound like history. Aesop does not sound like history. But John and Genesis sound as much like history as Winston Churchill's great volumes.

Then further, although a fable may picture some reality, it cannot explain. The story of Adam might be a picture of every man's fall into sin; but if it is a picture and not history, does it not seem strange that all men fall into sin? Why do not some escape the fall? Such a myth does not explain. If, on the contrary, the historical Adam was the natural and federal head of the race, if, that is, his guilt is immediately imputed to us and his depravity is inherited by us, then there is an explanation why every one of us turns out to be a sinner.

Now suppose a young candidate for the ministry appears before Presbytery for ordination. He has been fed Neo-orthodoxy without ever having had a good course in Reformed theology. And before Presbytery he makes two statements. First, he asserts that Adam is a fable, true of course, but not history; and second he asserts that he accepts the doctrine of the Westminster Confession. What can be made of the conjunction of these two statements?

In Romans 5:12-21 the Apostle tells us that sin entered the world through one man. It did not enter by every one of us sinning, but through one man. Because this one man died in sin, death came to all the rest of us. It was by the trespass of the one man that the rest of us died. By the trespass of the one, death reigned through the one. Now, says the Apostle, just as the one sin of the one man made us sinners, so the one act of righteouness of the one man Jesus Christ brings justification of life. On both sides of the comparison stands one man. Now, if the first man is a fable, what is the second man? Was Christ a historical character, or is he too a picture?

Is Christ a picture? If Adam pictures the many acts of the many men who commit many sins, then does not Christ picture the many righteous acts of the many men by which they are saved? If death proceeded from a mythical Adam, then does not life proceed from a mythical Christ. And is not the myth the picture of our own righteous life? That is, if we die because of our own sins, and not Adam's, then does it not follow that we inherit, or rather earn eternal life by our own many acts of righteousness?

How then can a clear mind assert that Adam is a myth, but that salvation is by grace? I suppose the answer is that some people do not have clear minds and that others do not believe in salvation by grace.

—G.H.C.

Revival Inside the Church

It will be a sad day for the Church and for individual Christians when we cease to examine our hearts, motives and work.

We *must* search for the weaknesses, the sins of omission and commission, the hidden sins of the heart and mind and lay them bare to the cleansing and healing ministry of our Saviour if we are to live as we should.

David expressed this need in the 139th Psalm: *"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."*

Sober reflection must lead us to the conclusion that the greatest need of the world today is a *revival in the Church.* By a revival we mean a rekindling of our sense of unworthiness on the one part and of the wonders of God's love and grace as revealed in Jesus Christ on the other.

This revival is needed in the pulpit and in the pew, among ministers and laymen alike. We have let sin and it's deadening power creep into our lives. We have compromised with the world until unbelievers can hardly distinguish a Christian from a nonChristian. In many instances we have watered down the Gospel message until it is little more than the ethics of humanism. How often have we lauded man and his achievements and failed to honor God and put the interests of His Kingdom first!

We are desperately in earnest about this. We have the machinery and the programs of which any church might be proud. How we do need the empowering presence of the Holy Spirit! But He does not force His presence upon us and how frequently we try to do God's work in the arm of flesh!

The revival about which we are speaking is a matter of self examination, of confession of sin and a turning to Christ that we may receive and live in the fullness of that which He alone can give.

Powerlessness is a characteristic of spiritual lethargy and a sure indication that something is wrong. Sensing a need but failing to see its source we are inclined to increased activity whereas more prayer is needed; we are inclined to more and more dependence on programs, whereas more dependence on the Holy Spirit is the solution.

We Christians need a new sense of sin and its awfulness. Where present we must confess and turn from it. We need to have restored to our hearts the joy of God's salvation. We need to be filled and empowered by the Holy Spirit. Then, and only then, will sinners be converted to Him.

Our most effective prayer for revival can well be: "Lord, let it begin in me."

Let the Church experience a revival in which the Holy Spirit is poured out upon clergy and laity alike and there will be a surge of power and Christian activity which will transform our local churches and our outreach to those around us and on to the far corners of the earth.

At the present time far too few young men and young women are offering themselves for service in the work of God's Kingdom. Other considerations are given priority. We talk much about Christian vocation but it can become a catch phrase. When Christ takes hold of an individual, every legitimate occupation becomes one of Christian vocation.

Let a revival take place *within* the Church and it will *surely* reach out to those on the outside. When revival comes, the evangelization of the lost is the inevitable aftermath.

—L.N.B.

In the Midst of the Congregation I Will Sing Praises Unto Thee

The following statement was drawn up by the Faculty of Columbia Theological Seminary at its Retreat, September 1957 for the guidance of the professors and students of this institution. Some part of it has particular reference to the Seminary situation. But in view of the widespread temptation to substitute some movement, order, club, or organization for attendance upon the regular worship of the sanctuary it is here offered for the consideration of all the readers of the SOUTHERN PRESBYTERIAN JOURNAL.

Chapel Worship

Since God's voice is heard in the proclamation of His Word and His acts are seen in the administration of His Sacraments, He has ordained the regular means of grace to be observed in corporate worship. The faith which appropriates the grace of God for Christian life and experience is personal, but the Holy Spirit nourishes the individual believer in the corporate worship of the Christian community.

God has called His people not to forsake the assembling of themselves together. Israel was a worshipping community, and when it ceased to be so it lost its *raison d'etre.* Of our Lord Himself, it is written, "In the midst of the congregation, I will sing praises unto thee."

We are here preparing for the ministry of the Word and for the leadership of God's people. Our obedience to God's will in the matter of corporate worship is essential to our individual growth in grace and to the spiritual health of our present community and of our future congregations. Habits of devotion are developed here through our regular chapel services, and no pastor can expect these regular habits of worship on the part of his flock who has not himself developed them in response to God's grace and in obedience to His command.

The Faculty expects that every student will regularly avail himself of the means of grace in common worship. The student's pledge of faithful attendance upon all the instructions of the institution includes, in the first place, regular participation in this most important hour in the daily schedule.

Ultimately, we come to the house of God not primarily to taste sermons nor to judge men, but to hear God speaking and to be judged by the Word of His grace. In the spirit of the psalmist, "I was glad when they said unto me, let us go up to the house of the Lord."

"Peace Be Unto You"

We call ourselves Christians, and sometimes in the heat of controversies which should not exist, we forget that Christ was the Lord of Peace. He preached peace, mentioning it often, and when churches or church courts forsake peace they reject the teachings of Jesus of Nazareth. The New Testament presents a doctrine of peace and Christ underscored it with the beatitude, "Blessed are the peacemakers."

Coming from the "God of Peace," this "Gospel of Peace" offers the promise, "Peace I leave with you, my peace I give," and a benediction, "Peace be with you all that are in Christ." Any occasion when we violate this "Peace to the brethren and love," we turn our backs on the love of God and the act should shame us.

If we "follow after the things that make for peace" we will be blessed with "peace and joy in the Holy Ghost." Write it on your heart: "God is not the author of confusion but of peace," and we will "have peace" and "live in peace." The Bible suggests we pray for Christ to "guide our feet in the way of peace." Paul urged peace among Christians in one of his most brilliant epistles, 1 Thess. 5: "Be at peace among yourselves."

When Jesus appeared in the Upper Room to soothe and encourage his downhearted and distressed disciples, as related by Luke and John, the first words He spoke were: "Peace be unto you," and John said He repeated the words: "Peace be unto you." If you do not have in your own heart "peace that passeth understanding," you are a sinner.

Ralph Brewer

How To Teach Christian Economics To Young People

By
Rev. John R. Richardson, D. D.
Pastor of Westminster Presbyterian Church
Atlanta, Georgia

(This address was delivered before the Board of Directors of The Christian Freedom Foundation at its annual meeting in the Great Northern Hotel in New York, April 16, 1958.)

"Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

Conservative Christians complain and rightly so when unbelievers emasculate the Bible by cutting out various portions. We believe that all of the Bible is worthy of acceptation and no part should be rejected.

In the light of this fact, it is strange that many of these same conservative Christians completely disregard certain portions of the Bible. For all practical purposes, they could be cut out of the Book, they are never used. They are constantly by-passed. This is certainly true of the sections of the Bible dealing with economics.

Make no mistake about it, the Bible deals with economics as it deals with all of life. The economic order forms part of God's original order in creation. As long as we live on this earth, economics will be a real part of life. For this reason we must never overlook the wholesome Biblical realism in economics.

A year or two ago I was attending a seminar on Christian Economics. Someone in the group asked the leader who is a consultant in the field of economics, the question, "What do you consider the greatest book on economics?" The economic consultant replied, "The Bible is our greatest book on economics."

Buried amid all the false teachings and sophistries of Karl Marx, we find one true observation: "Man is an economic creature." This is not by any means all the truth about man but is a vital truth. Economics is necessary for human survival. It is necessary to maintain life in this world. Just so long as man continues to live on this planet he is by necessity an economic creature. He has wants that he wishes to have satisfied. They are legitimate wants such as food, shelter, clothing, etc.

We usually think of economics as a young science. We forget that Aristotle wrote on economics and so did Plato. We should remember, moreover, that economic principles are set forth in the Bible and are several thousand years of age. Scripture does not shun economic problems. The teaching begins with Genesis, chapter 2 and continues through Revelation. When the Bible exhorts man to "work and produce" it is giving economic counsel that is of tremendous value.

Frequently we have been asked, "Why has Communism spread so rapidly and why have so many young people embraced it?" Surely one reason is that the Communistic economic philosophy of dialectical materialism found a vacuum and filled it. This vacuum has been created by the failure of Christians to teach young people the principles of Christian economics and point out their simplicity and greatness. Christians who have neglected this essential field must share much of the blame. The church should feel a considerable measure of guilt for this neglect.

What can we do about this matter? Where should the Christian stand in this conflict? God has given to Christian parents and the Christian church the commission to "train up a child in the way he should go and when he is old he will not depart from it."

In what should this teaching consist? It should consist of all that the Bible teaches. This includes Biblical economics. This is our duty as well as our privilege. When we forfeit this obligation we shall have to pay a heavy penalty.

The Communist economics cannot match Christian economics, yet young people hear much about the "merits of collectivism" and little or nothing about the merits of Christian economics. The Communists are saying to young people, "All these things will I give thee if thou wilt fall down and worship me." Unless young people are informed concerning the merits of Christian economics, some of them will embrace the Communist offer. In fact, many have.

Several years ago the Lord laid it upon my heart to promote the establishment of a Christian camp for young people where they could receive sound Biblical training and special teaching in Christian economics. It is my conviction that if we train young people in the sound principles of Christian economics when they are young, they will be in a large measure immunized against the plausible and attractive tenets of collectivism when they go to college or uni-

versity. Our young people need this immunization, since they are being bombarded with all sorts of political, economic and social notions. Dr. A. Merrill Root's volume on "Collectivism on the Campus" is convincing proof that there is a desperate need for sound indoctrination during pre-college days.

A practical question that confronts us is, "How can you and I best fight Communism?" All who are concerned about current trends must ask this question. This evil thing that we call Communism must be fought on every front and from every angle. What is the best way to combat it? I am convinced that the training of our young people in the principles of Christian economics is one of the best ways to combat this problem. Hating Communism is not enough. We must do something about it.

I should like to point out what we are doing at Camp Westminster to meet the challenge of our day by bringing young people face to face with responsible economic principles. Since we have been in operation only three years, I do not claim to be an expert in this field. I do believe, however, that God is teaching us how to deal with this problem and from what He is teaching us, I desire to share our thinking with you.

I

Consider first the pedagogical technique that I recommend in teaching young people Christian economics.

1. By definition — a simple glossary.

All who are familiar with current literature must be aware of the semantic problem. Words mean different things to different people. The same word does not carry the same meaning to all minds. It is incumbent upon young people to learn the meaning of words and expressions. Young people, therefore, should have a working vocabulary in the field of Christian economics.

This method of teaching is unpopular in certain circles. One great teacher has remarked, "Nothing makes a man more unpopular in the controversies of the present day than insistence upon definition of terms. Anything, it seems, may be forgiven more readily than that." He is correct. There is a marked hostility to precision in definitions. People use certain terms and become incensed when asked to tell in simple language what they mean by these terms. This irritation has been expressed in this way by the same observer, "They do not like to have the flow of their eloquence checked by so vulgar a thing as a definition."

I am convinced that teaching by definition is a sound pedagogical practice and it is absurd to ignore it. We shall not make much true progress until we define our terms. Ludwig von Mises, the famous economist, doubtless had this thought in mind when he wrote an article against Paul Tillich's theory of words "growing" in meaning. Von Mises wishes words to mean some specific, definite and fixed thing. Only then are words good tools for honest thought.

We endeavor to acquaint our young people with some seventy economic terms and their definitions. Permit me to pick out just a few of these words as illustrations of the necessity for definition in instruction in this field.

What is "capital"? We explain to young people that though capital has come to play a very important part in modern industry, that which is essentially capital has been in existence as long as tools have been in existence. The definition I was taught for capital is "capital may be defined as wealth other than land which is used by its owner to secure an income rather than for direct enjoyment."

Some writers speak of two kinds of capital: first, social or productive capital and second, private capital.

Social or productive capital is identified with producers' goods. Private or acquisitive capital includes such consumers goods as are let, rented or hired by their owners to other people.

Capital, then, is goods, but it is that portion of the produced goods in the possession of society which is used by its owners for the purpose of securing income rather than for the purpose of direct enjoyment.

Return capital, therefore, can be applied to all forms of productive wealth and is a synonym for tools of production and exchange.

By the investment of capital one can earn interest and profit. Capital is goods that have been produced to produce more goods.

What is "capitalism"? Capitalism is an economic system in which capital or capitalists play the principal part. It has to do with the use of capital. It is based on the principle of freedom, especially free markets. It is business enterprise that operates under the private profit and loss system. It promotes open markets and competition. It is this system that has been instrumental in causing the average standard of life to rise.

Private capitalism is the system in which tools are owned by private individuals but used by others. It is private capitalism that communism hates most. In Karl Marx's "The Communist Manifesto" published in 1848, which is the "Bible" of the Communists, he wrote, "The proletariat will use its political supremacy to wrest by degrees all capital from the bourgeoisie (i.e. the property owners) to centralize all instruments of production in the hands of the state."

A teacher of economics in a state university told me recently that "Capitalism," in the minds of many young people who have been

brainwashed by liberal professors, is "a nasty word." As a result of this kind of ridicule, "a capitalist is both selfish and stupid." The capitalist is "suspect" from an ethical point of view in their minds.

What is "collectivism"? Collectivism is the school of economics that accepts the socialist principles of state control of economic activities. It assumes the goodness of officials in government. This is the collectivists' blind spot. It approves the formula "from each according to his ability to each according to his need." Such kills economic vitality.

Collectivism is also a political system under which the members of government are masters over the private citizens. This mastery is held to by political control of the courts and by the terrorism of secret police. It is the complete priority of society over the individual. The idea prevails "the more government, the better." This notion destroys freedom.

What is "communism"? If a person intends to fight something, he should know his enemy, otherwise he may do more harm than good. Now what is communism? It is an idea. It is the belief that individual freedom as a way of life will not work. The Communistic system maintains that the only solution for world economic problems depends, absolutely, upon complete government control. We explain that under communism the government owns all industry, the professions and the people in general. The state is the be-all and in-all in life. It promises security at the price of freedom.

We further explain that communism involves the common ownership of means of production and some approach to the equal distribution of the products of industry. It would abolish all private ownership of property and place it in the hands of the communists or "the state."

What is a "conservative"?

We define a conservative as a person who supports private property rights. The conservative is one who believes in conserving values. He believes that there are things in life worth saving.

A theological conservative is one who believes in the conservation of theological truths. An economic conservative is one who believes in the conservation of economic values. The conservative feels a sacred obligation to the generations who will come after us.

A conservative is willing to change provided the changes proposed do not mean a sacrifice of the values and achievements of the past. There is no use to change unless it is for the better. The conservative is willing to change if it is an improvement but not unless it is an improvement. St. Paul gave us the basis for being a conservative when he wrote to the Thessalonian Christians, "Prove all things, hold fast to that which is good."

What is "economics"?

Some define economics as a science and others as an art. Whether it is an art or a science, it deals with (1) the production of wealth, (2) the distribution of wealth, and (3) the consumption of wealth.

Economics deals with prices, production, labor, capital, land, money, cost, profits and the shares which people get out of jointly working together to produce wealth.

What is Christian economics?

Christian economics deals especially with (1) the relations of men to God in economics, (2) the relation of men to men in economics, and (3) the relation of men to things.

In Christian economics the touchstone of appraisal is the Bible, with special reference to the moral law of God, and responsibility to God for its obedience. The will of God is the paramount consideration in Christian economics. It should be the determining factor in regulating our economic behavior.

2. By illustration.

The second method we employ in teaching Christian economics to young people is by illustration. The purpose of an illustration is to throw light upon the understanding of a subject or object. It is to illuminate. Someone has put it "illustrations are the windows of speech. Through them truth shines."

Spurgeon once said, "Illustrations are like windows. They light into the chambers of the mind; mere bald statements are soon forgotten but an apt illustration sticks in the soul like a hook in a fish's mouth."

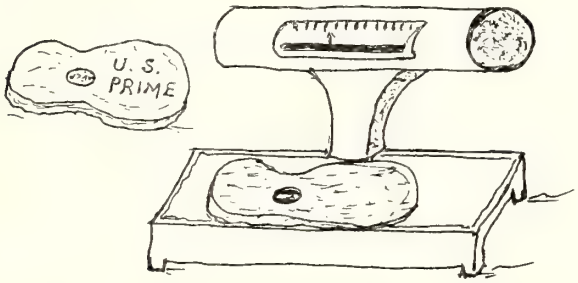
Someone else has aptly said, "One good illustration is worth a whole armful of logic." We must never depreciate logic but experience teaches us that frequently a pointed illustration can convey truth to the mind when logic fails to reach the objective.

In teaching Christian economics to young people, a choice illustration may be half the battle. An apt illustration awakens interest, stimulates the imagination and grips the memory and stamps truth upon the mind.

Our Lord illustrated truth wisely. This is one reason why His teachings and parables stick with us. He drew truth from such familiar objects as the lilies of the field, the birds of the air, the fish of the sea, the merchant, the sower and the reaper.

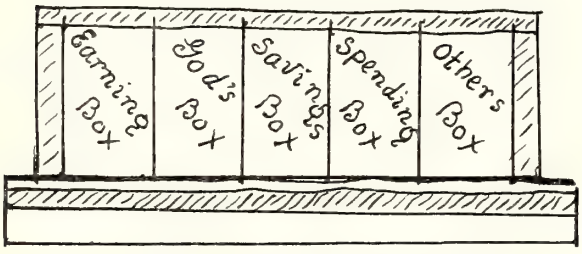
In a book called "How To Think About Economics" by Fred G. Clark and Richard Stanton Rimancozy we find splendid illustrations for the instruction of young people in economics. These illustrations help especially in cause-and-effect thinking which consists of finding out what happened before and what happened after, which is the key to economic understanding.

I should like to give one illustration from "How To Think About Economics" and one of my own. The first is an illustration of qualitative and quantitative analysis. Qualitative analysis tells us what the ingredients are and quantitative analysis tells us how much there is of each one. Both are necessary to proper knowledge.



Here on the pair of scales is a steak. On one steak is stamped "U. S. Prime." The scales show that it weighs one pound. Now the U. S. Prime is qualitative analysis. The one pound registration on the scale is quantitative analysis. Young people can get a truth like this by this simple illustration.

The second illustration is one designed to answer the question, "What is money for?" Money is chiefly a medium of exchange to avoid the inconvenience of barter, but it has many uses and many possibilities for good or evil.



On this point we show young people a box that contains 5 small boxes. Proper explanation concerning the distribution of money into these 5 boxes provide guidance for young people that will help them for life.

The first is called "The Earning Box". Into this box will go all that the child receives, whether from work or allowances. Then out of this box a distribution will be made into 4 other boxes.

The second box is called "God's Box." Here the child is taught, "the tenth shall be holy unto the Lord." Leviticus 27:32. The young person is instructed that the first dime of every dollar belongs to the Lord. Here is the finest way I have ever discovered to present stewardship. If children learn to practice this early in life, it will become a fixed habit and the stewardship problem will be largely solved.

The third box is called "The Savings Box." Children are taught the importance of saving some portion of their income. To give the Biblical basis for this box we refer the children to the 41st chapter of Genesis. Here is the divine sanction for storing something away in the time of plenty for the time of need. The importance of reserves can also be stressed by giving the teaching of Christ's parable of the wise and foolish virgins.

The fourth box is called "The Spending Box." Here the child is taught to put in a certain percentage of his earnings for the purchase of the articles needed.

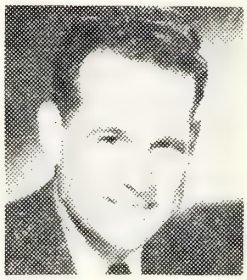
The fifth box is called "The Others Box." The child is instructed to put a certain pecentage out of the earnings box into this box for Christmas presents, birthday presents and the assistance of others.

The simple illustration of the 5 boxes inculcates in young people a sense of responsibility in money matters. It enables them to see early in life what money is to be used for.

3. By repetition.

The great teachers have never been afraid to repeat a truth. Repetition drives the truth

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deeper into the mind. Repetition has always been the hallmark of a great teaching industry. Christian teachers have used it to fix in the minds of readers or hearers the great truths of the Gospel.

Isaiah understood this. (28:10) "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Isaiah is saying that to give instructions once is not enough. The same instructions must be given a second, third time and oftener. For progress in learning there must be instruction upon instruction. This is a sound pedagogical rule. The music teacher understands it, the art teacher uses this rule, and certainly those who teach Christian economics must employ it.

Paul was a peerless teacher and he, too, knew the value of repetition. Writing to the Philippian Christians he said, (3:1) "To write the same things unto you, to me indeed is not grievous but for you it is safe." It was safe for him to repeat the things he earlier taught.

As we look back over the years, the things we remember best are the things we heard repeated many times by our teachers or our parents.

II

Consider in the second place the content to be communicated in teaching Christian economics to young people.

Due to limitation of time, I must restrict myself to six things. It must be understood, however, that these six items are not exhaustive of the content we are to impart. They are simply some basic matters that are of tremendous importance. They provide the foundation for other phases of Christian economics.

1. The basic principle of Christian economics is the right of private property.

This principle is taught in the 8th commandment. It says, "Thou shalt not steal." This Divine Law has been the greatest protection we can have in this world for the right to own private property. The Bible shows clearly that it is God who established private property.

If it is possible to steal then it is inevitable that private ownership of property is recognized, for only when property is owned is stealing possible.

There are some who would reply to this by saying that the first New Testament church in Jerusalem had things in common and that "not one of them said that aught of the things that he possessed was his own." It is claimed that this was collectivism or communism and this is used as an objection to the right of private property.

There are many things we could say in reply to this objection but I shall be content to mention just a few. We notice first of all that even in this church at Jerusalem private property was recognized as a right, for when Ananias kept back part of the price of the land he sold and told the apostles he was giving all to the church, Peter said, "While it remained, did it not remain thine own? After it was sold was it not in thy power?" The sin of Ananias was not in owning the property or in keeping part of the purchase price for himself but in lying to God by saying that he was giving all of it to the church while keeping part of it for himself.

Once more, notice that the gifts to the common fund were actually gifts showing that the property was rightfully owned when it was possible to give. We cannot give anything if we do not have it as our own. Had it not been owned by the giver, the gift could not have been made.

It should also be pointed out that there is no divine authorization for this experiment. It was an experiment that failed. The church became progressively poorer and had to be helped by contributions from other churches. This tentative approach to common ownership, therefore, was abandoned early in the history of the church and should always be a warning to every generation to refrain from this procedure.

The right of private property is being denied and challenged as never before in the history of the world. May I remind you that in the One Hundredth Anniversary edition of "The Communist Manifesto" we read in the communist program:

(1) "Abolition of property and land and application of all rents of land to public purposes."

(2) "Abolition of all right of inheritance." Such is still authentic communist doctrine.

2. The principle of free enterprise.

This principle affirms that persons should depend upon private industry for their economic security. Under this system the owner is entitled to such profits as he may make.

In free enterprise the government fixes neither prices nor wages. Both are governed by the law of supply and demand. If the supply of any given article is short, the price will rise. More people will make or raise it or mine it or produce it until the supply exceeds the demand at which time the price will fall.

In a free economy the consumer is the ultimate arbiter of profit and loss. A manufacturer who cannot make things to sell at a low enough price to persuade the consumer to buy will

soon go bankrupt. Many other factors enter in such as advertising, name brands, efficiency of the sales organization, seasonal demands, age of the machinery and plant, adoption of labor-saving devices, availability of raw materials, weather conditions and other factors. The consumer is the king, however, by buying or refusing to buy at the given price. The government's functions under the free enterprise system are limited to keeping open the media of competition and to provide neutral tribunals.

Free enterprise is competitive and competition makes for good sound business. It is a foundational principle for economic progress and security. It is conducive toward financial responsibility.

The October 28, 1957 issue of Time Magazine featured Germany's economic minister. Ludwig Erhard. Erhard is pictured as "engineer of a miracle." Time observes, "In this global sea of inflationary troubles there is one major island where enterprise aided by record-breaking production has achieved a basic stability of consumer prices. In West Germany the cost-of-living index was up a modest 16 points from 1950 levels. This truncated republic, about half the size of the old German Reich and with about ¾ of its population (53,000,000), looms as the economic wonder of the democratic West. The Germans' own astonishing energy and some $5 billion in timely U. S. aid, have wrought their great part in what is universally hailed as 'the German miracle.' The philosopher who engineered the miracle is a pink-jowled, roly-poly professor, economics minister, Ludwig Erhard."

"Convinced that Germany's recovery could not succeed with monetary reform alone, Erhard waited until one Sunday when neither German colleagues nor military officials would be around to interfere and announced on the radio that he had issued a formal decree ending all rationing and price controls at once. 'Turn the people and the money loose,' he cried, 'and they will make the country strong.' "

Surrounded by socialism in every direction, West Germany has proven once again the wisdom of free enterprise.

The free enterprise system, to a great extent, has brought the blessings we enjoy here in the United States. We need to teach our young people to have a greater faith in the capacity and the right of the citizen to manage his affairs rather than in a centralized government with its tendencies toward corruption and interference. We must show them that experience proves that this principle insures the best and most efficient management in the field of economic operations.

3. The Christian interpretation of work.

Before the fall of man God instructed man to go to work, to dress and to keep the garden. Meaningful work, therefore, is not caused by sin. The command, "make the earth subject to you," preceded sin. It was only aggravated by sin. The Bible clearly teaches that it is God's will that man should work.

What is work? Work is not highly thought of by many people. The air is full of false ideas concerning the meaning of work. To some, work is something to be avoided like a plague. To some, it is something we must engage in just as little as possible. To some, leisure is the chief joy and life and work the supreme nuisance we encounter in living in this world. There are many varieties of un-Christian views about work. We need to teach our children the Christian interpretation of work and that it is not a necessary evil. Work is purposeful activity. It is something that has been appointed by God for our welfare. Young people need to understand this today. Work must be lifted to a higher level than the means of securing a pay check.

We must instruct our young people that work is good for man in a moral sense. It produces virility of character as well as robustness of body. We must persuade them that work is useful for man in an economic sense. We must remind them that Scripture repeatedly recommends work and condemns sloth, idleness and irresponsibility.

In presenting the Christian interpretation of work several ideas should be stressed. One is, it is a divine vocation. Both Luther and Calvin insisted on this. This truth had been tragically obscured by monastic ethics. The true God is a calling God. He has a task for every man. The Christian God is a working God. The Saviour had a work to do. He was a tireless worker. He felt called to work. He began his life as a craftsman, earning his living at a carpenter's bench. Later he left his trade to become a teacher. This then, was his vocation. On the cross he carried out his supreme vocation—dying for sinners. "My meet is to do the will of Him that sent me and to finish His work." Work to Christ was not "pointless drudgery," but a divine vocation.

In a smaller, yet in a true sense, we, too, have a work to do on this earth and God expects us to do it. Every legitimate calling has exactly the same worth in the sight of God — if God calls us to it and it is to the glory of God. Work, therefore, is a part of God's plan for man. Our fathers were convinced that in today's work we meet God face to face.

Work develops our personalities. It is a source of personal fulfillment. Work has a

special personality-developing quality. Idleness degrades personality. Work builds up personality. There is a noticeable difference in the personality of one who has worked and one who has gotten by without work. One personality is marked by strength, the other by weakness. Work develops our capacities and our personalities as nothing else can. To rise above the lower rungs of the ladder of personality we need challenging work.

Young people must be reminded furthermore, that work is the price required for success in life.

There is a Latin proverb that may be translated, "Work is the price the gods require for every good." There is no lazy way to a lasting success. Successful people are usually terrific workers. They drive themselves. They apply the divine injunction, "Whatsoever thy hand findeth to do, do it with thy might."

A number of times I have been called upon to address graduating classes of educational institutions. At this time the question arises, "Who will succeed?" "Who will get ahead?" One thing is sure, the one who applies himself the most diligently is the more likely to succeed.

Again we must stress the fact that work yields many of life's richest satisfactions.

We must work in its larger setting. The feeling of being useful is worth much in life. When God had finished His creative activities we read, "And God saw everything that He had made and behold, it was very good." (Genesis 1:31). God, so to speak, stood off and looked at His handiwork and felt a great satisfaction in His achievement.

Work is not to be done for work's sake but is a means to an end. Work, when performed with a sense of divine vocation, can be a genuine pleasure and something that makes life worth living. Great men enjoy their work. For them work is not a dull and futile business.

We must challenge our young people not to settle for anything less than this Christian interpretation of work.

4. Special merit deserves special award.

Some people object to the idea of incentives. They tell us that it is "catering to selfishness." But the New Testament certainly encourages this practice. "God is a Rewarder." (Hebrews 11:6). Christ had a great deal to say about it in his teachings. Paul also believed in rewards, both in this life and in the life to come.

I am not arguing the idea that incentives should be the highest motive for good works, but it is certainly a legitimate motive and a Biblical motive. The last book of the Bible closes with Christ's promise of a reward to him that overcometh.

We find that in actual experience when special merit is rewarded, it is a profitable thing for all concerned. Some time ago I read an account of the Lincoln Electric Company of Cleveland, Ohio, and how the incentive motive operated in this company. The company got in bad with the government during World War II. The government declared that this company had violated "wage ceilings" by its incentive system. The company fought to keep its incentive system in effect. It declared that the productivity of the employees justified a high wage and was a creative incentive to the employees.

This incentive system explains three things: (1) the low prices, (2) the high wages, (3) the high profits of Lincoln Electric.

Rewards stimulate people to greater activity and larger accomplishments. Incentives, therefore, are a blessing to the individual and to society. Thus Time Magazine of June 8, 1942, pointed out that Lincoln's incentive system has helped the consumer. A Lincoln welding electrode that sold for 16 cents a pound in 1929 now sells for 4.8 cents per pound. The experience of the Lincoln Electric Company could be duplicated many times.

Rewards for ability, good judgment, initiative, efficiency, and integrity must be taught as a part of Christian Economics.

5. The sinfulness of waste.

To the Biblical Christian, waste in either labor or materials is not only stupid, it is also sinful. What God in his goodness has given to us, we must not waste.

We Americans are wasteful people, the most wasteful people on earth. Some nations could live off the things we waste in our kitchens and put in our garbage cans.

The prodigal son sinned in a number of ways. One of the ways was in wasting his substance in riotous living. He also wasted his life. In this story we have the tragedy of a wasted life.

Our gracious Lord does not want us to waste that which He provides for us. In John, chapter 6, we read, "So Jesus, raising his eyes and seeing a great crowd on their way towards him said to Philip, 'Where can we buy for these people to eat?' He said this to test Philip for he himself knew what he was going to do. 'Ten dollars worth of bread would not be enough for them,' Philip replied, 'even if they had only a little each.' Then Andrew, Simon Peter's brother, another disciple, put in, 'There is a boy here who has 5 little barley loaves and a couple of fish, but what's the good of that for

such a crowd?' Then Jesus said, 'Get the people to sit down.' There was plenty of grass there and the men, some 5,000 of them sat down. Then Jesus took the loaves, gave thanks for them, and distributed them to the disciples and the disciples passed them on to the people sitting on the grass. He distributed the fish in the same way, giving them as much as they wanted. When they had eaten enough Jesus said to his disciples, *'Collect the pieces that are left over so that nothing is wasted'."*

6. A proper observance of the Fourth Commandment makes for solid foundations of character and increases the production of economic goods.

The Fourth Commandment has a vital bearing on the subject of Christian Economics. The late Dr. Clarence E. Macartney of Pittsburgh once told me that he felt that a Christian camp that conscientiously taught to young people the meaning and application of the Fourth Commandment, even if it had no other value, would be worth all it cost. This commandment protects the rights of God, the rights of man and enables man to be his best and accomplish the most.

Some are disposed to challenge the claim that man can produce more in six days with one day of rest than in seven days without a day of rest. All who doubt this I refer to the history of the French Revolution. In the meantime, permit me to give you an example with which I am familiar.

During the early days of the war there was a tremendous demand for duck (heavy cloth) for uniforms, tents, and many other items necessary for the war effort. All textile mills in the nation immediately converted their machines to produce the necessary goods.

A Christian man was at that time connected with four mills (later in the war, 5). One of his superiors called him to assign a quota (almost an impossible figure). During the conversation something like the following occurred:

"Of course we expect you to run the mills 24 hours a day, 7 days a week."

"I will run the mills 24 hours a day, 6 days a week, but I am not going to run these mills on Sunday."

"Now everybody is running 7 days a week, you've got to. The government has said that everybody must run 7 days a week."

"The government wants that number of yards produced each week. Neither the government nor anybody else is going to make me operate on the Lord's Day."

"You can't possibly produce your quota and not run on Sundays."

"I'll produce that quota running 6 days a week."

As far as we know, these mills are the ones in the nation that fully met, and usually over-produced their quota consistently during all the years of the war. They were never open on Sunday. The Fourth Commandment is a dependable law of economics as well as a necessary religious commandment. It is, therefore, the part of sound wisdom to teach that a cycle of labor should be followed by a cycle of rest. This law of God cannot be violated with impunity. Beyond doubt many of our physical and economic ills stem from failure to respect this law. Life will be impaired when this rhythm of labor and rest is not observed.

CONCLUSION:

The divine command comes to us again to train up our children in the way in which they should go. Are we actually training them in the things we profess to believe?

If we believe in sane individualism, let us train our young people in it. If we believe in capitalism, let us train our young people in it. If we believe in limited government and state's rights, let us train our young people in these things. If we believe in Scriptural principles, let us train our young people in them.

We cannot shoot false ideas. The only successful way to deal with false ideas is to fill the minds of our young people with true ideas so that they will not become victims of the false ideas to which they are exposed.

The Christian church has a sacred duty to train our young people in Christian economics. This is an urgent duty. It is later than we think, Dr. C. Gregg Singer did not indulge in exaggeration when he wrote in his article, "Christianity, Democracy, and Communism," "It is doubtful that many of those who are aware of the desperate plight of the West realize that there is actually less liberty today than there has been at any time since the fall of the Roman Empire."

Is there nothing that can be done but lament this fact? There is. We can assume our God-given responsibility to train our young people in a Biblical world and life view.

TEACHERS WANTED—At French Camp Academy, small boarding school for boys and girls, Synod of Mississippi, located on historic Natchez Trace. Positions open (High School): Music (piano and chorus direction), Science, Principal. Interested and qualified persons may write: Sam C. Patterson, President, French Camp Academy, French Camp, Mississippi.

CHILDRENS Page



Golden Apples

"A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1) That is what God's Word says. What is a soft word? I heard a little girl say to another, "I hate you!" Was that a soft answer? No, that was a grievous word, and it stirred up anger. God's word says, "A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25:11). That is just a poetic way of saying how good it is to say kind words instead of harsh, rough words. The three sweetest words one can say to another are these: "I love you." Do you suppose you could say those three words to somebody who said "I hate you"? If you can it will make life happier for at least two people, and you will be the happier one of the two. Harsh words leave bad feelings in their tracks, but kind words bring sunshine to those who hear them, and to those who speak them. Jesus said, "This is my Commandment, that ye love one another." (John 15:12) E.



LESSON FOR MAY 11

By THE REV. J. KENTON PARKER

God's Provision For Worship

Background Scripture: Exodus 35-40
Devotional Reading: Psalm 27:1-6

A devout believer in God will spend much time in worship. We sometimes classify Christians as "Mystics" and "men of action". Some Mystics have been very active in the work of the kingdom, and some men of action spent much time in communion and fellowship with God. David was certainly a man of action, a soldier and ruler of Israel, and yet David found time to worship. He expresses this very beautifully in verse 4 of Psalm 27: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." I believe that this is one reason God calls him a man after mine own heart.

At Mount Sinai the Lord gave minute instructions as to the worship which was to be so prominent in their lives. It was the neglect and perversion of this worship and their turning to Baal and Ashteroth and other false gods which brought disaster to them in later years. Sincerity and faithfulness in worship was a gauge of their spiritual life. Neglect and apostasy appeared very soon and increased until the seventy years of captivity. The captivity seemed to put an end to idolatry, but their worship became largely a mixture of formalism (represented by the Pharisees), unbelief (the Sadducees), and worldliness (Herodics). Opposition to Christ centered in these three groups.

At Sinai God made provisions for worship and gave minute instructions as to how this worship was to be conducted. To get a full account read Leviticus and Hebrews. In Hebrews the typical nature of this worship is explained. In Christ we have a "new and living way" of approach to God. All parts of the ceremonial law pointed to Him, the loving Redeemer. The blood of bulls and goats could not take away sin; the Lamb of God does, and His precious blood atones for and cleanses from all sin.

I. *The Tabernacle, Place of Worship:* 35-36.

The materials for this tent of meeting were obtained by a free will offering: whosoever is of a willing mind, let him bring it. This offering was gladly given and was more than sufficient: And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

The men who were to oversee and do this work, Bezaleel and Aholiab, were endowed with special skill and wisdom. With them were other wise hearted men.

This tabernacle was beautifully and wonderfully constructed of acacia wood, coverings of fine twined linen and over that curtains of goats' hair, rams' skins and badgers' skins over that. It was well protected from the weather. The boards and bars were of acacia wood overlaid with gold. The sockets were of silver and gold and brass. It was constructed so that it could be easily taken down and set up again, for they were to be traveling most of the time. Some of the Levites were given the task of caring for this tent of meeting.

II. *The Furniture of the Tabernacle:* 37-38.

The Tabernacle was divided into two parts by a veil. One place was called the Holy of Holies. In this was the ark and the mercy seat with the cherubim. All were either made of gold, or overlaid with gold.

In the Holy place were the table upon which the shew bread was to be placed, the candlestick, and the altar of incense. These were all of gold, or of acacia wood overlaid with gold.

Just before the door of the tabernacle was the altar of burnt offering, made of acacia wood overlaid with brass. Here, too, between the tent and the altar, was the laver, made of brass and filled with water.

Why were such minute directions given and why so much stress laid upon all being done "as the Lord commanded Moses" and according to the pattern shown to him in the mount? All this furniture was highly typical of the priestly work of Christ. If you will turn to Hebrews, chapters 8 and 9 and 10, you will

see how it all pointed to Christ Who was to make a new and living way into the presence of God, Who was to take away sin by the sacrifice of Himself and Whose blood would cleanse from all sin. The blood of bulls and goats could only picture to Israel the work of the Coming Saviour.

Let us notice how vivid this picture is. There is the brazen altar of burnt offering where the sacrifices were made, for without the shedding of blood there is no remission of sins. Then there is the laver where the priests are to wash; we come "by water and by blood."

Entering the Holy place you have the table where the shew bread was placed signifying Christ as the Bread of Life, the candlestick showing Him as the Light of the World, and the golden altar of incense, which stands for prayer in His Name.

Beyond the veil, where only the High Priest could go, was the ark and the cherubim, representing the very presence of God. When Christ died on the cross this veil was rent from top to bottom, showing that now we can come to the mercy seat—the throne of grace—through our Great High Priest Who has entered the real Holy of Holies, heaven itself, to make intercession for us.

Altogether it is an amazing picture of the work of Christ. It was very important that every detail should be exactly what God commanded. He is a Holy God. For sinful man to dare approach Him there must be a cleansing from sin. Our New and Living way through Christ is pictured in all this Old Testament ritual. Is it not most fitting that in making provisions for worship every detail should be clearly marked?

III. *Garments for the Priests:* 39.

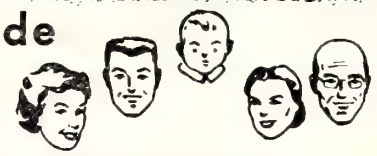
The priests—Aaron, the High Priest, and his sons—were to conduct the worship, and provision was made for the garments which they should wear. All these are typical of Christ the Great High Priest.

First, there was the ephod. It was made of gold, blue, and purple, and scarlet, and fine twined linen. The gold was beaten into thin plates and woven into the cloth. With this ephod were the shoulderpieces and the girdle and on the shoulders of the ephod ouches of gold graven with the names of the children of Israel.

The breastplate was like the ephod, with four rows of precious stones, and the stones were according to the names of children of Israel, twelve in number. It was bound by rings to the ephod.

Then there was the robe of the ephod with bells and pomegranites. And, for Aaron and his sons were made coats of fine linen.

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Finally, there was the holy crown of pure gold with the inscription, *Holiness to the Lord.*

Someone has said that Aaron was the most beautifully dressed person in the Bible. Why did God provide such costly and beautiful garments for him? He was a type of the Perfect High Priest, even the Lord Jesus Christ. Aaron, who was but a man, needed these typical garments to picture the perfection and glory of the High Priest Who was to come after the order of Melchisedec. (See the seventh and the first part of the eighth chapters of Hebrews). Christ needed no ornamental clothing. His glory was the glory of God and of a perfect Character. We see that glory shining forth on the Mount of Transfiguration.

Our High Priest is the Mediator of a better covenant than the one at Sinai. This new covenant will be written in the hearts of those who accept Jesus Christ and His finished work as our High Priest and Redeemer. As we think of all that He has done as our High Priest we should break forth into songs of praise and thanksgiving. What a wonderful Plan is pictured for us at Sinai! How much more marvelous is the finished Plan in the gospels!

IV. *"And the glory of the Lord filled the tabernacle."* 40.

This is the climax of the scene which was enacted at Mount Sinai. When all was finished, on the first day of the first month, the tabernacle was to be set up, and we are told in detail about the erecting of the tabernacle, and the placing of all the furniture. So Moses finished the work. Man had done his part. Was it acceptable to God?

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." When we worship we should never be satisfied until God comes down, our souls to greet, and glory crowns the mercy seat.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR MAY 11

By THE REV. B. HOYT EVANS

Getting Along With Others

Scripture: I Corinthians 13

Hymns:
"Love Divine, All Loves Excelling"
"Jesus, the Very Thought of Thee"
"More Love to Thee, O Christ"

Suggestion to Program Leader:
(The descriptions of the various "ingredients" of love can be divided among as many or as few speakers as is appropriate in your particular situation. Ask the members of the group to turn to I Corinthians 13 and follow along as love is analyzed.)

Program Leader's Introduction:
It is hard to imagine a barrier to getting along with others that love cannot eventually break down. Love is the rule which God has given to us. Jesus said, "This is my commandment, that ye love one another, as I have loved you." John 15:12. Our best guarantee of getting along with others is to practice Christ's kind of love in our dealings with them.

The thirteenth chapter of I Corinthians is commonly known as the "Love Chapter of the Bible." This may seem strange to us if we are familiar with the words of the King James Version, because the word "love" is not used. In our reading and thinking it is proper to substitute the word "love" for the word "charity". The Greek word which is translated "charity" in this chapter is translated "love" in at least eighty two other New Testament passages. What is said about "charity" can surely be applied to love.

In the first three verses of this chapter we find proof of the necessity of love. A person may possess an array of outstanding qualities and perform many admirable works, but he is not complete without love. This is especially true of the business of getting along with others. In the next two verses we have an analysis or description of love. Following this there is an explanation of the workings of love, and finally, a proof of the superiority of love

In this program we shall be thinking especially about the fourth and fifth verses. There we find the elements of love set apart by themselves much as a chemist takes an unknown fluid and, by analysis, determines the elements of which it is made up.

As we look at the separated elements of love we need to bear two things in mind. First, "God is love." That is the best definition we have. When we know God, we know love. As we examine the ingredients of love it will help us to remember that these qualities are found to perfection only in the nature of God. The second thing to remember is that there is no real value for us in study of the Scriptures unless we are willing to make some personal application. As we think about love, then, let us dedicate ourselves to making a more consistent practice of it at home, at school, and wherever we are. This is the secret of getting along with others.

1. "Love suffereth long." This means that love is patient. Surely patience is a characteristic of God. (Read Psalm 103:8-12.) Patience does not mean that we must compromise with what is wrong, but it does mean that we must refrain from nagging and complaining. The person who loves wants everything to be just right, but he is willing to wait for it patiently. How patient are we in our dealings with friends and family members? Patience is necessary to getting along with others.

2. "Love envieth not." You would not think that close friends and even members of the same family would be jealous of each other, but often they are. Wherever jealousy is present, love is lacking, for love is generous. A person who truly loves his family and friends rejoices in every good thing which comes to them. A very plain child had brothers and sisters who were quite talented and who were always receiving praise from their parents and others. It was touching to see the joy the plain child found in the accomplishments of the others. He had found the generosity of love.

3. "Love vaunteth not itself, is not puffed up." This is to say that love is humble. The person who truly loves never calls attention to himself. He does an act of kindness for the sheer joy of doing it and then retreats into the shadow without any thought of claiming recognition. Home is one of the best places to practice the humility of love, because there

is less temptation to seek recognition and praise. A mother does not love her child in order to receive praise from the child or from anyone else. That is the humility of love.

4. "Love doth not behave itself unseemly." This means that love is never rude, but is always courteous. Custom demands that we show some degree of politeness as we go about in society. We do not want people to think we are crude or rude, so we observe the customs of courtesy, but how do we behave at home in contacts with the members of our families? We like the terms gentlemen and gentlewomen, but we are not gentlemen and gentlewomen unless we are so at home. Gentleness and true courtesy are the marks of love. Unless they are practiced everywhere and to all people, they are merely sham, and sham is sure to reveal itself.

5. "Love seeketh not her own." The person who loves is utterly unselfish. In this land of ours we place great emphasis on the rights of individuals, but the highest right we possess is the right to give up our rights for the sake of others. This is the unselfishness of love. It is easy to demand your own rights and it is not too hard to be consciously self-sacrificing, but only love makes us able to ignore our rights. By rights we should all spend eternity in hell, but God has loved us with an unselfish love and redeemed us from destruction. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Psalm 103:10. The unselfishness of love is essential to getting along with others. Do we practice it everywhere, and especially in our homes?

6. "Love is not easily provoked." The person who loves is kindly dispositioned. Perhaps it is because so many of us fail to measure up to perfect love at this point that we are so ready to make excuses for ill temper. We say that it is a natural human weakness or an inherited family trait, but in truth it is a very evil and a very unnecessary sin. We are harsh in our condemnation of the obvious sins of the flesh, but we are apt to speak lightly of the sins of the disposition. The Bible puts them all in the same category. Ill temper was the sin of the elder brother of the Prodigal, and the Bible does not ever tell us that his heart was made right toward his father and his brother. Do our dispositions give evidence of the presence of love in our lives? If we would get along with others, we must have the kind of love which shows itself in a kind disposition.

7. Finally, "love thinketh no evil." This means that love is not suspicious. If we truly love a person, we shall not always be expecting the worst of him. We will not suspect him of mean actions, we shall not impute to him mean motives. This ought to be obvious, but the fact is that Christian people are constantly tempted to "think evil." It is likely that suspicion (most of it groundless) causes as much trouble between people as any other one thing. This is especially true of family troubles. When people live in a climate of suspicion they are likely to shrivel up and become about the kind of people they are expected to be. On the other hand, when we expect great things of people, they are challenged to measure up to our expectations. One of the finest things we can do for our friends is to have high expectations for them.

Program Leader:

(Close the meeting with prayer, asking the Lord to fill you with His love.)

Overture of the Presbytery of Brazos

By Rev. Thomas L. Casey, Jr.

The Presbytery of Brazos is overturing the General Assembly as follows:

"The Presbytery of Brazos respectfully overtures the General Assembly of the Presbyterian Church in the United States to amend the Confession of Faith by approving the deletion of Sections III, IV, and VII from Chapter III."

Such a brief little overture certainly might seem harmless enough; harmless, that is, until we begin to check on just what the sections of the Confession referred to contain. Sections III, IV, and VII of Chapter III read as follows:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed: and their number is so certain and definite that it cannot be either increased or diminished.

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice."

Now why, we ask, has the Presbytery of Brazos overtured the Assembly to delete these sections from our *Confession of Faith?* Is it not because of their clear statement of an uncompromising adherence to the doctrine of the Sovereignty of God in the sphere of Salvation? Why, it would seem that the Presbytery of Brazos is ashamed of the Presbyterian doctrine of Pre-

destination! Just think! A Presbytery of the Presbyterian Church ashamed of the Presbyterian doctrine of Predestination! This Presbytery, representing ninety-four of our Churches, is seeking to carry our Church directly away from our grand Reformed and Presbyterian heritage!

And yet, it is not only the enormity and audacity of the thing proposed that takes our breath away; no, it is also the pathetic naivete involved. Does the Presbytery of Brazos imagine that the high mystery of Predestination can be eliminated from the Standards by simply deleting sections III, IV, and VII from Chapter III of the Confession? In these sections the objectionable doctrines come into exceptionally clear focus, it is true. But not one whit less clear is the answer to question thirteen of the *Larger Catechisms* "What hath God especially decreed concerning angels and men?" *The Shorter Catechism,* too, remember, retains the same high strain of Sovereign Grace: "Who is the only Redeemer of God's Elect?" No, the Cumberland Presbyterian Church, a distinctively Arminian body, is far wiser than the Presbytery of Brazos. We quote from the preface of its *Confession of Faith*:

"In compiling the Confession of Faith, the fathers of the Cumberland Presbyterian Church had one leading thought before them, and that was to so modify the Westminster Confession as to eliminate therefrom the doctrine of universal fore-ordination and its legitimate sequences, unconditional election and reprobation, limited atonement, and divine influence correspondingly circumscribed. All the boldly-defined statements of the doctrine objected to were expunged, and corrected statements were made. But it was impossible to eliminate all the features of hyper-Calvinism from the Westminster Confession of Faith by simply expunging words, phrases, sentences, or even sections, and then attempting to fill the vacancies thus made by corrected statements or other declarations, for the objectionable doctrine, with its logical sequences, pervaded the whole system of theology formulated in that book."

Does the Presbytery of Brazos wish the Church to do away with its *Confession of Faith?* It has certainly opened the door to that possibility. The Confession entirely deserves the high tribute paid it above, namely that the doctrine of divine sovereignty pervades "the whole system of theology formulated in that book." The Confession is Calvinism through and through!

If we find the doctrine of "Universal fore-ordination" objectionable, together with its logical sequences of "unconditional election and reprobation" as the Presbytery of Brazos does, then we must also object to "limited atonement" and "divine influence correspondingly circumscribed," as the Cumberland fathers did also. The only logical outcome will be with us, as with them, a new Confession of Faith—a confession which nicely compromises the Truth of God in order to overcome the objections of the Natural Man; yes, a confession derived not from Divine Revelation as ours now is, but from the quick sands of human wisdom. Why then should we stop where the Cumberland fathers did, with Arminianism?

Let us just go on and write a good "liberal" confession which will be completely compatible with the reasonings of the worldlings we are trying to reach — then the offence of the blessed Cross will cease altogether! After all, that's what some of us really want anyway, isn't it?

Now I do not believe for one moment that the Assembly will adopt this Amendment and send it down to the Presbyteries. I do not believe it could get by the Presbyteries by any hook or crook. And yet, suppose it did? Suppose this Amendment were adopted by our Church.

What are we going to do with the Bible?

How does the Presbytery of Brazos propose to eliminate Romans 9, for instance, from the Holy Scriptures, the only Infallible Rule of Faith and Practice. It is so easy, we imagine, to amend the Confession, a human book. But how do we propose to amend the Word of God upon which the Confession so solidly rests? Nay, but mark it well, we will ever be confronted with its irrefutable and inescapable truth that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" and "Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth." Do any like it not? Nay, we ask, do any like it not? Then we simply answer in the words of the blessed apostle, by the Word of God which liveth and abideth forever, "Nay but, O Man, who art thou that repliest against God?"

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NEWS of CHURCHES around the World

General Assembly Standing Committees for 1958

Committee	Chairman
Bills and Overtures	Dr. J. N. Thomas
Judicial Business	General Joseph B. Fraser
Office of the General Assembly	Rev. Thos. W. Currie, Jr., D.D.
General Council	Rev. J. Cecil Lawrence, D.D.
World Missions	Rev. J. Herndon McCain, D.D.
Church Extension	Dr. Marshall W. Brown
Christian Education	Dr. W. Edward McNair
Annuities and Relief	Mr. John T. McVay
Women's Work	Dr. John Olert, Jr.
Interchurch Relations	Dr. John W. Melton, Jr.
Christian Relations	Rev. Fred R. Stair, Jr.
Minister & His Work	Rev. J. Malcolm Murchison
Presbyterian Survey	Dr. Milton W. Carothers
Christianity & Health	Dr. J. Martin Singleton

The General Fund and Interchurch Agencies Statement of Receipts January 16 - March 30, 1958

The General Fund Agencies	
Budget for 1958	$1,120,151.00
Receipts to date	87,230.94
Percentage of annual budget received to date	7.97%
Balance needed for the year	$1,032,920.06
Interchurch Agencies	
Budget for 1958	$28,314.00
Receipts to date	2,532.72
Percentage of annual budget received to date	8.95%
Balance needed for the year	$25,781.28

World Mission Receipts

Budget for 1958	$4,530,000.00
Received to date	546,698.42
Percentage of Annual Budget received for 1958	12.6%
Balance needed for 1958	3,983,301.58

Associate Director Children's Work

The position of Associate Director of Children's Work for the Board of Christian Education will be filled by Miss Jean Moling of Winchester, Virginia, who joins the staff effective June 1.

Miss Moling will work with Roy Hogrefe, for nine years Director of Children's Work in the Board of Christian Education of the Presbyterian Church, U. S.

The new associate was formerly an Area Director of Christian Education in the Synod of North Carolina, with headquarters at Fayetteville. She has also been director of Christian education at First Presbyterian Church in High Point, N. C., and Third Presbyterian Church in Richmond, Va.

A graduate of the General Assembly's Training School in 1948, Miss Moling had previously attended Belhaven College and Winchester Business College.

Missionary News

CONGO

Mrs. Donald Bobb and daughter Ruth of our Congo Mission left the States on March 20 to return to the Congo. Mrs. Bobb has been in this country on an emergency health furlough since October. The Bobbs first went to Congo in 1953 to serve in the evangelistic work and have recently gone to Leopoldville to take up their work there.

Mr. and Mrs. Alexander M. Shive of our Congo Mission returned to the field on February 23. They have been in this country since the middle of November on emergency furlough because of Mrs. Shive's health.

The Shives first went to the Congo in 1920. Mr. Shive serves as an industrial missionary, and Mrs. Shive, a registered nurse, serves in both a supervisory and in a teaching capacity in one of the mission hospitals. The Shives have four children, all of whom are in this country either attending school or married.

Miss Emily Boehler of our Congo Mission has returned to the field, having first gone to Belgium for study before proceeding to Congo on April 15. Miss Boehler is a teacher of pedagogy and psychology in an advanced school for teacher training. The Congolese who attend the school are being prepared to carry on Christian educational programs and lay evangelistic work among the Christians in the Congo.

BRAZIL

Rev. and Mrs. Ed Langham and family returned to the East Brazil Mission March 20 following an emergency health furlough for Mrs. Langham. They arrived in this country on December 7. The Langhams first went to Brazil in August, 1956. They have two small daughters.

Rev. and Mrs. Thomas K. Prentice and family of the North Brazil Mission arrived in Miami on March 25 for furlough in this country. Their regular furlough was scheduled for June 1, but they have returned to this country now because of Mr. Prentice's health. The Prentices have three children. Upon arrival in this country they were scheduled to proceed to Grand Prairie, Texas.

Rev. and Mrs. J. M. Sydenstricker of East Brazil Mission, Dourados Station, left Brazil on March 22 to return to the States for regular furlough in this country. The Sydenstrickers have been serving in Brazil since 1919 in evangelistic-educational work of the mission. They will make their headquarters at Mission Court in Richmond, Virginia, during this furlough year.

KOREA

A son, Frank G. Keller, Jr., was born on March 18 in Chunju to Dr. and Mrs. Frank Keller of the Korea Mission. Dr. Keller has been serving in Korea since May, 1955, in the medical work at the Chunju Hospital. After going to the field he married Miss Janet Talmage, the daughter of Rev. and Mrs. J. V. N. Talmage, Korea missionaries. Mrs. Keller is a graduate of Maryville College and the Assembly's Training School and has been serving as a nurse at Chunju.

Dr. and Mrs. Paul Crane of the Korea Mission announce the arrival of a son, James Montgomery, on March 18 in Korea. Dr. and Mrs. Crane first went to the field in October, 1947, and have been engaged in the medical work of the Korea Mission. Dr. Crane is now on duty with the Army medical corps, but is to be discharged in August, 1958. The Cranes have four other children, one son and three daughters.

TAIWAN

Dr. and Mrs. Joseph Wilkerson of the Taiwan Mission announce the arrival of a son, Douglas Keith, in Taiwan on February 26. Dr. and Mrs. Wilkerson, who had served previously in the China Mission, have been serving in Taiwan since September, 1953. The Wilkersons have three other children.

ALABAMA

Springville — Finishing touches of the new educational building of the Springville Presbyterian Church were made recently when the Men and the Women of the Church set aside two days of the week for work projects.

On Tuesday, April 8th, the Women gathered to plant flowers and other shrubbery on the grounds of the church property. The following Thursday the Men worked on the new building itself, putting in new steps and installing kitchen fixtures.

In the meantime, the Springville Fire Department supervised the burning of debris left from the construction of the building and dead branches that were broken off the ancient oak trees during the recent snowfall and high winds. The trees on the lawn of the church grounds provide an artistic setting for the church.

The new structure has been named the William K. Blake Educational Hall and was a project of the Men of the Church. The Rev. Mr. Blake, who is now home mission secretary in the East Alabama Presbytery, was for many years pastor of the Springville church.

The building was dedicated several months ago in ceremonies conducted by Dr. James C. Wool, home mission secretary of North Alabama Presbytery, in which Springville is located, and by Emmett G. Sheppard, the pastor.

Clerk of Session is James L. Forman. Chairman of the board of deacons is John Sidney Walker, who also is president of the Men of the Church. Mrs. M. Ward Forman is president of the Women of the Church.

GEORGIA

Atlanta will be host April 14 and 15 to the Pan-Presbyterian Conference on Evangelism and Stewardship. Representatives from the United Presbyterian Church, and from the Presbyterian Churches, U.S. (Southern), and U.S.A. (Northern) will attend the conference to be held in Druid Hills Presbyterian Church.

Those attending the conference will include leaders in evangelism and stewardship from each of the denominations. They will meet to exchange ideas for improving each denomination's program in stewardship and evangelism, and for discussing various projects in which the three churches are cooperating. In addition, Presbyterian pastors from all Atlanta are invited to be the guests of the conference during a dinner meeting Monday, April 14.

Host leaders from the Presbyterian Church, U.S., with offices here in Atlanta, include Dr. J. G. Patton, executive secretary, and Dr. Bob S. Hodges, Jr., associate secretary, of the General Council; Dr. P. D. Miller, executive secretary, Board of Church Extension; and the Rev. Al Dimmock, secretary of Evangelism, Board of Church Extension.

Speaker for the dinner meeting will be Dr. Cary Weisiger, United Presbyterian pastor from Pittsburg.

Among those representing the U.S.A. Presbyterians will be Dr. John T. Peters, secretary of Stewardship and Promotion, and his associate, Dr. Marvin C. Wilbur, both of New York City. Also Dr. Donald G. Lester, secretary of the Division of Evangelism, and the Rev. Arthur M. Byers, Jr., secretary of the Audio-Visual Department.

United Presbyterian leaders will include Dr. W. J. H. McKnight, Dr. W. Scott McMunn, and Dr. Alexander S. Fleming, all of Pittsburg, Pa.; and Dr. George D. Munro of Drexel Hill, Pa., and Dr. William C. Latta, Oakmont, Pa.

This is the first time that the four-year-old Pan-Presbyterian Conference has met in the South.



Atlanta — (PN) — The Rev. James W. Newton, who since 1953 has been pastor of Presbyterian churches at Burnet, Llano, and Leander, Texas, has accepted a call to become Secretary of Promotion for the Board of Church Extension, which has offices here. Mr. Newton succeeds Dr. Charles H. Gibboney who resigned some time

ago to become pastor of Reid Memorial Presbyterian Church in Augusta, Ga.

Announcement of Mr. Newton's selection came from Dr. P. D. Miller, executive Secretary of the Board.

Mr. Newton begins his new work early in May. The new Promotion Secretary is a native of Maysfield, Texas. He is a graduate of Austin College, Sherman, Texas; and of Austin Theological Seminary, Austin, where he has also done graduate study. He was ordained by Central Texas Presbytery in 1951, and since that time served as pastor of the First Presbyterian Church, Lott, Texas, prior to his present pastorates.

Mr. Newton is married to the former Miss Doris Gertrude Stidham of Cameron, Texas. They have four sons, James W. Jr., Charles, Robert, and Stephen.

LOUISIANA

Choudrant — **(PN)** — Three major addresses and the Sunday morning sermon by four outstanding leaders of the Presbyterian Church, U.S., will highlight the two-day conference of the Louisiana Synod's Men of the Church, to be held here at Camp Alabama May 24-25.

Mr. T. Mack Blackburn of Knoxville, Tenn., president of the Assembly Men's Council, is to be the keynote speaker, speaking Saturday morning on "Workers Together In Christ." "The Church's Vocational Program" is the topic for the afternoon address by Dallas Smith of Richmond, Va., director of the department of Christian vocation, Board of Church Extension.

The 300 men expected to attend will be challenged Saturday evening by an address entitled "You Are The Church In The World," by Col. Francis Pickens Miller of Charlottesville, Va. Col. Miller is the Presbyterian, U.S., representative on the Central Committee of the World Council of Churches.

The Sunday morning sermon will be preached by Dr. Munford Gutske, professor of English Bible and Christian Education, Columbia Seminary, Decatur, Ga.

Other special features for the conference will be eleven work clinics under the general heading "You Can Work In Your Church." There will be a morning and afternoon session of work clinics so that each man may attend two different discussions. The clinics will be led by leading ministers and laymen of the Louisiana Synod. Topics include: "You Can Win One"; "You Can Wake Up Your Men"; "You Can Make the Bible Live"; "Worship Together As A Family"; "You Can Lead a Worship Service"; "Your Money Can Work For Christ"; "You Must Have Fun"; "You Can Lend Your Youth"; "You and Your Children's Vocation"; "You Must Tell Your Story"; "You Can Administer a Church School".

A special recreation program is planned for Friday night and Saturday afternoon under the direction of Robert E. Fakkema of Baton Rouge.
The business sessions will include election of officers and installation.

The Sunday school devotional will be led by the Rev. Robert B. Smith of Lakeview Church in New Orleans, and the lesson will be taught by Dr. Wm. M. Hall of Shreveport.

Present officers of the Louisiana Synod Men's Council who have large parts in planning for and carrying out the program of the conference are: B. B. Romine of Shreveport, President; A. Reed Gardner, Baton Rouge, Vice president; M. E. Mischler, Shreveport; Ted H. Sheppard, New Orleans; Hal Baird, New Orleans; Neil P. Jeffery, Jr., New Orleans; minister representative, the Rev. T. F. Wallace, Lafayette; Regional Director of Christian Education, the Rev. George H. Ricks, Baton Rouge; and the Presbytery Men's Presidents: John E. Naylor of Baton Rouge, A. Hayward Smith of New Orleans, and James K. Sehon of Delhi.

Many other laymen and ministers have important parts in the program of the conference which will be carried out on the theme "Workers Together For Christ."

SOUTH CAROLINA

Clinton — General Robert L. Eichelberger, distinguished retired World War II Army commander, will deliver the commencement address at Presbyterian College on June 2.

President Marshall W. Brown, in making the announcement today, expressed great satisfaction over the prospect of having the former commander of United States ground forces in Japan speak at PC's commencement exercises.

Gen. Eichelberger retired from the Army in 1948 after an outstanding career dating back to his 1909 graduation from West Point. His last assignment was commander of Allied and U. S. ground forces in Japan (1946-48) and he received promotion to full general in retirement in 1954.

Edward R. Leyburn (1865-1958)

The Rev. Dr. Edward R. Leyburn, 93, died on March 27 at the Prattville, Ala., hospital after several months of illness at the home of his son in Millbrook. The funeral service was conducted at the Falling Waters church, Berkeley county, W. Va., where he began his ministry, by L. A. McMurray.

Dr. Leyburn was born in Lexington, Va., on March 18, 1865. A graduate of Washington and Lee University and of Union Theological Seminary, he was ordained in Lexington Presbytery. His pastorates included the Falling Waters, Hedgesville, and Tomahawk churches (1895-1902), First Presbyterian church, Durham, N. C. (1902-1919), and First Presbyterian church, Rome, Ga. (1919-1941). After his retirement in 1941 he supplied several churches in Georgia: Jonesboro, Riverdale, Eatonton, Valdosta, Savannah, and Quitman.

In 1896 he married Nancy Granville Harlan, who died in 1939. Their four children are Mrs. Alvin E. Foster, of Atlanta; Boyd Harlan Leyburn, of Millbrook, Ala.; James Graham Leyburn, of Lexington, Va.; and Ellen Douglass Leyburn, of Decatur, Ga. There are several nephews, nieces, and grandchildren.

During his fifty years of ministry he served his Lord devotedly. He was especially interested in missionary enterprise and in the encouragement of young people. He represented the church on many commissions. His integrity of character, his earnest sermons, his participation in community life, the graciousness of his home, and his dedication as a pastor made him a beloved minister of the Word.

The Death of Rev. R. K. McCall, D.D.

The Rev. R. K. McCall, D.D., formerly of Haskell, Texas, died in Dallas, Texas, on March 27 after an illness of several months. Dr. McCall was born in Weatherford, Texas, on May 24, 1890. He graduated from Austin College, Sherman, Texas, and Louisville Theological Seminary in Louisville, Ky. He was granted the Doctor of Divinity Degree by Daniel Baker College, Brownwood, Texas.

Dr. McCall served as pastor of the Presbyterian Church of Eliasville, Texas, the First Presbyterian Church, San Saba, Texas, the Grand Avenue Presbyterian Church, Sherman, Texas, the Central Presbyterian Church, Shawnee, Okla., and the First Presbyterian Church, Haskell, Texas. Dr. McCall was active in the Lions and Rotary Clubs, and had received the Silver Beaver for his work with the Boy Scouts. He was a Mason.

He is survived by three children - Mrs. John Stevenson, Fort Worth, Texas; Rev. Don McCall, missionary to Japan, and Mrs. William Cunningham, Dallas, Texas; by two brothers - Mr. George McCall and Mr. Ezra McCall, both of Dallas, and four sisters - Mrs. C. R. Utt, Miss Nan McCall, Mrs. C. M. Daniel, and Mrs. W. R. Burns of Dallas.

A scholarship fund in memory of Dr. McCall has been established at Austin College to be used to assist worthy students. Anyone desiring to contribute to this fund may do so by mailing a gift to the "R. K. McCall Scholarship Fund," Austin College, Sherman, Texas.



BOOKS

PAPA REMEMBERS ME. Rev. Mr. J. Boyce Nelson. Vantage Press Publishers.

Something new and fresh and well written, on the Christian Home is a discovery! Especially is this true when it abounds not only in human interest, but clears through the gripping experiences of a large family. It is vitally healthy in its spiritual altitudes and strong in its clear teachings. The book follows a down-to-earth pattern of the daily life in a happy, Godly, Presbyterian home on a small farm in Arkansas. Here the finances were low but the Christian standards and guidance were exalted. A Godly father and mother so taught and trained a large family that three of the sons are now ministers in our Southern Presbyterian church and the other children have established homes of clear Christian witness and living. Thus one sees what can emerge if Christ and His words of life are forever sealed in young lives around a Family Altar. The book is definitely readable and quite engaging. It is well written and there is a liberty of expression and style that sustains interest and greatly enriches the message.

Samuel McPh. Glasgow

THE ATTRIBUTES OF GOD. Stephen Charnock. The Sovereign Grace Book Club. $8.95.

In the foreword to this volume, Dr. Gordon H. Clark asks, "When unexpectedly the essence and attributes of God are called into question, to whom else can we better go than to Stephen Charnock?" For informed theologians to ask this question is to answer it. All who desire positive information concerning God and His attributes, there is no work that has been able to supersede this classic. Though written in the 17th century it still carries a great body of knowledge that is needed in our generation.

Following the chapter on the Existence of God, Charnock discusses the Eternity of God, the Immutability of God, the Omnipresence of God, the Knowledge of God, the Wisdom of God, the Power of God, the Holiness of God, the Goodness of God, the Dominion of God, and the Patience of God.

This volume should be in the library of every theological seminary student as well as on the shelf of the minister in his study. The style is not always easy to follow, but the rewards for diligence are great.

John R. Richardson

THE LIFE OF THE LORD JESUS CHRIST. John Peter Lange. Zondervan. $3.95 per volume —Volumes 1, 2, 3, 4.

Lange's Life of the Lord Jesus Christ holds the honorable position of being the most complete life of our Lord. There are other works which more thoroughly investigate the authenticity of the gospel records, some which more satisfactorily discuss the chronological difficulties involved in this most important of histories and some which present a more formal and elaborate exegetical treatment of the sources; but there is no single work in which all these branches are so fully treated or in which so much matter bearing on the main subject is brought together or on which so many points are elucidated.

Lange refutes the views of Christ which have been propagated by Negative Criticism, and substitutes that authentic and consistent history which is truly scientific and enlightened criticism educes from the Gospels.

It is a joy to follow Lange as he gives a complete picture of Christ's earthly walk as well as his pre-incarnate and post-resurrection ministeries. It is no wonder that this work has been applauded by Christian leaders and stands today as a monumental classic in the field of Christian biography.

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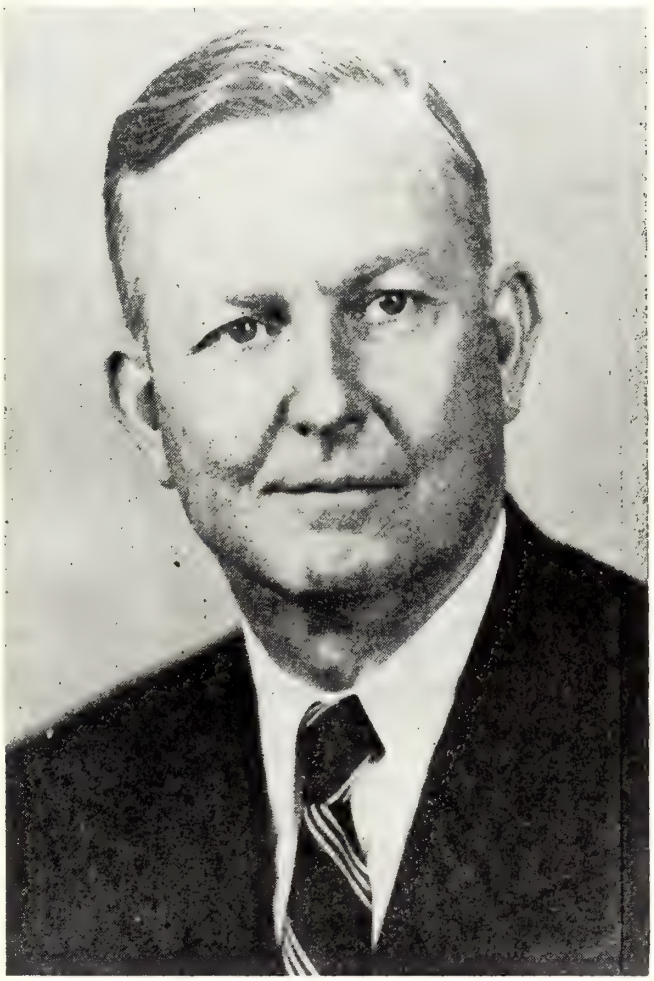
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EDITORIAL

Responsible Economics or Chaos

Why should a Christian journal concern itself with economics? For the simple reason that the Bible gives us sound advice on money, its place and use.

The Bible tells us that the love of money is the root of all evil. It tells us that seeking God and His righteousness is of first importance and that economic problems are only solved aright when God is put first in our lives.

The Bible also teaches that God holds us responsible for the money we have, that a part of it is to be used in the maintaining of the work of the Church and in promoting the advancement of the Kingdom of God in the world.

We find multiplied references to honesty and dishonesty in the Scriptures. One of the ten commandments deals specifically with stealing—whether it be money, time or *anything* else.

We do not believe the Church, as such, is expected to make pronouncements on economic matters. But, we do believe every Christian is vitally concerned with them, not only in his personal life but also in the life of the nation.

For that reason, we believe the advice of sound economists (as over against theorists whose chief dealing with money has been the spending of their pay checks while they teach the theory of economics from a university chair), should be given every consideration by Christians.

A few days ago Mr. Bernard Baruch bluntly told the President and the nation that a tax cut at this time would be the height of folly. Later he suggested that, if necessary, taxes should be raised. On the other hand ex-President Truman has urged a tax cut of five billion dollars, ignoring the inevitable inflationary effect of such an action.

Both cannot be right, but we hear the voices of countless individuals, politicians and otherwise, asking for tax cuts, increased federal spending, and a dozen other schemes for "priming the pump", schemes which would land an individual or a business firm either in jail or in the hands of a court of bankruptcy. Already more than half the value of the American dollar has been eaten away by inflation and this inflation is the result of an economic policy in vogue for a quarter of a century and which has been the height of folly.

We believe the present tax rates are a national evil. No nation has a right to confiscate property, as is the case in the higher tax brackets. These tax rates are in part the result of political expediency, the greed of the average individual, and a *prodigal waste of money* by succeeding administrations. But, they are a lesser evil than prolonged deficit spending.

The economy of the free world revolves around the American dollar. Should there be further erosion of its value through deficit spending, inexcusable waste and increased indebtedness, the entire economic structure of the free world could topple with resulting chaos.

Does this mean that the needy should be permitted to starve? By no means, but it does mean that all of us should be willing to tighten our belts and forget the childish demand for a standard of living which far exceeds that of the world as a whole and which is in turn having its devastating effect on the individual lives of our people.

It also means that there should be such an outcry for honesty, efficiency and economy in government that those politicians whose votes are determined by expediency would take immediate and effective action. Congress adjourned for the Easter holidays and it is reported that its members went home to find out how strong is the demand for tax cuts.

We believe Christians should take a lead in demanding economic policies which are sound, based on proven business procedures, and that

the preservation of the nation should be given priority over any group or bloc.

We believe that profits should be maintained to a bare minimum in time of emergency such as this. We believe that organized labor, instead of demanding wage increases, should join in this movement to preserve our national economy.

In some measure we have helped talk ourselves into the present recession. But our gravest mistake has been that of embarking on a course of controlled economy in which the law of supply and demand is ignored. No group should look indefinitely to the government for support in their particular line of business, for a prop here and a prop there but lead to additional props as time goes on.

That some men and women are now out of work is a stark reality. They are the victims of a calamity not of their own making. But their eventual plight will be far worse if they, along with the rest, are dragged down by a chaos which is the result of unsound economic policies.

We believe it is the duty of the Christian to share that which he has with those less fortunate, particularly those of the household of faith. We further believe that he, as a citizen, should set a personal example and also demand of those who represent him in the legislative halls that our laws shall conform to the known laws of economics the violation of which mean inevitable national insolvency and chaos.

L.N.B.

Strength in the Soul: Inside Braces

"Strengthenedst me with strength in my soul"
Psalm 138:3

Strength of soul is more important than strength of body. We wish our bodies to be strong. I had a bad spell of gastritis lately and I believe I have never been weaker except when I had typhoid fever. It is a terrible feeling to be that weak physically.

Do many of us think of how tragic it is to have a weak soul? Yet I am afraid that this is more common than weakness of body. Two men were talking. One, whom we will call Tom, said to his friend who was a congressman—John, how could you vote the way you did? You knew it was wrong. John replied, Yes, I knew it was wrong, but the pressure was so great I had to vote the way I did. Man, where were the "inside braces" said his friend. When we read how some people have voted and acted we, too, would say, where are the inside braces? Where is their strength of soul?

Only God can give us this sort of strength. Be strong; *be made strong,* in the Lord and in the power of His might. How often God urges people to be strong! Only be thou strong and very courageous that thou mayest observe to do all that is written in the book of the law, said God to Joshua as he began his work as leader.

How much our leaders today need this exhortation: we see a great deal of moral and spiritual weakness in high places. We are shocked and shamed by the revelations that come as some investigating committee uncovers the past records of men. We feel like saying, Where are the inside braces?

Such strength in the soul is not only needed in politics and business; it is needed in the church. Where would the church be today if Martin Luther had not had some strength of soul? The church is always in danger from *outside pressure.* Let us look well to our *inside braces.*

J.K.P.

God or Success? ? ?

Each of us needs to remind himself continually that we worship the God and Father of our Lord Jesus Christ, that we are not to make success our god. The Christian is a disciple of Him Who took the form of a servant and was obedient to His gracious Father even unto death and that the death of the Cross, he is not to be a disciple of that Nazi Leader who declared that success was the only earthly measure of right or wrong.

There is a vital implication of the great Protestant doctrine of justification at this point.

It is not my place to justify myself by what the world calls success. Nor do I have to build myself up by running the other man down. After all I am an unworthy sinner. How can

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I justify myself? And I am a believer in Christ, why need I justify myself? IT IS GOD WHO JUSTIFIETH, who is he that condemneth?

Again, let us be content with what we have for He has said, I will never leave thee or forsake thee, that is, I will never fail to uphold thee, I will never desert thee or leave thee in the lurch. Trusting ourselves to His merciful care, let us be content with whatever measure of success he has been pleased to give us in our several fields of service. For godliness with contentment is great gain. With the eye of faith, Calvin saw the sovereign hand of the gracious Father so clearly that he wisely warned against that noxious pest of ambition for success or glory in this world. Whenever a man thinks he has to become a success he is likely to trim his sails and turn every way to please all of those with whom he has to do, and in the end be discounted by all for his tergiversations.

When young William Plumer Jacobs went as pastor of the little Presbyterian Church in Clinton, S. C., God impressed upon him the word which He had spoken concerning Baruch, the servant of Jeremiah. "Thou desirest great things for thyself, desire them not. But thy life I will give thee." As a result, there are few ministers whose life service has borne as much lasting fruit as did that of Dr. Jacobs. May we also worship his God, the God and Father of our Lord Jesus Christ, and trust Him to give us whatever measure of usefulness and success He decides is best for us, for all about us . . . and for the glory of His own grace as that is revealed in Jesus Christ.

W.C.R.



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Let's Give

BECAUSE God loves a cheerful giver.

BECAUSE He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. (II Cor. 9:6)

BECAUSE Giving to the Lord is the Christian's privilege, not merely his duty.

BECAUSE To UNRICH ourselves of worldly goods is to ENRICH ourselves in heavenly treasure.

And Tithe

BECAUSE The Lord gives us title to nine-tenths of our possessions but makes us stewards of His for the other tenth.

BECAUSE God claims the tenth as holy unto Himself. (Lev. 27:30)

BECAUSE God puts the brand of the robber on the withholder of His tenth. (Mal. 3:8)

BECAUSE America's depressions and business upsets have been in large part caused by the failure of God's people to give God His part. (Mal. 3:9)

BECAUSE God challenges us to "prove" Him by tithing and tithers have repeatedly testified that He does not fail. (Mal. 3:10)

BECAUSE The tithe is fair to rich and poor alike. Percentage, not amount. (II Cor. 8:12-15)

BECAUSE Jacob in Genesis 28:22 made a promise and we, as God's children, must either reject or confirm that promise.

Ask your own conscience the question. Am I doing my just part unto the Lord? Your conscience will give you the answer, if you will listen.

R. LeC.

"Blessed Is the Man Whom Thou Chasteneth"

The trials of Job are worthy of study because "man that is born of woman is of few days and full of trouble." David found that kings are not immune to tribulations and Isaiah described the coming Messiah as a "man of sorrows, acquainted with grief."

Any person who has not experienced heartaches has much to learn from God. Many times we see good people suffering and Paul, sometimes credited with writing Hebrews, tells us in that Book, "Whom the Lord loveth, He chasteneth." John confirmed this in Revelation

with almost the identical words, quoting our Lord, "As many as I love, I rebuke and chasten."

Under conditions that try men's souls, we sometimes wonder why, as Cowper wrote, "God moves in a mysterious way, His wonders to perform." The best explanation is, He is testing our faith. Personal tragedies overwhelm us and disasters strike us down and as we fall to our knees we pray. Our first prayer is a cry for mercy. But the proper prayer is a plea for faith, more faith, stronger faith so that we may understand.

Few men could live under the strain Elijah endured in his long struggle with two of the worst characters in the Bible. Living in a mountain cave, Elijah perhaps cried out, "Oh Lord, what else?" when a terrible wind rent the rocks, an earthquake shook the mountain and a fire swept by. God was not in the wind, the earthquake or fire, but He spoke to Elijah and it was a still small voice. In your darkest hour, if you will listen, this voice will speak to you. Have faith: pray "I believe, help thou mine unbelief," and you will be able to sing with David, "Blessed is the man whom Thou chasteneth." Faith only will heal the wound and dry the tears.

Ralph Brewer

Narrow-Mindedness

By Roy L. Smith

The PREACHER is sometimes accused of being narrow-minded because he insists upon the Christian forsaking all to follow Christ.

But all of life is narrow, and success is to be found only by passing through the narrow gate and down the straitened way.

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from this formula is forbidden.

There is no room for broad-mindedness in music. There can only be so many notes in a measure. The skilled director will not permit his first violin to put even so much as an extra thirty-second note in the music.

There is no room for broad-mindedness in the mathematics classroom. Neither geometry, calculus, nor trigonometry allows any variation from exact accuracy, even for old time's sake. The solution to the problem is either right or wrong. No tolerance there.

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is played according to the rules, with no favors shown for charity's sake.

There is no room for broad-mindedness in the garage. The mechanic there says that the piston rings must fit the cylinder walls within one two-thousandth part of an inch. Even between friends there cannot be any variation if the motor is to run smoothly.

How, then, shall we expect that broad-mindedness shall rule in the realm of religion and morals?

—War Cry

The 1958 Vacation Fund

The Vacation Fund has been in operation for many years helping to make possible the coming of underpaid mission workers to one of our summer conference grounds. The Fund is not in the Assembly's budget and will never seek to be included. The money which it uses annually comes from individuals who send it on a purely voluntary basis.

In 1957, approximately one hundred workers were invited to Montreat, Mo-Ranch or Massanetta Springs through grants from the Vacation Fund. One of these who serves a mountain mission field, writes as follows:

"I want you to know how much the vacation meant to me. This was my first real vacation and I did not realize how much it was needed until I got away. I hope there is a way for those who made this gift possible to know that I am deeply grateful."

The file of the Vacation Fund contains dozens of such letters, each one desiring to have the donors know how much their gifts had meant to workers whose family budgets do not make possible any vacation away from home.

If the reader feels that this is a worthy use of money which he dedicates to the Lord, then he is invited to share in the 1958 Vacation Fund. Last year's gifts for this purpose ranged all the way from five to two hundred fifty dollars. Any amount is appreciated. We are entirely dependent upon this appeal reaching the hearts of generous individuals. Except for a few letters being sent to former donors, this is the only call that will be made for 1958. Those who desire to have a part in this quiet ministry are asked to make check payable to "The Vacation Fund" and mail to Mrs. Ira D. Holt, Treasurer, P. O. Box 358, Montreat, North Carolina.

Recommend The Journal To Friends

A Universal Religion

By Gordon H. Clark, Ph.D.

Every devout Christian hopes that Christianity may become a universal religion—universal in the sense of a geographical expansion throughout all the world. To some minds this can occur only if Christianity discards its concrete particularity and becomes universal in the philosophic sense of a generic universal. Such, for example, is the opinion of Professor William Ernest Hocking in his recent volume *The Coming World Civilization.*

"The day of private and local religions is over," he says (p.80). "Jealous gods and chosen people are normal chiefly within an accepted polytheism no longer thinkable." Although the word *local* in the first sentence seems to have as its antithesis a geographical universality, the second sentence shows clearly that a generic universality is his desideratum.

This becomes entirely clear ten pages later. It might seem that Christianity is definitely committed to the historic person of Christ. The Scriptures teach, "He that loseth his life *for my sake,* the same shall save it." But Dr. Hocking rids us of the particularity by a reinterpretation: "In this expression, the words, *for my sake,* indicate an essential factor of the thought; namely, the affirmative power of a purposeful devotion" (p.90). It cannot be denied that 'the affirmative power of a purposeful devotion" is a universal, a universal so abstract and so general that it can well cover the devotion of Khrushchev in purposefully working himself up to undisputed dictatorship. Or if this is too strong a reply, at least it may be said that nothing of Christ's original meaning remains.

In fact, nothing of Christ remains. For the prophesied, virgin-born, miracle-working, and risen Christ there has been substituted a merely human teacher. Read the following quotation carefully. "The good faith of a religion will then appear in its appeal to experience, first that of its prophet as an example of his own teaching, then that of each believer. For Christianity this means that God's work and love are perceivable by each human being—not as past history—but in his own way and context and time. 'Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' The 'any man' is significant. To make these words good, the being who speaks them—here called 'the Spirit' —must be, as the man of Nazareth could not be, omnipresent in space and time" (p.98). This removal of Christ from Christianity—the Christ of the New Testament—becomes still clearer as we proceed.

The reduction of Christ to a teacher and the denial of his omnipresence would seem to imply a rejection of the Incarnation. But Dr. Hocking does not reject doctrines: he generalizes them. "The doctrine of Incarnation (note the omission of the definite article) could be defined as a generality whose role it is to escape from generality, accepting the responsibility of the universal for realization in the particular" (p.180-181). What a beautiful Christmas theme this makes!

Faith in a universal religion, that is, faith in a common quality that can be found in all particular religions, requires considerable alteration in the idea of God as well as of Christ. It requires a different view of faith also. "The deep naturalness of Christianity grows on me as I write. . . . To much of the modern spirit, and indeed to the robust self-confidence of normal humanity, Christianity has seemed, and seems, unnaturally preoccupied with the ideas of sin. And I would stand with the firm human sense of right in the cosmos, ready to call God to account as well as to be called to account: whoever and whatever is responsible for my existence must respond to my just demand that existence-as-aspiring-being shall not be a condemnation to futility" (p.104).

But far from being natural to robust self-confidence, the Christian view of man is that of a lost and miserable sinner who has no ground on which to call God to account for anything. "Thou wilt say unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

However, if one accepts the ideal of a universal religion, a religion of the generic quality in all religions, one must accept a natural religion. Therefore Dr. Hocking says, "The faith of the Christian is continuous with the nature-faith by which all men live" (p.113). It is by this idea of continuity that the author is able to identify the essence of Buddhism with the essence of Christianity. The historical particularities of the two religions are relatively unimportant in contrast with their essential identity.

"Thus understood, the Only Way, so far as its essence has by valid induction achieved finality, is no longer the Way that marks one

religion from all others: it is the Way *already present in all,* either explicitly or *in ovo.* The several universal religions *are already fused together, so to speak, as the top.* . . . The religions of mankind—Buddhism not excluded—are already one religion" (ital his; p. 149).

To justify this merging of all particular religions into an empty abstraction, Professor Hocking asserts that "Affirmation is not exclusion. . . . Christian faith does not present itself as an hypothesis competing with other hypotheses. . . 'This Way is a way of peace.' As affirmative, it is not exclusive" (p.138). But when Jesus said, "No man cometh unto the Father but by me," his affirmation was completely exclusive.

What then can such a universal religion offer us. On this point Dr. Hocking is definite. This religion, he says, "will promise him no escape from pain and ill fortune; it will offer him the Cross—his own" (p.188). Thus it turns out that the universal religion teaches that each man must bear his own sins in his own body on the tree. It is indeed a religion of despair.

But Christianity is a religion of salvation and has nothing in common with this Buddhism.

Paul and His Friends at Rome

ROMANS 16-1:24

By Rev. Cothran G. Smith, D.D.

This chapter full of its strange and obscure names is part of our New Testament. When *first* read aloud among the little Christian group it must have kindled keenest interest. By the light of the candle or the little flickering lamp see the face of this slave, or this poor woman, or this converted Gentile whose name is mentioned in Paul's letter and read his thought: "How kind of Paul to remember me! What a help it is to know that the holy apostle with all the care of all the churches upon him, living as he does in the midst of plots and perils, yet finds time to think of me and pray for me. If I be dear to him, must not I be dear to his Lord and mine?"

PAUL'S AFFECTION — THE LAW OF CHRISTIAN LOVE. Christians needed each other's help in those days. They were as lambs in the midst of wolves, torches beaten upon by the storm of persecution and blown out by the winds of worldliness, upheld by love in the midst of a perverse and crooked generation. "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Romans 12:10. "See how these Christians love one another," the envious heathen said. Would they do so now? Would they find this sort of affection among us here? They loved one another and their great apostle set them the finest example. With all the greatness of his mind, we marvel here at the greatness of his heart. These people were his children, his treasures, his great reward. Let this list of more than 20 names teach us the duty of a wider sympathy, more tender regard for all men and especially a living memory of our brethren in the household of faith.

PAUL'S REGARD FOR CHRISTIAN WOMEN — THE GLORY OF CHRISTIAN WOMANHOOD. In this chapter alone, seven women, Phebe, Priscilla, Tryphena, Tryphosa, Persis, Julia, the sister of Nereus, the mother of Rufus, whom Paul, in tender memory of her kindness, calls also his own mother—all are recognized with words of gentleness and praise. Do we recognize the vast debt we owe to the work of women? Although women today do more than men in quiet charity, tending the sick, teaching the young, visiting the poor, although they are more patient, thorough, tender, skillful, self-denying, painstaking than the vast majority of men in Christian service, yet their needs and their gifts are far less appreciated than they deserve. Paul recognizes woman, the sister and helpmate of man,—two voices in counsel, two builders by the hearthside, two helpers in the tangled business of the world and in the sublime tasks of the Kingdom.

PAUL'S ESTIMATION OF SLAVES—DIGNITY OF MAN IN THE SIGHT OF GOD. Many here greeted by Paul and encouraged, were poor men and slaves. It is the nature of the world to flatter great men. The slave was a poor fellow who might be starved or branded, or flung to the fish if he broke a crystal vase. But with God, great men and small are fellow passengers toward the grave. In a few short breaths, Nero might be forgotten while the slave is carried by angels into riches of glory untold.

PAUL'S DISCRIMINATION — VARIETY OF GIFTS AND SERVICES IN THE KINGDOM. Even between good and holy men there is a difference. Paul gives words of praise appropriate to each. Phebe is "a servant of the church." vs 1. Priscilla and Aquila (the wife put first as nearly always, because she happened to be the more able and active of the two) have risked their necks for Paul. Vs 4. Epaenetus is "well beloved." vs 5. Mary "bestowed much labor." vs 6. Andronicus and Julia were fellowprisoners. vs 7, and were older in the service of Christ. So God bestows on us different gifts and expects of us different forms of service. We must each of us do what we can, not envious of others, living with our own consciences, faithful to *our* duty as God shows us *our* duty.

PAUL'S MESSAGE MAKES THESE PEOPLE EVER MEMORABLE—IMMORTALITY OF GOD'S SERVANTS. From the obscure and totally forgotten dead these names shine out touched by the glory of their faithfulness to Paul and devotion to Paul's great Master.

The Bible's Teaching About Its Own Inspiration

By M. A. Hopkins, Th.M., D.D.

The first chapter of the Westminster Confession of Faith is headed "Of The Holy Scripture," thus indicating that the framers of the Confession considered the Scriptures of basic importance as the source of all Christian belief and doctrine. Section II of the same chapter states very definitely that the Bible consists of the 39 books of the Old Testament and the 27 books of the New Testament, and none others, making this plain by adding a list of the names of the individual books. The Bible, thus constituted, is God's inspired revelation of Himself and His will to men.

But this at once raises the question: How do we know that the Bible is God's inspired revelation? The standard works on theology, and such books as L. Gaussen's THEOPNEUSTIA and Dr. Warfield's REVELATION AND INSPIRATION, adequately deal with the subject. But the average believer does not have access to nor the time to read such technical books. Surely there must be a more simple and direct method of dealing with this subject of basic importance, a method that is accessible to every Christian, and will prove satisfying to all who use it. This article is an attempt to state this simple method.

The Bible is divided into the Old and New Testaments; and the New Testament is subdivided into the Four Gospels, Acts, Epistles, and the Revelation. Let us see what the Bible itself has to say about the inspiration of these several parts.

I. *The Inspiration of the Old Testament.*

Every time our Lord and His apostles refer to the Scriptures they mean the Old Testament of their time, which was the same as it is in our day. An examination of all the references would be beyond the scope of this article. So we will limit ourselves to a few salient references.

In II Tim. 3:16 we read: "All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." In these verses Paul was referring to all the 39 books of the Old Testament. He obviously did not refer to the 27 books of the New Testament for at that time the New Testament had not been completed.

Hebrews 1:1-2 says that in the Old Testament God spoke to men by the prophets, and in the New Testament by His Son. Again in II Peter 1:21 we read: "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

I Cor. 2:9-16 is another important passage. In it Paul describes three successive steps in the transmission of truth from the heart of God to the heart of man. These steps are: REVELATION, the act of God the Holy Spirit imparting to the writers of the Bible, truth incapable of being discovered by man's unaided reason (2:9-12); INSPIRATION, the act of God the Holy Spirit enabling believers as they read the Bible to understand the truths given by revelation and written down by inspiration (2:14-16).

II. *The Inspiration of the New Testament.*

But since the above references are limited to the Old Testament, what about the inspiration of the New Testament? Our Lord in His last discourses with His disciples on the eve of the crucifixion did not leave us in any doubt on this subject. Every part of the New Testament is covered as we shall see from the following headings and references.

1. The Inspiration of the Four Gospels.

In John 14:26 Our Lord said: "But the Counselor, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I have said to you." Here our Lord guarantees the inspiration of the Four Gospels. All the teachings of Christ, His discourses, His conversations, His prayers are included. Fifty years later all these were as vivid to John's mind as when he first heard them from the lips of Him who spoke as never man spoke. What was true of John applies equally to the other three Evangelists. All remembered and wrote under the inspiration of the Holy Spirit.

2. The Inspiration of the Acts.

In John 15:26,27 we read: "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, He will bear witness to me; and you also are witnesses, because you have been with me from the beginning." Now the Book of Acts is the book of witness as we see from Acts 1:8: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of earth."

The witness of the apostles and the witness of the Holy Spirit were not two separate witnesses, but one witness carried on by the Holy Spirit through the apostles as His instruments. This interpretation is confirmed by Acts 5:32: "And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey Him." The presence and power of the Holy Spirit so permeate the Book of Acts that Dr. A. T. Pierson called it "The Acts of the Holy Spirit." The Holy Spirit is mentioned in Acts about forty times. All that is recorded in Acts was done and said under the inspiration of the Holy Spirit.

3. The inspiration of the Epistles.

In John 16:12-15 we read: "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come. He will glorify me, for He will take what is mine and declare it to you. All that the Father has is mine; therefore I said that He will take what is mine and declare it to you."

Acts is the history of the establishing of many churches by the Apostles Peter and Paul and their co-workers; in the Epistles we have the letters of instruction written to these churches for their spiritual guidance. These 21 Epistles contain the truth into which our Lord said the Spirit of truth would guide His church. Our Lord's word guarantees the plenary inspiration of this whole body of revealed truth for the church of all ages. This body of truth belongs to the Father, and to the Son, and is declared through the Spirit — it is stamped with the seal of the Triune God.

4. The Inspiration of the Revelation.

In John 16:13 we read: "And He will declare to you the things that are to come." In Rev. 1:1 we read of "the things which must shortly come to pass"; in Rev. 1:19 John is told to write "the things which shall come to pass after these things"; and in Rev. 4:2 we read: "I will show you the things which must come to pass after these things." We should include under "the things that are to come" not only the Revelation, but all the prophetic parts of the New Testament. Only God knows the future, and only through His Spirit has He ever revealed it to men. Read carefully Isaiah 46:9-11. And so in II Peter 1:19 we have "the prophetic word made more sure, to which you are doing well to pay attention, as to a lamp shining in a dark place."

Thus we see that the Bible from Genesis to Revelation is guaranteed by our Lord Himself in the last solemn sacred moments of His life on earth to be the inspired record of God's revelation of Himself and the way of salvation. It is therefore able to make us wise unto salvation through faith which is in Christ Jesus (II Tim. 3:15). Its grand aim is to glorify the Lord Jesus, Jesus Christ (John 16:14), and to make Him known unto the uttermost part of the earth (Acts 1:8; Psalm 67:2). Let us then accept the Bible "not as the word of men, but as what it really is, THE WORD OF GOD" (I Thes. 2:13), and let us proclaim it with full assurance and authority — "THUS SAYS THE LORD."

When Christ the Saviour Entered

(May be sung to the tune of Webb)

When Christ the Saviour entered
Into Jerusalem,
He came with meekness claiming
Messiah's diadem.
With palms of triumph waving
The faithful ones did sing
And little children chanted:
Hosanna to the King.

But when the faithless city
Did not the Christ accept,
He saw their doom was coming
And Christ the Saviour wept.
Today, some still reject Him
And scorn His blessed face,
But we would now with praises
Accept His saving grace.

Upon the cross He suffered,
His precious blood was shed,
He died for guilty sinners
And rose again from dead.
The music of the gospel
Inspires our hearts to sing
With humble adoration:
Hosanna to the King.

The blessed Christ our Saviour,
With crowns upon His brow,
Will come some day in glory
And every knee shall bow;
Then with His faithful people,
The ransomed from the Fall,
We'll sing the praise of Jesus
And crown Him Lord of all.

—Carl McCurray, Ph. D.

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LESSON FOR MAY 18

By THE REV. J. KENTON PARKER

God's People Tested

Background Scripture: Numbers 13:17 - 24:45
Devotional Reading: Hebrews 3:5-19

At Sinai the children of Israel had been given the Law, both Moral and Ceremonial, in order that they might know how to worship the Lord and keep His commandments. The Tabernacle had been built and now they were ready to continue their journey to the land of Promise. They were organized so that every man knew just where he belonged when the marching orders came. The Levites were given charge of the Tabernacle, and each tribe knew just where they were stationed. Trumpets were used to give the signals, and they were guided by the pillar of fire by night and the cloud in the day time. "And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, "Return, O Lord, unto the many thousands of Israel." They made a unique and truly remarkable army.

They had some preliminary tests before the supreme test which is the subject of the lesson. These tests were very unsatisfactory. The people complained about almost everything: the mixed multitude longed for the fish and cucumbers and melons and leeks and onions and garlic which they had enjoyed in Egypt. They seemed to forget all about the bitter bondage and suffering which they experienced in the land of captivity. Moses became displeased and discouraged and said, I am not able to bear all this people alone, because it is too heavy for me. Seventy elders were chosen to help him. The Lord sent quails in abundance to give them flesh to eat, for they were tired of the manna, the bread from heaven, which God had provided. The eating of the quails brought a plague upon them. Even Aaron and Miriam turned against their brother. Miriam seemed to be the leader and was severely punished for this rebellion.

They finally reach the wilderness of Paran, on the border of the land of Promise, about eleven days journey from Mount Sinai. God commands Moses to send twelve men, one for each tribe, to spy out the land. This was to be the great test. Would the children of Israel have the faith and courage to stand this test? In the book of Hebrews (see Devotional Reading) the result is given in these words: "So we see that they could not enter in because of unbelief." Three great sins mark their failure: unbelief, disobedience, presumption. The story is familiar to us all; the account of the sending of the spies; the two reports brought back; the reaction of the people; their punishment; and finally, an act of presumption which brought defeat by the Amalekites and Canaanites. I wish to review the story and point out some valuable lessons for us; for these things are written for our learning.

I. *The Twelve Spies:* 13:1-25.

One was chosen from each of the twelve tribes. The only two worth remembering are Oshea, the son of Nun , (Moses called him Joshua) for the tribe of Ephraim, and Caleb, the son of Jephunneh, for the tribe of Judah.

These men searched the land from the wilderness of Zin unto Rehob. When they came to Eshcol they cut down a branch with one cluster of grapes and bare it between two upon a staff. They also brought of the pomegranites and figs. They made a thorough search of the land for forty days.

II. *The Two Reports*: 13:26-33 and 14:6-8.

When a committee brings in a report it often happens that the members of the committee cannot agree, so two reports are brought back. This was the case with the twelve spies. All agreed as to the desirable character of the land, that it was a land that flowed with milk and honey, and wonderful fruit. They all seemed to agree also that the inhabitants of the land were strong and well-fortified. At this point, however, the reports differ. Ten of the spies discouraged the people and said, we are not able to go up against the people; for they are stronger than we; and there we saw giants . . . and we were in our own sight as grasshoppers, and so we were in their sight. Two of the

spies, Caleb and Joshua, encouraged the people to go up at once and take the land; that they were able to overcome it. Then men saw the giants, and said, we are not able; two men *saw the Lord,* and said, we are able, if the Lord delights in us.

As is usually the case, the congregation accepted the majority report. They wept and murmured, and said, Let us make a captain, and let us return into Egypt; and when Caleb and Joshua rent their clothes and urged them not to rebel against the Lord, but to go up and take the land, they were on the verge of stoning the two spies, when the glory of the Lord appeared in the tabernacle. The Lord threatened to smite them and disinherit them, and make Moses a greater nation.

Now we see Moses as an intercessor for his people. He pleads with the Lord to pardon them, saying, The Lord is longsuffering and of great mercy, forgiving iniquity and transgressions . . . and the Lord said, I have pardoned according to thy word. However, there was a penalty attached to this pardon: all of the men, twenty years old and upward, would perish in the wilderness, only Caleb and Joshua being kept alive to enter the land. For forty years—a year for each day they spent in spying out the land—they would wander in the wilderness. The ten spies who brought in the evil report died by the plague.

III. *An Act of Presumption*: 14:40-45.

When they heard the penalty for their unbelief and disobedience, they reacted like children, and grown people, too, often act. They said, we will go up, for we have sinned. Moses warned them not to attempt this: Go not up for the Lord is not among you. But they presumed to go up and were smitten before the Amalekites and Canaanites. The whole experience at Kadesh-Barnea was a terrible one. (It would be well to read what Moses says about it in Deuteronomy, chapter 1).

Now, for some lessons we can learn:

1. The majority is not always right. Dr. Campbell Morgan makes a very strong statement in connection with this incident. If I remember correctly, he says that in nine cases out of ten, the majority is wrong. This may be an overstatement, but we do know that in case after case, it is true. Take the tragic case of Christ. The majority were crying, crucify Him, crucify Him.

If the majority is so often wrong what can we do? In the church and in the nation, the majority rules. When we vote we usually decide by a majority vote. In some cases the majority has to be two-thirds or three-fourths. This rule shows that we are recognizing the fact that the majority is often wrong, and that any sizable minority ought to be recognized.

If majorities are often wrong, then how careful we ought to be to have enlightened voters! Take our own country, for example. We have an increasingly large number of people who hardly know what they are voting for. A few skillful politicians can easily stampede them into voting for wrong things. Good, thoughtful people are "snowed under" and the result is that we get wrong men elected.

There is danger, too, in our church courts. Are the meetings of our Assembly and Synod and Presbytery always clearly led by the Spirit of God? Some of us who are often in the minority feel very unhappy at times because of some decision. We are accused of being "poor sports" or "sour grapes". When a church court is guided by the Holy Spirit, then its decisions will be right; if it is swayed by passion or prejudice, or even the eloquence of men, it may be in the wrong.

2. Are we men and women of faith? Do we see only the giants, and fail to see the hand of God? Only two men out of twelve had faith to believe and follow God. We do not know whether there were any among the congregation who had faith, or not. We know that Moses had, and we presume that Aaron and some others had at least some faith. However, the whole congregation had to suffer. It is this way in the church. The church has often failed to "go up at once and possess the land." If we had responded to the call for missionaries to Japan we might have been spared the horror of war with that nation.

3. Intercessory Prayer is the highest form of prayer. Moses is at his best when he is interceding for his sinning nation. So was Abraham when he pleaded for Sodom; Nehemiah, Ezra, and Daniel; and our Great Intercessor as He prayed in John 17 and as He intercedes for us at the throne of grace.

4. We will utterly fail if we try to go up and take the land *without the Lord.* Sometimes the church has some project or plan which seems good, but the Lord is not with us or with the plan. Let us not make our plans and then expect Him to go with us. Let us be sure that we follow when He leads, but not run before He calls or without Him; wait for Him.

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YOUNG PEOPLES Department



YOUTH PROGRAM FOR MAY 18

By THE REV. B. HOYT EVANS

Getting Along With God

Scripture: Hebrews 11:1-6

Suggested Hymns—

"What a Friend We Have in Jesus"

"Break Thou the Bread of Life"

"Trust and Obey"

Program Leader's Introduction:

In this program we are dealing with the most basic of all relationships. If we know how to get along with God, there will be no problem in getting along with ourselves and with others. The person who is properly related to God has met with success in the most fundamental sense. If we do not know God, all other achievements are relatively worthless. (Read Mark 8:34-37.) On the other hand, the person who knows God with both heart and mind has the most precious possession that one can have.

Our speakers will suggest some tried and true ways of getting along with God.

First Speaker:

In order to know God and be properly related to Him we must believe in Him and in His Son Jesus Christ. (Read Hebrews 11:6 and John 14:6.) Faith is important in our human relationship. We cannot call a person friend or claim to be his friend unless we believe in him. When we say that we believe in a friend, we mean that we actually put our trust in him. The faith which is pleasing to God and which relates us to Him must include trust. It is by faith that we are saved. (Read Ephesians 2:8, 9.) It is by believing in God's Son that we become His children. (Read John 1:12.) It is by faith that we enter the family of God, and it is by faith that we continue as members of that family. Without faith it is impossible to get along with God.

Second Speaker:

Another thing that is essential to getting along with God is prayer. Prayer is our means of communicating with God. Communication is certainly necessary in our human relationships. There is a very natural desire to express our thoughts and feelings to our earthly friends, and if we were to be denied the opportunity to communicate with our friends, it would be very detrimental to the friendship. It is God's desire that we pray to Him. (Read Luke 18:1 and I Timothy 2:8.) He wants us to praise Him and to make our desires known to Him. (Read Philippians 4:6.) He charges us to pray for each other and promises to honor our prayers. (Read James 5:16.) A prayer must be made in faith if it is to be honoring to God. A prayer without faith is mockery, but we have God's word that He will answer the prayer of faith. (Read Matthew 7:7-11 and 21:21, 22.)

Third Speaker:

If we would get along with God, we must have a clear knowledge of His will for our lives and our salvation. This knowledge is revealed in the Bible, because the Bible is actually God's word to us. (Read II Peter 1:20, 21.) What is said here concerning the origin of prophecy can be said for the whole of the Scriptures. The Bible is given by inspiration, and it is profitable for our spiritual development. (Read II Timothy 3:16, 17.) Since these things are true of the Scriptures, it behooves all Christians to be very diligent in reading and studying the Bible. (Read II Timothy 2:15.) When we speak of reading and studying the Scriptures we have in mind far more than the dutiful scanning of a few verses each day. If our Bible reading is to be most profitable, we must come to it in prayer and faith with a willingness to give our very best efforts to understanding what God has to say to us. If we read and study the Bible in this way, it will be af great help in getting along with God.

Fourth Speaker:

The gospel hymn "Trust and Obey" contains some very rich Christian truth. Real faith is not to be found apart from obedience. When the Bible says of God that "without faith it is impossible to please Him", it is understood that the faith is the kind that produces obedience. Jesus said, "Ye are my friends, if ye do whatsoever I command you." John 15:14. Faith, prayer, and Bible study will result in our knowing the will of God. As we come to know His will for our lives, we must do it. God does not give us knowledge just to satisfy our curiosity, but in order that we may do His will and glorify Him. If we would get along with God, we must be obedient children. (Read I Peter 1:14-16.) "There is no other way to be happy in Jesus, but to trust and obey."

CHILDRENS Page



He Lied

Bobby was a very unhappy boy; and that was strange, for he was usually jolly and full of fun. Everybody liked Bobby. But today he was very miserable, because he had told his mother a lie, and she believed him. She had faith in Bobby and that made his lie hurt all the more. His mother thought he was sick because he could not eat all of his dinner. He went off by himself and tried to think what he should do. Then he remembered a verse he had memorized at Sunday School: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1. Jno. 1:8) He got on his knees and told Jesus he was sorry. Then he knew the next step to take, and he went to his mother and told her the truth. She put her arms around him and forgave him and kissed him. Bobby was a happy boy again.

The Bible says he "that maketh a lie" shall not enter heaven. (Rev. 21:27) "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue (Ps. 120:2) W.



WOMENS Work



Bible Study for Circle Leaders on *"The Church in the New Testament"*

Prepared by Morton H. Smith, Professor of Bible Belhaven College, Jackson, Mississippi

LESSON 6: An Obedient Church

The Lesson in Outline:

I. The Place of Obedience in the Christian Faith.

A. Adam's Disobedience

B. Christ's Obedience and our Salvation— Romans 5:12-21; Phil. 2:8; Gal. 4:4-5

C. Christ's Obedience, Our Example — Phil. 2:5-8

II. The Church and Obedience

A. Disciples - measure of love - obedience - John 14:15

B. Examples of Peter, Philip, Paul

1. Pentecost - Acts 1:4
2. Peter and John - Acts 4:19; 5:29
3. Philip - Acts 8:26-40
4. Peter and Cornelius - Acts 10:1-11:18
5. Paul - Acts 26:12-20

III. The Rule of Obedience - Christ the Sole Lawgiver in Zion - The Bible, the Only Infallible Rule of Faith and Practice

I. The Place of Obedience in the Christian Faith

A. Adam's Disobedience

The Place of obedience in the Christian Faith is seen from the very beginning of the Bible. The test given to Adam in the Garden of Eden was with respect to obedience. The whole point of this test was to bring man to a self-conscious act of obedience, not on the basis of his own reason, but purely on the basis of God's Sovereign command. Had man passed this test, we have every reason to believe that he would have been confirmed in righteousness, a life of obedience.

We all know that he failed this test by a flagrant act of disobedience. The very essence of sin is "any want of conformity unto or transgression of the law of God." In other words, sin either as a transgression or a lack of conformity to the law is disobedience to God. This being the case, the greatest need of the sinner is the removal of disobedience and the life of positive obedience.

B. Christ's Obedience

The wonderful grace of the gospel is that God has provided in His Son One who has become a true Servant, who became obedient, even unto death. "When the fulness of time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). In that Christ was born under the law He "humbled Himself, becoming obedient even unto death, yea the death of the cross . . . " (Phil. 2:8). He fulfilled our obligation as the Second Adam (I Cor. 15:45,47). Whereas the first Adam had disobeyed and fallen, the Second Adam obeyed and earned life eternal. "For as through one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous" (Rom. 5:19 Cf. 5:12-21).

In His life Christ kept the Law of God perfectly, thus earning for us the positive merits of the fulfilled Law. This is often called His active obedience. And then in His death, though He was without sin, yet He passively submitted Himself to the payment of the penalty due sinners, that He might redeem them from their sins. This is known as His passive obedience. We needed both aspects of His obedience in our behalf, and God has graciously provided the answer to our needs in Christ Jesus.

C. Christ's Obedience, Our Example

Next to the fact that Christ is our Saviour, He is our Example. In the passage in Philippians 2 where Paul describes the humiliation and work of Christ it is in support of the exhortation that we follow His example that he sets forth this description. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God . . . taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled Himself, becoming obedient, even unto death, yea, the death of the cross." (Phil. 2:5-8). If Jesus our Head became obedient, then certainly the Church should also be characterized by obedience to the will of God. Let us now examine how the New Testament Church was obedient.

II. The Church and Obedience

A. Disciples Instructed in Obedience by Christ - John 14:15

Often we think of obedience as motivated by fear of consequences for disobedience. This is not the motive that Jesus sets forth to His disciples just before going to His death. He said, "If ye love me, ye will keep my commandments" (John 14:15). John in I John 4:7-21 teaches us that we cannot love God first, until we come to know of His love for us, and that the response to His love to us should be our love to Him and to our fellow men, which is the sum of the whole Law. As we study the lives of the disciples in the New Testament Church we find that the love of Christ constrained them to love unto God (II Cor.). Truly if we know the love of God for us in Christ Jesus, love that sent Him into the world of sin, to die and lay down His life for sinful, hell-deserving sinners, then we will be moved to live for Him as the disciples were.

B. Examples of the New Testament Obedience

1. Pentecost

In Acts 1:4 we read that "He charged them not to depart from Jerusalem, but to wait for the promise of the Father . . . " In obedience to this command of Christ the disciples remained in Jerusalem until the day of Pentecost when they received the gift of the Holy Spirit. Think of the blessing lost had they disobeyed the command of Jesus. The Church would not have been established as it was on that day with great power from on high. But, in obedience to His command, the disciples did wait in Jerusalem, and, as a result, they received from Heaven itself the outpouring and baptism of the Holy Spirit. Thus the very beginning of the New Testament Church was the result of a specific act of obedience to the explicit command of Christ.

2. Peter and John - Acts 4:19; 5:29

In the early days of the Church Peter and John had the opportunity of healing a lame man at the gate of the Temple. When asked in whose name they did this, they indicated that it was in the Name of Jesus Christ of Nazareth (Acts 4:10-12). The result was that the Jewish officials, fearing lest the preaching of Jesus should cause the crowd to rise up against them because of their part in crucifying Him, commanded that they not preach in His name (Acts 5:28). Peter on two occasions gives the classic answer which is a principle of the life of the Church thereafter. "But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye" (Acts 4:19). "But Peter and the apostles answered and said, We must obey God rather than men" (Acts 5:29).

This is the principle that has guided the Church in the proclamation of the Word of God despite all the opposition to that Word down through the ages. As we think of the Obedient Church today, we should examine ourselves and our Church to see if we are truly obedient to the Lord as we should be, even if it means persecution and tribulation.

3. Philip - Acts 8:26-40

Another case of obedience in the New Testament Church is that of Philip. He had been ministering the Word of God in Samaria most successfully, and now God tells him to go down into the desert area. How he must have been tempted to stay where there was the evident success of his ministry, and yet, knowing that God had bidden him go elsewhere, he went. Here was one who, in contrast to Adam, did obey God simply because God commanded, not because he could reason the whole matter through in his own mind. He obeyed God, and the result was the conversion of the Ethiopian eunuch. It is significant to see that the conversion of the individual is important to the Lord as He sends Philip to this task. We do not know what results this conversion had in Ethiopia, though the Ethiopian Church claims this man brought the Gospel to them. Certainly, when we see him in verse 39 going on his way rejoicing, we can be sure that he spoke of this Gospel to others.

4. Peter and Cornelius - Acts 10:1 - 11:18

The first case of Gentile conversion in the New Testament came as the direct result of the obedience both of Peter and Cornelius to the revealed will of God. On the one hand, Cornelius obeyed the command of the Lord which came to him by the angel (Acts 10:30-33). On the other hand, Peter, having received the vision of the various kinds of meats which God declared clean, obeyed the leading of the Spirit when the messengers came inviting him to come to visit Cornelius (Acts 11:12). The result was the conversion of Cornelius and his family. Here again we see the interest of God in the conversion of the individual. Here again we see the act of obedience producing the fruit of conversion in the life of others. One further teaching of this passage is that it is clearly God's will that we carry the Gospel to all men, for God does not have respect for persons. Do we recognize this as God's will to us? Are we obedient to His command?

5. Paul - Acts 26:12-20

In Acts 26 Paul recounts his conversion to King Agrippa. In this account of his conversion he indicates the fact that he had been specifically commissioned by Christ at that time to carry the Gospel to the Gentiles (Acts 26: 16-18). He explains to Agrippa, "Wherefore,

O King Agrippa, I was not disobedient unto the heavenly vision; but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance" (Acts 26:19-20).

Think of the tremendous impact that the Apostle Paul had on the work of the New Testament Church, and ultimately on the world by his obedience to God in this command. Would that we were as obedient as Paul to the Great Commission that applies to all the Church and to every member today. Think of the impact that such an obedience to God would have on the world today.

III. Rule of Obedience

From all of these cases it is evident that the Church should be obedient to the will of God. The question may well be asked, "How do we know the will of God?" Our Church has but one answer to this question. "The holy Scriptures of the Old and New Tesstaments are the word of God, the *only rule* of faith and *obedience.*" (Larger Catechism, Q. 3). "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men . . . " (W.C.F. I, 6a).

Christ is the sole Law-Giver in Zion, and His Word the only Law book. Far too many forget this fact today. It is sometimes thought that our traditions are of equal authority with the Word, or that the actions of a Church court are of such authority. Of course, if our traditions and our Church deliverances are in full accord with the Word, then they do have the authority of the Word, but when they go beyond the Word or are contrary thereunto, they simply do not carry the authority of God with them. The power of the Church is to be ministerial and not magisterial, declarative and not legislative. The Church is to minister the Word and to declare it to the world.

We may well ask ourselves if we as individual Christians are obedient to His Word, to His Law? Does our Church declare this Word to us, and does it undertake to see to its enforcement in our lives, and its proclamation to the world? If it does not do all that it should in this realm, then we should call ourselves and our Church to a renewed obedience to Christ our only King and Law-Giver.

NEWS of CHURCHES around the World

Second Pensacola Theological Institute Again Promises Outstanding Faculty

By Rev. Donald C. Graham

Five eminent specialists in theology, pulpit ministry, pastoral psychology, and world missions compose the faculty of the second Pensacola Theological Institute, to be held at McIlwain Memorial Presbyterian Church, Pensacola, Florida, August 31 through September 7. Following the stimulating precedent of a similar institute held at Pensacola last September and attracting ministers, students, and interested laymen from seven southern states, the institute this year has early promise of having an even larger enrollment.

The preacher at public worship services the first Sunday and four week-nights will be the Rev. Peter H. Eldersveld, of Chicago, radio and television voice of the "Back to God Hour", sponsored by the Christian Reformed Church and heard over 450 stations coast to coast and around the world. Over two million copies of his sermons are distributed annually. Representing the best in Reformed ministry and truly a great preacher, he is recognized by countless thousands as the leading popular spokesman of Reformed Christianity.

A course in Pastoral Psychology will be given by the Rev. William Louis Hiemstra, Hospital Pastor of Pine Rest Psychopathic Hospital in Grand Rapids, Michigan, one of the largest Christian mental sanitariums in America. His lectures include: "Pastoral Care in the Bible", "Pastoral Care of the Sick", "The Pastor's Role in Mental Illness", "Pastoral Care and Psychotherapy", "Pastoral Counselling", "The Pastor's Contribution to Mental Health." One young minister who has been surfeited in recent seminary years with the more liberal approach to Pastoral Psychology expressed enthusiasm that the subject would be handled by one well qualified to represent the best in modern ideas and methods but from the viewpoint of supernatural Christianity.

Prof. William A. McIlwaine, well-known Southern Presbyterian missionary to Japan and professor of Old Testament at the Reformed Seminary in Japan, returns to the states in time to be heard at the institute, speaking at the

worship services during the last three days. Dr. McIlwaine is recognized throughout Japan as a leading missionary statesman and educator and is now chairman of the interdenominational committee planning the Protestant Centennial Conference for all Japan to be held in 1959.

Prof. Roger Nicole of Gordon Divinity School in Boston whose lectureships have been heard in a half dozen seminaries during the past three years and is scheduled for the Payton Lectures at Fuller Theological Seminary in 1959, brings to the institute an exceedingly rich background of theological research. He is a former president of the Evangelical Theological Society. He spent the past year in special study in his native France and elsewhere in Europe. In preparation of his thesis for his second earned doctorate, this from Harvard Divinity School, Dr. Nicole labored in no less than forty different libraries throughout England, France, Switzerland, and the Netherlands. Since this study in the field of the doctrine of the Definite Atonement, he will be particularly qualified as he lectures at the institute on both the Atonement and also on the Inspiration of Scripture. In a recent report on his European lectures and speaking engagements, he offers this interesting comment: "Wherever I went, I found courteous reception of the presentation I intended to make and, in one gathering of pastors, general acknowledgement that there seemed to be considerable biblical evidence in favor of the doctrine of plenary inspiration." Dr. Nicole is a most attractive lecturer and his classes are sure to be popular at the Pensacola Institute.

Last but not least, except in alphabetical order, we name Prof. J.G.S.S. Thomson, Ph.D. who for the past two years has been Associate Professor of Old Testament at Columbia Theological Seminary in Decatur, Georgia. Educated at the University of Edinburgh and Oxford University, this native Scotsman spent eight years as a missionary in French North Africa and taught five years at the University of Edinburgh before coming to the states. His Columbia students report him to be a much appreciated lecturer. His writings are coming increasingly into the fore, both in the states and in Europe. He will not only cover technical subjects in theology and exegesis but will have several popular Bible messages.

One of the highlights of the institute again promises to be the discussion hour in which students bring a wide variety of questions before the entire faculty.

Each afternoon of the institute is reserved for relaxation on the broad, white beaches of the Gulf or for motor boating and water-skiing on nearby Bayou Texar. A visit to the Pensacola Naval Air Station and historic forts of the area is available.

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Cost is kept to a minimum, largely through the generous provision of the people of McIlwain Church who serve seventeen splendid meals for the barest cost of food, nine dollars to each enrollee. There is no tuition fee. A number of free rooms are provided in homes, assigned as available according to the date of application. Other hotel and motel accommodations are in the range of customary post-season prices.

Lay persons will find the institute thoroughly interesting. One elder "came along for the ride" last year with his pastor, traveling 350 miles, and was amazed and delighted with the stimulating experience gained in the classes and services.

Detailed bulletins with class schedules and full information, also prices on beach cottages, motel and hotel accommodations, as well as the actual applications, should be secured through the Rev. Donald C. Graham, 1214 East Blount Street, Pensacola, Florida. Inquiries are invited.

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Comparative Summary of the Presbyterian Church in the United States for the Last Five Years

Statistics

	1953 Apr.-Dec.	1954	1955	1956	1957
Synods	16	16	16	16	16
Presbyteries	84	84	85	85	84
Ministers	3,068	3,197	3,292	3,353	3,454
Churches	3,776	3,805	3,852	3,875	3,928
Licentiates	11	13	12	9	6
Candidates	1,065	1,083	1,137	1,162	1,092
Licensures	89	48	92	91	95
Ordinations	150	168	128	146	157
Pastoral Installations	371	489	437	461	506
Pastoral Dissolutions	304	330	338	457	404
Churches Organized	45	48	70	50	68
Churches Dissolved	8	15	20	27	13
Churches Received from other Denominations	7	.....	2	1	.....
Churches Dismissed to other Denominations	.....	1	2	1	2
Ministers Received from other Denominations	28	50	34	23	33
Ministers Dismissed to other Denominations	20	16	24	34	28
Ministers Deposed, Dropped or Divested of Office	6	5	6	13	6
Ministers Deceased	41	64	44	56	62
Ruling Elders	26,664	27,459	28,404	29,274	30,215
Deacons	31,757	32,794	33,837	34,915	35,914
Added on Profession of Faith	19,081	27,205	28,310	28,278	27,907
Added on Reaffirmation	.....	.....	.....	.....	.....
Added on Certificate and Reaffirmation	37,618	51,772	57,192	.....	.....
Other Gains	.....	.....	.....	59,523	60,170
Losses	.....	.....	.....	63,918	68,954
Total Communicants	756,773	780,853	807,624	829,675	848,735
Total Membership (Ministers and Communicants)	759,842	784,050	810,916	833,028	852,189
Adults Baptized	10,993	14,775	15,131	14,146	13,561
Infants Baptized	14,708	18,940	19,580	19,654	19,020
Sunday School Enrollment	613,685	647,379	677,875	701,854	717,585
Outposts or Chapels	412	387	351	346	317

Tenth Annual Conference

Presbyterian Men, Synod of Georgia
May 3-4

This conference will be held at Rock Eagle State Park, 6½ miles northeast of Eatonton, Ga. on U.S. Highways 120 and 441.

The opening session will begin at 11 o'clock Saturday morning, May 3rd, and the conference will end with the Noon session on Sunday, May 4. Registration 9 a.m. to 11 a.m. Saturday. Be sure to register.

Theme of the conference will be: The Presbyterian Church—Her Message—Her Motive—Her Mission. Speakers will include Lawrence Walker, James Spencer, Francis Pickens Miller, J. W. Hyde, John H. Leith, D. B. Walthall and Patrick D. Miller. The cost will be $10.00 which includes registration, meals and Saturday night lodging.

For further information, write to the Regional Office of Christian Education, 36 Hunter Street, S.W., Atlanta, Ga.

Commencement Plans Announced at Arkansas College

Batesville, Arkansas—The 1958 graduating class of Arkansas College will have Chaplain (Colonel) John S. Bennett of the United States Air Force Academy preach its baccalaureate sermon and Mr. William P. Rock, Executive Director of the Arkansas Industrial Development Corporation, deliver the commencement address. The college will confer the Doctor of Divinity degree on Chaplain Bennett.

The Eighty-Sixth Commencement Exercises on May 25 and 26 will inaugurate the use of the new Chapel-Fine Arts Building. This $425,000 addition to the campus provides greatly needed facilities to promote the religious and cultural phases of college life.

Chaplain Bennett, a native of Louisville, Mississippi, considers El Dorado as home. He is a graduate of the El Dorado High School, Arkansas College ('36) and Union Theological Seminary of Richmond, Virginia. During World War II he served as Staff Chaplain for the Third Air Force, the Army Air Forces in the Pacific Ocean Areas and the Strategic Air Force. Among his decorations are the Bronze Star Medal and the Asiatic-Pacific Theater Ribbon with three battle stars.

Following a civilian pastorate in Knoxville, Tennessee, after the war, he was recalled to active duty and shortly received his appointment to the Regular Air Force. After graduating from the Air War College and serving an assignment as Chaplain for the Headquarters, Northeast Air Command in the North Atlantic area, he came to his present assignment as the first Protestant Chaplain for the new Air Force Academy.

Chaplain Bennett is married to the former Miss Estelle Demecke of St. Louis, Missouri. They have two sons and a daughter.

Mr. Rock is a native of St. Paul, Minnesota, although Chicago was his boyhood home. He received his prep school training from the Price-Webb School at Lewisburg, Tennessee, and his undergraduate and graduate degrees from the University of Colorado, where he was an honor student.

NORTH CAROLINA

Charlotte—Thomas A. Keenan has been appointed provost of Queens College effective May 1, according to a joint announcement made today by H. H. Everett, chairman of the Board of Trustees, and Dr. Edwin R. Walker, president of the college.

The position of provost is new in the administrative organization of Queens. The responsibilities will coordinate public relations work, alumnae work, the development program, and other external relations of the college.

Mr. Keenan has lived in Charlotte for the past year as a member of the Ketchum organization working on the Queens Centennial Fund campaign. He has had a number of years of successful experience in public relations and institutional finance.

A native of Texas, Mr. Keenan received the bachelor of science and master of arts degrees from Hardin-Simmons University with a major in economics. His additional graduate work has been at Texas Technological College and at Yale University. He has had college teaching experience in economics at both Hardin-Simmons and Texas Technological College.

In announcing the appointment, Mr. Everett made the statement, "I believe this is one of the most important steps in the progress of Queens College in recent years." President Walker said, "The addition of Mr. Keenan to the administrative staff of Queens brings the strength of a man of proven ability."

Mr. and Mrs. Keenan have two daughters, Donnelle, a senior at Myers Park High School, and Judith, a sophomore at the same school. They are making their home for the present at 3401 Foxcroft Road.

Presbyterian Junior College

Maxton, N. C., April 14, 1958—New officers elected by the Alumni Association of Presbyterian Junior College at its annual meeting during Homecoming Day on April 12 are: President, the Reverend Denver C. Blevins, New Bern; Vice-president, Mr. Malcolm Bethune, Fayetteville; Secretary-treasurer, Miss Sarah Margaret McRae, Maxton; Alumni Trustees, Mr. James Bryan McMillan, Charlotte and Dr. R. T. Sinclair, Wilmington. The principal speaker at the luncheon meeting held in the college cafeteria was Mr. James L. McNair, Jr., Laurinburg, secretary of the Board of Presbyterian Junior College and a member of the Board of Consolidated Presbyterian College. He was introduced by Mr. Edwin Pate, Laurinburg, chairman of the Board of Presbyterian Junior College. Mr. McNair spoke on the future of Presbyterian Junior College as a part of the expanded program of Christian Education of the Synod of North Carolina in the Consolidated Presbyterian College.

Orange Presbytery's Spring Adjourned meeting held in the Presbyterian Church of the Covenant in Greensboro on April 17th enrolled fifty six ministers and fifty eight Ruling Elders. Mr. Irvine C. Crawford was moderator. A memorial was read in memory of the late Reverend Ernest Eugene Gillespie, D. D., and a resolution of appreciation and sympathy was sent to Mrs. W. Kerr Scott lamenting the passing of an eminent churchman and former moderator of the Presbytery - Senator W. Kerr Scott.

Rev. John R. Dail was received from Fayetteville Presbytery and a commission was appointed to install him pastor of the Black Memorial and

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GREAT COMMISSION PUBLICATIONS

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St. Andrews Presbyterian Churches on June 15th. The Commission on the Minister and His Work reported having approved calls from the St. Paul Presbyterian Church (recently organized in Greensboro) for Rev. Jerry C. McCann, the Hope View Presbyterian Church for Mr. John Eliason, a Senior in Union Seminary in Virginia, the Cross Roads Presbyterian Church for Mr. Wm. E. Massey, Jr., also a Union Seminary Senior, whose certificate of transfer was received from Mecklenburg Presbytery, the Dogwood Acres Presbyterian Church for Rev. Chas. C. Fitzpatrick and the East Burlington Presbyterian Church for Rev. Burton M. Sherrod. These are to begin their pastorates soon or after Seminary commencement.

The pastoral relationship existing between Rev. C. Linwood Cheshire, Jr., and the Park Avenue

Church was dissolved as of June 15th and at his request he was transferred to Louisiana Presbytery where he becomes Executive Secretary of Church Extension. Resolutions were adopted in appreciation of his many and varied services to the Presbytery. His office of Stated Clerk was merged with the office of Executive Secretary.

The Commisssion on the Minister and His Work reported having authorized the transfer of Rev. J. T. Benjamin to Piedmont Presbytery and Rev. J. A. Boyd to Abingdon Presbytery - after having dissolved the pastoral relationships. By action of the Presbytery Candidate James Watkins was transferred to Abingdon Presbytery.

Rev. Chester Alexander made a progress report on Christian Higher Education. Mr. R. A. Short, Executive Director of the Presbyterian Home, addressed the Presbytery on the affairs and operations of the Home. Mrs. Britt M. Armfield, President of the Women of Orange Presbytery, reviewed the work of the women for the past year.

In order to further implement the work of Church Extension a Church and Manse Building Fund was authorized. Rev. Kay M. Misenheimer, Permanent Clerk, was nominated for moderator of the next meeting. Rev. Lee W. Adkins and Rev. Louie V. Andrews assisted as Temporary Clerks. Orange Presbytery will hold its next stated meeting on June 19th in the Stony Creek Presbyterian Church.

R. H. Stone, Stated Clerk.

Davidson, April 14—Officers of the Davidson College YMCA were elected Friday for the next school year.

Vernon Broyles, III of Atlanta, Ga., was elected President of the association for the 1958-59 school year. Valedictorian of his graduating class at Henry Grady High in Atlanta, Broyles has made an outstanding record at Davidson. He played freshman football and baseball, served as a member of the Court of Control and YMCA cabinet. A rising senior at Davidson, he is the son of Dr. Vernon S. Broyles, Jr. and the late Mrs. Broyles of Atlanta.

Elected to the office of Vice-President was Thomas E. (Smitty) Smith of Laurinburg, N. C. A student in pre-ministry, Smith was President of the Student Body at Laurinburg High. At Davidson he has served as Vice-President of the Freshman Council. He is the son of Mr. and Mrs. T. E. Smith of Laurinburg.

Tom Colvin of Winston-Salem was elected to the office of Secretary of the YMCA. A present freshman at Davidson, he was selected for the Best Citizens Award at R. J. Reynolds High last year. He is the son of Mr. and Mrs. G. W. Colvin.

Reelected to the position of Treasurer was Robert Livingston of Sebring, Fla. He is holder of a National Merit Scholarship. A member of the National Honor Society, Livingston is the son of Mr. and Mrs. Howard A. Livingston of Sebring.

MISSISSIPPI

McComb — Men of the Mississippi Presbytery held their spring rally at the First Presbyterian Church of McComb Sunday, April 13. Ralph Brewer, of Alexandria, La., past president of the Louisiana Synod Men's Council, was the principal speaker. He was introduced by Graham Hicks, Natchez attorney, Presbytery president. Following the afternoon business session the men divided into two groups, elders in one and deacons and future deacons in the other, to study and discuss church work and problems. The ladies of the McComb church served supper. Orrick Metcalfe, of Natchez, former Mississippi Synod Council president, urged the men to register for the Synod conference, May 2, 3 and 4, at Roosevelt State Park.

TEXAS

Schreiner Institute — Dr. B. O. Wood, Pastor-emeritus of the First Presbyterian Church of San Angelo, Texas, and former chairman of the Board of Trustees of Schreiner Institute, will deliver the baccalaureate sermon at Schreiner's commencement exercises on Sunday, May 25.

Dr. W. M. Logan, pastor of the University Presbyterian Church of Austin, will deliver the commencement address on Monday, May 26.

A feature of the commencement activities will be the dedication on Sunday, May 25, of the $500,000 Gus Schreiner Student Center, funds for which are being made available through the recent fund-raising campaign by the Synod of Texas for its agencies and educational institutions.

TENNESSEE

Rev. Marvin F. Bryant has resigned his pastorate of the Rosemont Presbyterian Church, Bristol, Tenn., to join the Billy Graham team during the San Francisco Crusade.

Mr. Bryant has added 112 new members during his two years at Rosemont and in addition taken a degree at the East Tennessee State College, graduating **cum laude** in August, 1957.

In September Mr. Bryant plans to enter the University of Edinburgh for further study and later hopes to devote his ministry to the field of evangelism within the bounds of our church.

News From the Mission Fields

Mexico

Miss Lettie Beaty, of the Toluca mission station in Mexico, reached the United States on April 15, to begin her furlough year. She is in Charlotte, N. C., where she will remain until July.

Miss Beaty has served in Mexico since 1921 as an evangelistic - educational missionary. She is a native of Mooresville, N. C., and is a member of Prospect Presbyterian Church of that city.

Korea

The Rev. and Mrs. George Thompson Brown of Kwangju station, Korea, announced the birth of a son, Bruce Perrin, on April 10. The Browns are on furlough, and the son was born in Richmond, Va. The couple have four other children, two daughters and two sons.

The baby boy joins a minority group in his family, for both parents and the two younger of the other four children were born in the Far East. Mr. Brown, an evangelistic missionary who is also administrative head of Kwangju Bible Institute, is the son of Dr. and Mrs. Frank Brown, and was born in Kuling, China. Mrs. Brown is also the daughter of missionary parents, Dr. and Mrs. Joseph Hopper, and was born in Kunsan, Korea. Mr. Brown is a member of Kings Moun-

tain Presbytery, and Mrs. Brown is a member of Ginter Park Presbyterian Church, Richmond.

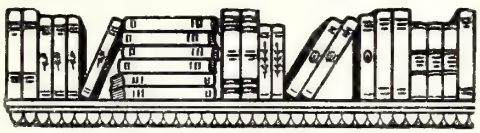
Congo

Miss Charlotte McMurray of Moma station, Belgian Congo Mission, arrived in this country April 16 on regular furlough. She will make her home during furlough year in Winchester, Va.

An educational missionary, Miss McMurray first went to the Congo as a teacher of missionaries' children, on a short term appointment. In June, 1947, she was given a regular appointment. She is a member of the Falling Waters Church in Hedgesville, W. Va.

The Rev. and Mrs. Earl S. King, Jr., and their two small children are scheduled to leave May 25 from Luluabourg, Belgian Congo, for return to the United States on their furlough year. The couple have been serving in Mboi station in the Congo Mission, where he is an evangelistic missionary, and she a nurse. Mr. King, the son of veteran Congo missionaries, Rev. and Mrs. Earl S. King, Sr., is a member of Montgomery Presbytery. Mrs. King, the former Miss Virginia King of Churchville, Va., is a member of Stony Creek Presbyterian Church, Burlington, N. C.

The Kings will make their home in Mission Court, Richmond, Va., during furlough.



BOOKS

COOPERATIVE EVANGELISM. Robert O. Ferm. Zondervan, 1958, 100 pp. 75c.

As a study of historic evangelism this book will be of interest because of its analysis of the methods used by evangelists from the time of John Wesley to Billy Graham.

As an apologetic for cooperative evangelism the book reveals a situation in American church life which needs exposing and correcting. Because this controversy centers in Billy Graham, his messages and his policies, Dr. Ferm has done a considerable amount of research work and this is reflected by an unusually long bibliography and references, all of which will help lift the discussion out of the realm of personal opinion and into one of historical fact.

Opposition to Billy Graham comes from the two theological extremes: extreme liberals reject Mr. Graham because they have already rejected the Gospel which he preaches. On the other hand, the extreme fundamentalists claim to accept the Gospel but they vociferously attack Mr. Graham because of his willingness to preach under any sponsorship so long as there shall be no restriction of any kind on the message he preaches.

As a rule the extreme liberal tends to ignore Mr. Graham. It is true that there have been some caustic references to his preaching but usually the criticisms are temperate and objective.

This is not true for the extreme fundamentalists. Some of them seem obsessed with the determination to "tear Graham down," and the language used, the willingness to distort and the energy and time used in writing articles, letters, and in broadcasting attacks is in itself evidence of their tenuous position.

That this opposition comes largely from men who have long since left their denominations to enter into separatist and independent work is significant and what they lack in numbers they compensate for in noise and heat, and usually with very little light.

Dr. Ferm writes: "Those who are in disagreement with the inclusive policy of Billy Graham have repeatedly mentioned the major evangelists—Whitfield, Wesley, Finney, Moody and Sunday—intimating that his cooperative policy is novel as

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well as unscriptural. They would leave the impression that from Jonathan Edwards to Billy Sunday not one of them evinced a tendency to include in their evangelistic campaigns those who had not been proven orthodox. Some of the opposing articles imply that these leaders in evangelism actually investigated the participants in their crusades in order to eliminate the heterodox from sponsoring responsibilities.

"Convincing indeed are the historical records of the methods and associations of these proclaimers of Christ. Sponsorship of campaigns was the least of their concern, and sponsorship and cooperation is the crux of the entire controversy that is carried on today by the hyper-fundamentalist spokesmen.

"In order to give strength to a campaign against Billy Graham and inclusivism they have often been guilty of serious errors in the use of historical records."

Chapter two gives an excellent definition of the meaning of evangelism, showing what it is and what it is not. Making certain distinctions between preaching and teaching we find in this particular chapter an effective answer to those who would have Mr. Graham step out of his role as an evangelist and into one of social reformer.

We read: "To say that Billy Graham is an evangelist is merely to express a fact that is almost global knowledge. Nevertheless, he is an evangelist in the narrower sense, and it is for this particular ministry that God has so evidently called and anointed him. He is a proclaimer of the evangel, namely, the glad tidings of salvation for all men through a deliberate act of faith in the finished work of Jesus Christ in his vicarious death and triumphant resurrection."

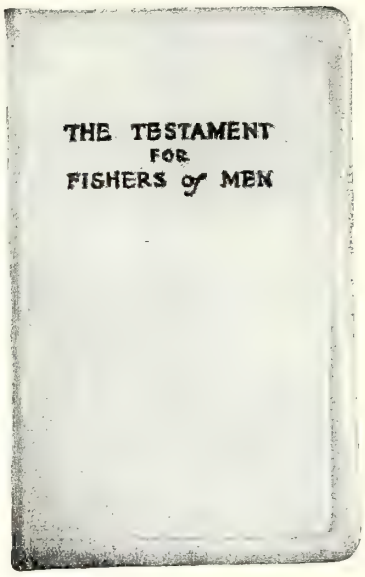
Regarding sin and judgment Dr. Ferm writes: "There is an oversight that has caused so much confusion and misunderstanding. When a few have even said that there is an overemphasis upon sin and judgment in the preaching of Billy Graham, they overlook the fact that grace and mercy are best revealed against the darker background of sin and judgment. As Wesley somewhere stated: 'I preach the law in the strongest, the closest, the most searching manner possible.' Only as the people became convinced of sin did he 'mix' more and more Gospel . . . to raise into spiritual life those whom the law had slain.' This has been true of every major evangelist, and the confession of Moody is commonly known: 'I must not preach hell unless I can preach it with tears.'

"In making his study of evangelism, W. E. Sangster concluded, 'all great preaching in the past has been delivered against a background of sin and impending judgment and all true preaching still must be'."

Chapter four, "Cooperative Evangelism in History" makes up almost one half of the entire book. This will prove invaluable to all who would know the position of the great evangelists of history. That Mr. Graham has followed in their steps is obvious to all who will face the array of evidence here presented.

The author begins his concluding chapter with these words: "Having examined the policy of Billy Graham from the perspective of history and the Scriptures, it has been shown that he is neither out of harmony with the major evangelists, nor is his policy contrary to the Scriptures. He has not conducted his crusades with the attitude of an opportunist, doing evil that good may come, but he has sought for both message and method in the Scriptures."

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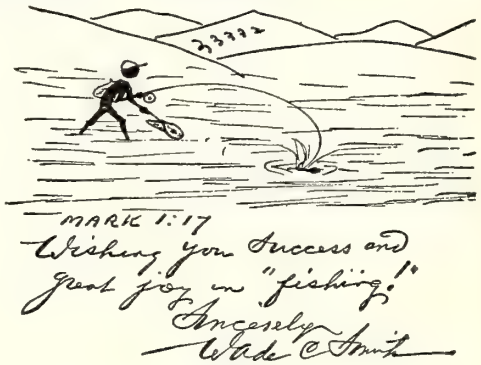


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Later we read, "The transformed lives of both rich and poor, learned and illiterate, moral and immoral, ministers and laymen, all bear witness to the undiminished power of the Gospel that came to them because Billy Graham dared to enter in where separatists feared to go, fearlessly proclaiming Christ as the answer to the need of the longing heart. What if he had insisted upon screening and excluding men of different opinions and views from his own, thereby excluding many who sensed their need? The question might be asked, 'Who then would carry the message?' Many evangelists would welcome the opportunity. But they, having placed a false interpretation on the teaching of separation, have lost the ear of the unchurched and the unreached masses.

"But it is not enough to demonstrate the correctness of an inclusive cooperative policy of evangelism. There is another matter of greater importance. It is the matter that Jesus placed highest in the category of Christian qualities, namely Christian love. A very wise man once said, 'He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends' (Prov. 17:9). Hence, the genuinely Christian disposition is not one of self-justification, but of love. Separatists have attempted to prove that they are right, but in their attempt they have neglected a far more important Christian virtue. Love is first in the list of the fruits of the Spirit. It is the outgoing love of the redeemed personality which is the manifestation of the love of God shed abroad in the heart of the believer."

The opposition of the separatists probably stems from a number of motives but it also evinces a very low estimate of the saving and keeping power of the Holy Spirit, and of the Church. Deploring the policy of permitting those who make decisions for Christ to "go to the church of their choice," they limit the power of the third Person of the Trinity.

There is also an ethical phase which they would ignore. Mr. Graham feels that any pastor who cooperates in a Crusade in which he knows the great historic doctrines of the Christian faith will be preached has the right to receive into his church those who make decisions and then so indicate their preference.

This controversy in which the separatists are so active assumes ridiculous proportions because, when analyzed, it places more importance on sponsorship than on the message itself. That our Lord gives ample precedents is ignored. That Paul preached on Mars Hill under the sponsorship of the pagan Stoics and Epicureans is conveniently forgotten.

Dr. Ferm concludes with these words: "The cooperative policy of evangelism leaves the door open for the entrance of any and all who desire to have the Gospel preached with unparalleled effectiveness. Every true Christian has a great responsibility for being identified with the work of God. The words of Jesus are perennially true, 'He that gathereth not, scattereth.'

"One of the tragedies of contemporary Christendom is that some once-honored and used evangelists, men who once knew the power of God in their preaching and whose altars were once filled with repentant sinners, no longer preach the Gospel with power, much of their time being apparently spent with others of like mind in concerted attack on some of God's servants. By word of mouth and printed page there continues to pour forth a volume of criticism, abuse and even distortion which must bring great joy to the enemies of the Cross.

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The reviewer noted a few typographical errors which will undoubtedly be corrected in future editions, and we predict a wide reading of this book because of its valuable historical data as well as its satisfying defense of cooperative evangelism.

—H.B.D.

THE CHURCH FACES THE ISMS. Arnold B. Rhodes. Abingdon Press. $4.50.

The purpose of this book is to help Christian leaders in the church to prepare themselves to deal effectively and fairly with specific organized and unorganized movements which challenge mainline Protestantism in particular ways. By "mainline Protestanism" the writers mean that composite body of larger Protestant denominations which have a basic harmony and theological position and a cooperative spirit and program. The issues discussed here are controversial and the authors recognize that both objective and subjective factors play a part. Each writer in this symposium has endeavored to recognize the positive values in an ism, while disagreeing with certain positions.

There are 14 chapters in this volume and each presents a brief historical sketch of the ism, a statement of its characteristic features, an evaluation of the movement, a suggested methodology for facing the ism, suggested projects for further exploration and a carefully selected and balanced bibliography.

One of the finest chapters is the Unit Two, written by Dr. Andrew K. Rule. The subject is "Sects and Isms in Historical Perspective." Dr. Rule is to be commended for defining his terms. Many writers fail to do this and this failure creates a great deal of confusion. The author makes some fine distinctions that should be kept in mind in dealing with a subject of this kind. He writes, "In distinction from a sect, an ism may be regarded as a more or less coherent body of doctrine which has not been accepted as official by any established or parent church but which has not objectified itself into a dissenting party. It is from the standpoint of the established or parent church that the dissenting opinion is called an ism and the dissenting party is called a sect."

With the instinct of a great historian, Dr. Rule shows that some sects have been of real value to the church in a secondary manner. He notes, "Though it itself is unwholesome, it may be that very fact startles the leaders of the more settled institutions into a reaction that is wholesome or it may occasion the formation of a new sect or ism that must be judged to be beneficial. For example the purifying effect that Protestanism had on the Catholic Church has caused some Roman Catholics to judge it in this way and some loyal members of the Church of England similarly evaluate Methodism."

Professor L. C. Rudolph presents a judicious study on "Fundamentalism" in Unit Three. In his introduction to this chapter the author observes, "Fundamentalism is an ism of defense. Against the violator moving in upon his faith, a Christian marks a line; here he will stand and fight. Some features of the faith are under fire. To yield on these will make the faith, no faith. This is no time for long thoughts on the whole of Christian truth. This is the time to stop the enemy and save the day. Fundamentalists have often been honorable if not always lovable in the story of the faith." Most of this chapter is marked by a fairness. On page 64 we find, however, the statement to which we must register disagreement. The author states, "When the point of substitutionary atonement becomes man's recital of what God must do to be God or to satisfy justice, it approaches blasphemy." We are not sure what the author had in mind in making this statement but on the fact of it, it sounds like sub-standard theology. The truth is, as our Confessional Standards affirm, Christ did die to satisfy divine justice. And St. Paul stated that Christ did this in order that God may be just and the justifier of those who believe on Christ.

Dr. W. D. Chamberlain discusses "Dispensationalism" in Chapter 5. He points out the errors in dispensationalism and counsels, "In order to cope with dispensationalism, church leaders must know the theology of their church and the content and teaching of the Bible thoroughly."

Dr. W. A. Benfield offers a chapter on "Racism". He quotes heavily from UNESCO. He argues eloquently for integration. It would be hèlpful had Dr. Benfield presented the results of how integration is working out in his own congregation.

Dr. Kenneth Foreman discusses in Unit 13 "The Naturalism, Scientism, Modernism." We find ourselves in agreement with a number of Dr. Foreman's ideas in this chapter but must register a vigorous dissent when he implies on page 267 that Adam is not a historical character. He seems to agree with the neo-orthodox theologians that Adam is only a symbol and type of all men. "Rather than one historical man who for a time lived a perfectly sinless life."

One of the most practical chapters is by Professor Morton Hanna on "Secularism." He conceives of secularism as a way of life that leaves God out of account. He points out that there are various degrees of secularism and many people are under this spell who think they are Christians and who may even be active members of the church.

Despite the fact that we are unable to endorse all of the positions taken by some of the authors of this symposium, we feel that it is an enlightening volume and one that could be of service in refuting the errors the Christian faces in our day. Certainly one of the most helpful features in this volume is that each chapter closes with topics for further discussion.

—J.R.R.

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